

**HINDUSTANI — ENGLISH
DICTIONARY
of Idioms & Proverbs**

by
S.W. FALLON

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HINDUSTANI — ENGLISH DICTIONARY OF IDIOMS & PROVERBS :

This is the first of its kind, in Roman script, a dictionary of Hindustani idioms and proverbs translated into English.

HINDUSTANI is the main language of India and Pakistan, spoken by people knowing Hindi or Urdu. Significance of this dictionary is that it is equally useful for those who can speak Hindustani but cannot read Hindi (in Devnagari) or Urdu (in Persian) scripts.

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ABBREVIATIONS.

Agric.	stands	for	Agricultural.
Bhoj.	"	"	Bhojpuri.
E.	"	"	Eastern.
Hin.	"	"	Hindu.
Mag.	"	"	Magahi.
Mah.	"	"	Mahammadana.
Mar.	"	"	Mārvāṛi.
Ped.	"	"	Pedantic.
Panj.	"	"	Panjābi.
Pers.	"	"	Persian.
Rus.	"	"	Rustic.
Tir.	"	"	Tirhātī.
Wom.	"	"	Women.

KEY TO PRONUNCIATION

a	अ	ā	आ	ā	आ	ā	आ
i	इ	ī	ई	i	ई	i	ई
u	उ	ū	ऊ	u	ऊ	u	ऊ
e	ए	ē	ऐ	e	ऐ	e	ऐ
o	ओ	ō	औ	o	औ	o	औ
au	औ	au	औ	au	औ	au	औ
k	क	kh	ख	g	ग	gh	ङ
ch	च	chh	छ	j	ज	jh	झ
t	ट	th	ठ	ḍ	ड	ḍh	ढ
t	त	th	थ	d	द	dh	ध
p	प	ph	फ	b	ब	bh	भ
y	य	r	र	l	ल	v/w	व
sh	श	sh	ष	s	स	h	ह
q	क्	kh	ख	ḥ	ह		
z	ज	f	फ				
r	र	ṛ	र				

PREFACE.

There has been a great, but unavoidable, delay in finally producing this work. It is hoped, however, that it will be found to have been carefully compiled to the end.

All the quotations in it belong to Dr. Fallon's Collection of Proverbial Phrases, etc. I have not added to them from outside sources. The form in which they are presented in the vernacular is also Dr. Fallon's, and so is the system of transliteration, being adopted to that used in his well-known *New Hindustani Dictionary*. Readers will at once understand why it is I have not ventured to interfere with the forms of the proverbs,—that being too delicate a matter for a foreigner, however familiar with a language, to attempt, I am, however, responsible for the renderings and explanations attached, because the collection was handed over to me practically untranslated and without annotation. As to these all I can say is, I have taken every care to make them correct.

I have been assisted in my labors by Lālā Faqir Chand and Thakur Das, who did so much in helping Dr. Fallon in his *Dictionaries* and whose efficient and conscientious aid I now cordially acknowledge. Another fellow-worker has been Chaina Mal, whose assistance in other work I have already frequently had occasion to acknowledge, and to whose able assistance I once more have the great pleasure of publicly testifying. Faqir Chand and Thakur Das live at Dehli and Chaina Mal at Ambala, as a matter of fact these have worked quite independently, so that I have had the benefit of advice given me from perfectly separate sources,—a point of considerable importance in a work such as this.

Dr. Fallon made his collection between 1870 and 1880 while his Dictionary was being compiled and his object was mainly to illustrate by their laws the real life of the people, and also the methods by which they expressed their thoughts. His assistants numbered about a dozen; one of those above mentioned, worked on to the end with me. I should state that I had no share in working the collection, nor took any part in the work until I undertook to bring it out after Dr. Fallon's lamented death.

The comprehensive title of the work makes it clear that Dr. Fallon's intention was to cover both the dialects and the lore of Northern India as widely as he could. To say that he altogether succeeded in his aim would be far from the truth, but I must here say that the vastness of the work he accomplished has often excited my admiration, as I proceeded with the task of translation into English and explanation. Incomplete as it really is, this work contains upwards of 12,500 proverbial phrases!

Like Spain, India is a land of proverbial sayings:—their name is legion and their use constant and never ending. The natives employ them in their daily intercourse, in their commercial and social correspondence, in all the many vicissitudes of every day life, even in the very Courts of Law. I have often heard a witness reply

to a question put by a pleader with a proverb, and in altercations and disputes the natives hurl them at each other by the dozen. The closely connected with real Indian proverbs are the religious and philosophical aphorisms, always attributed to some *bhagat*, or saint, which so nearly approach the former as to be almost indistinguishable from them. They are habitually used on every possible occasion of daily life, especially in seasons of trouble. They are familiar to all; the women sing them as they do their household work; the men employ them for purposes of condolence and congratulation; the children are taught them as soon as they can speak; many persons largely interlard their conversation with them. Taken all in all, therefore, there is no study—as a study—that I know of, that will render the student of the natives of India so deeply conversant with their thoughts and mode of life as that of their proverbial and aphoristic lore.

I have been influenced as to the actual form in which this book has been printed principally by the necessity of making it uniform with Dr. Fallon's *New Hindustani Dictionary*, and to some extent by certain main considerations, which I will explain at greater length. In the first place comes the method of record. Dr. Fallon made his collection alphabetic, *i. e.* he arranged the proverbs in alphabetical order according to their first words. In a language like Hindustani, the "small" words and pure grammatical expressions are not likely to be numerous in the beginnings of sentences, and so this method is not so objectionable as it would be in English, for instance. The question is, is it the best? or rather, what is the best method? This is a very old question, and still remains pretty much in the same condition as when it puzzled Ray, the collector of English proverbs, two hundred years ago. The object of all such collections is, of course, to present the proverbs and sayings so as to make them readily accessible to the student, and so as to avoid redundancy, or, in other words, repeating the same proverb over and over again in the book under different heads. Now a proverb is a sentence of several words, often capable of more than one application and heading and nearly always of variable form. Again, be the collector as careful as he may in his selection of headings, he will find that many proverbs will properly group themselves under more than one of them. Ray held that no collection of proverbs was really usefully complete without an index as long as itself. I am afraid he was quite right, and feel sure that a complete collection is only that one, which is accompanied by a concordance. In this way alone can a proverb be readily found when wanted. But it is quite clear that few publishers would stand the expense and few authors find the time and energy necessary. As regards Eastern proverbs the alphabetical method is that invariably pursued by Orientals themselves, and it is, I think, practically the most useful one.

Secondly, as to language. In India the same proverb is found to exist in several languages and in many different dialects without deviation as to meaning. This, of course, arises from identity of surrounding social condition among peoples speaking separate tongues. The consequence is that there is just that difference in form as is

necessitated by difference of dialect, and no more. So that by comparing the same proverb, as expressed in different dialects one learns almost the exact amount of linguistic difference there is between them. In this sense, ~~the~~ ^{the} ~~work~~ ^{work} of philological differentiation, lists of identical proverbs in several dialects are extremely valuable.

Thirdly, as to rendering and illustration, literal translations would not only give a wrong impression of the meaning of the originals, but would altogether miss their force and pungency. The method I followed, therefore, was to turn the vernacular into as racy English as I could command without losing the sense. But it is impossible to always avoid baldness. Rhyme and cadence are necessarily lost in a translation, and it must be borne in mind that many an aphorism and many a saying in every language charms and attracts, not because it conveys any particularly taking idea, but simply because of the excellence of the rhythmical form in which it is expressed. Again, proverbs and sayings are often capable of more than one application, as above said, and consequently, in different localities, they are used in different senses. Such variations are a great trouble to the translator. My assistants, who as I have already explained, resided in places far apart from each other, not unfrequently differed as to the application of a proverb and in such cases put down each variant signification. Frequently also, the application is entirely arbitrary, and so much is this the case, that it seems to me to be quite hopeless for any European to attempt to render into a European tongue, or to essay to illustrate Oriental proverbs, without using to the full the best native assistance he can procure. Illustration and explanation too, are always a great difficulty in this connection. I was aware that it is best to assume ignorance on the part of the reader in such matters and to explain everything, and acting extensively on this idea I always rather feared I had overdone explanation; quite lately however, a gentleman, not very conversant with things Oriental but of considerable general culture, complained that he could not take to Fallon's *Proverbs*, because he did not sufficiently understand the allusions. This shows that, so far from giving too much illustration, I have not done enough in that line. The lesson, I take it, is that a recorder of proverbs cannot be too lavish in wealth of annotation,

With this I take leave of the reader, trusting that errors in record and errors in translation may be alike lightly censured in consideration of the task being one of the most difficult that either recorder or translator could undertake.

The Nash, Worcester
December 1886

R. C. TEMPLE.

FALLON'S HINDUSTANI PROVERBS.

A

Ab ab kar mar gayā, sirhāne rahā pānī.

With water by his side he died crying 'eau l'eau.

The story goes that a Persian scholar kept on crying out at his death 'ab ab,' but as none of the attendants understood him he died of thirst, while all the time the water (pānī) was by his bedside.

Ā bāi, mujhe mār.

Come bull, and gore me.

(Said of one who wilfully brings misfortune on himself.)

Ā bālā, gale lag.

Come misfortune and embrace me.

(The point is the same as in the preceding.)

Ā, bārē dāp kī beṭī hai, to pañjah kar le.

Come on then; if you are the daughter of such a strong father, try your five fingers' strength against mine.

(Said to a woman boasting of her strength. The feat is to interlace the fingers backwards and to see which can make the other kneel first by mere pressure.)

Ab bhī merā mardah tere sindah par bhārī hai.

Mah.

Still my dead is more than a match for your living.

(My family, etc., are more respectable.)

Abhī Dillī dūr hai.

Dillī is still a long way off.

(It is a far cry to Loeh Awe. It is said to those who pretend to have done a great deal when they have really done but little.)

Abhī ek bunt kī do dāl nahīn hūī hai.

The pea is not yet divided into two equal halves.

(The dispute is not yet satisfactorily settled.)

Abhī hoṭhōn kā dūdh bhī nahīn sūkhā hai.

The milk is not yet dry on your lips.

(Said in reproach to a young man who asserts his opinions confidently.)

Abhī kaṛ dīn, kaṛ rāt?

How many days and nights (have) as yet (passed over you)?

(Said to one who claims a right before it is due by prescription.)

Abhī ser meṁ pūnī bhī nahīn kaṛī hai.

Of the pound of cotton not a skein is yet spun.

(Scarce a fraction of the work is yet done.)

Abhī to tumhāre dūdh ke dānt bhī nahīn ṭūṭe hai.

You have not yet shed your milk teeth.

(Who are you that you boast of?)

Abhī to tum mā kā dādāh pīte ho.

You are still drinking your mother's milk.

Ab fine kā kuchā sasad nahī.

There is no seat in life now.

Ab ke backe to sab ghar rache.

Saved once, saved for ever.

Ab ke murīkē, ho rājā. E.

Come back and be king.

Ab ke sūhe ham na byāhe, phir pargā woh sūhe!

Hin.

The marriage season come and I not wed!

out on the season that hath sped!

(Cursing the stick that beats you.)

Ab ke wār meṁ bēṛā pār hai.

This time my boat will cross over.

(Gambler: this throw I am going to win: also when success is expected.)

Ab kī ab ke sūkh, jab kī jab ke sāth.

The present for the present; the future for the future.

(Sufficient for the day is the evil thereof. Mat. vi. 34.)

Ab kī chhāt kī nūṛōī bāṭā.

[ation.

The queer conversation of the rising gener-

Ab na didāh, moṣah kashidāh. P.

No water to be seen, and his stockings pulled off.

(Crying out before you are hurt.)

Ab pachitāē kyā hot hai, jab chiriyā chug gāē khet.

What's the good of crying when the birds have eaten up the field?

(Crying over spilt milk.)

Abā kī jorū sab kī bhañjāi. E.

The poor man's wife is every one's sister-in-law.

(It is customary in India to jest with the wife of an elder brother.)

Abre kī bhāīs byāil, sagro gāē māyā le dhāil

Bhoj.

When the poor man's buffalo calves every one runs with his pail (for milk).

(Grinding the poor and defenceless.)

Abā jag meṁ rache, to jān jān pashū hai.

Keep your honor, but count your life as cast off hair.

(Honor is more than life.)

Ab satwārī ho-kar bañhī, tā-ṭar sasad. Wom.

She sits a saint, grown rich on a world's plunder.

Ab se aū, ghar se āū.

Coming from there I came from home.

(Said by one on returning home, who has experienced no inconvenience in strange place.)

Ab to pathar ke niche hāth dabā hai.

I have got my hand under a stone.

(To be in a fix, or to undertake a difficult matter.)

Ab to rupai kī sāt hai.

Caste is now money.

(Upstart a churl, and gathered good, And thence did spring his gentle blood.)

Achchhā kiya Kharā ne, burā kiya bande ne.

Good is God's, evil is man's.

Achchhā kiya Rahmān ne, burā kiya Shaitān ne.

Good is God's, evil is the Devil's.

Achchhe bhāī aqāl, prān gayā nīlāl.

A life is well lost that is lost in gorging sweets.

§ This proverb is applied jestingly to the Chobā Brāhmins of Mathurā, who are credited with eating to excess. The good work of feeding the poor has degenerated into the custom of inducing each man to eat till he bursts, by the offer of a money reward, rising from 4 annas up to a gold mohar for every sweetmeat eaten on a full stomach.

Achchhe bure aur chār ungal kī farq hai.

Between good and evil there is but a hand-breadth.

Achchhe ghar bayānā diya.

You have given earnest money for a good house.

(Said especially when the parents of a boy have secured for his future bride a girl of good family.)

Achchhe hai, par Khudā palā ne jāle!

He is a very good man, but heaven keep me from him!

(Often used ironically of the Follies.)

Achchhī bhāī, gur sāth-rāt ser.

Hurrah! seventeen pounds of treasure for the rupee.

(Very low prices; a good bargain; treasure (gur) sells at ten annas the rupee usually.)

Achchhī chiz sab ko pasand hai.

Every body loves a good thing.

Achhe din pāchhe gayā, Har se kiya na het, Ab puchhāo kyā hot hai, jab chiryān chug gayā khet!

Your best days passed and you loved not God, What boots repentance now, when the birds have eaten your field?

(Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them. Eccl. xii. 1.)

Adalat kī barā nāmā sudhā hai.

Going to law is a very delicate matter.

Ā, daliddar, kīyā chupā bāp.

Come, poverty, sit on my shoulders.

(Said to the idle.)

Ādam āyā, dam āyā.

When Adam came, dam (breath) came.

Ādar barhāl gajālhar bahū ke. E. Wom.

A rich man's wife is always respected.

Ādar nā bhāo, jāyāe māl khāo.

Great cheer, little welcome.

Ādhā āp ghar, ādhā sab ghar.

Half for himself, and half for all the rest.

(The lion's share.)

Ādhā Mīyān Shekh Sharfuddin, ādhā sirā glān.

Half to Shekh Sharfuddin, half to the village.

(The lion's share to the great man.)

Ādhā taje pandū, arbas taje gahvār.

The wise man gives half, the fool gives all.

(Said of the improvident and spendthrift.)

Ādhā tikar, ādhā bāter.

Half partridge, half quail.

(Applied to mixed speech or jargon. Neither fish, nor flesh, nor good red herring.)

Ādhe Asāh to bairī kī bhī barse. Agric.

The July rains fall even on the enemy's field.

(Equal justice.)

Ādhe gāon Divālī, ādhe gāon Phāy.

One half the village plays Divālī, and the other half Holi.

(Half the village is at feud with the other half:—the season for Divālī is Autumn and for Holi Spring, so the two festivals cannot be held together.)

Adhelā na de, adhelī do.

He'll give half a rupee, but not half a pie.

(Penny wise, pound foolish.)

Ādhe Māghe, kamī kādhe. Rus.

In the middle of February coats go over the shoulders.

(The winter is past.)

Ādhe Qāzi Quddūh, ādhe Bāhā Ādam. Mah.

Half the world are Bāhā Ādam's, and half are Qāzi Quddūh's.

(Allusion to one who has a large family, in allusion to the tale that Qāzi Quṭub's wife had 70 sons at a birth. He is therefore considered to have a large share in the population of the world.)

Ādhī ko chhōr-kā sarī ko dhāvā, aīsā jābe, dhā nā pavē.

Leave half to run after the whole, and you will be drowned beyond finding.

(All covet, all lose.)

Ādhī murgī, ādhī bāter.

Half hen, half quail.

(Said of the hypocritical and double-faced.)

Ādhī rāt ko jānīdhāi āve, shām se mūkh phailāve.

He sets his mouth ajar at sunset in order to gape at midnight.

(Commencing with unnecessary preparation.)

Ādhī roṭī bas, Kāyath hai kī pas?

Half a loaf's enough, I am a Kāyath not a beast.

Ādh ser ke pātr meṁ kaise ser samāī?

How can a half pound measure hold a pound?

Ad Hindū, bād Musalmān. Hin.

First Hindu, then Mussalman.

(Allusion to the conversion of many Hindus to Islam.)

Adi ke chandan, lilar charcharā. E.

Put ginger for sandalwood, and your forehead will smart.

(Puttend sandalwood is a common cooling remedy.)

Adi mirchāi kā kaun sāth? E.

Chillies don't go with ginger.

Admi admi untār, koi hīrā, koi kankar.

Amongst men some are gems, and some are pebbles.

(Or, there are men and men, as every stone is not a gem.)

Admi anāj kā hīrā hai.

Man is a grain worm.

(He cannot live without corn.)

Admi apne mālāb men anīhā hai.

Man is blind in his own interest,

(i. e. blind to every thing else. Men are blind in their own cause.)

Admi ashraf ul-makhluqāt hai.

The noblest of creatures is man.

Admi hai, kī ghaurhakar?

Is he a man or a top?

(Said of one who is always wandering about.)

Admi hai yā ālmūs kā kundah?

Is he a man or a block of ebony?

(Said of a negro.)

Admi hai yā bijli?

Is he a man or lightning?

(So sharp.)

Admi ho, yā be dāl ke būdam?

Are you a man or a būdam without the d?

(The Persian būdam without the d means an owl (bām.)

Admi ho, yā sang-i-be-nūā?

Are you a man or a stone without the n?

(The Persian sang is a stone, and sang is a dog: a joke of the literati.)

Admi jāne bas, souā jāne kase.

Know a man by his company and gold by a touchstone.

Admi kā shaiān admi hai.

Man's enemy is man.

Admi kī davā admi hai.

Man's remedy is man.

Admi kī kasautī mutulā hai.

The touchstone for man is dealing with him.

Admi kī peshānī dūl kā āinuh hai.

The countenance is the reflection of the heart.

Admi kī qadr mare par hotī hai.

A man's worth is found out when he is dead.

Admi ko admi se sun dāyā kām parāyā hai.

Man needs man's aid a hundred times.

Admi ko admiyat lāzim hai.

Humanity is the characteristic of human beings.

Admi ko dhāt gas samīn kāstī hai. Muh.

Man wants but seven feet of earth.

(His grave.)

Admi ko dhāt gas kasan kāstī hai.

Man wants but seven feet of core cloth.

Admi kuchh kha-kar sikhā hai.

To lose is to learn.

(Man learns by experience.)

Admi kiya hai? ālmūs kā kunduh hai.

He is not a man, but a log of ebony.

(Said of a very black man.)

Admi kiya hai? sarāche kā bāns hai.

He is not a man, but a long bamboo.

(Said of a very tall person.)

Admi māl kī khātir pahār sir par uhdāt hai.

A man will carry a mountain on his head for the sake of gain.

Admi ne ākhir kachchā āhir pāyā hai.

Man after all is a creature reared on mother's milk.

(Human weakness. The natives have a saying that man is kachchā (crude and liable to err) because he is reared on (kachchā dādā) mother's milk.)

Admi pānī kā bulbulā hai.

Man's life is but a water bubble.

Admi par jāisī parī hai, waisī sahā hai.

What befalls a man must be borne.

(Man is born to bear.)

Admi par kā kutā hai.

Man is the dog of his stomach.

(Man is the slave of his stomach.)

Admi sā ; akherū koi nahī.

There is no bird like a man.

(i. e. so volatile and unsteady.)

Admi thokar khā-kar sanbhaltā hai.

Man stumbles and gets sense.

Āē ām, jāē lebādā.

The mango is down, but the stick is gone.

(To gain your end you needs must spend.)

Āē Chait sahāvan, phūār mail chhurāvan. Wom.

When April comes her dirt leaves her.

(i. e. she is only clean when the heat makes her perspire. Said of a dirty, lazy woman.)

Āēgā kutā to pāgā tikhā. Wom.

When the dog comes he will get his share.

(Who works gets.)

Āē kanagat phulā kāns, Bāman uchhīn nāu nāu bāns. Hin.

When the kanagat come, the long grass blooms, And the Brāhman dances nine poles high.

For The kanagat at the shāradā is the feasting of Brāhmans with oblations made to appease the souls of the dead:—kās phālnā, is an idiom to express a wild luxuriant growth; flourishing as the green bay tree.

Āē kī shādī, nā gāē kī gam.

Neither glad for its coming, nor sorry at its going.

(An even-tempered man; a well balanced mind. 'My mind to me a king-don is.')

As mere aple, man māne so kar le. Wom.

My husband, you can do with me as you choose.

(Said by a woman when ill treated by her husband, meaning 'I am completely at your mercy'.)

As Mir, bhage p̄r.

When Mir comes the p̄rs retire.

☞ To understand this proverb it is necessary to premise that a person named Shekh Saddo, or Mirānji, who lived at Amroha, pretended to great skill in the art of making amulets, fortune telling, etc., called *Am-i-tashkir*. One day in ploughing, he turned up a lamp which had been constructed by a famous magician of former times, with four wicks, and endowed with such properties, that whenever it was lighted, four *genīs*, or familiar spirits, appeared to the person who lighted it, (invisible to all besides) and were ready to perform his orders. The first time that he lighted it, he was alarmed at the appearance of the *genīs* and endeavoured to extinguish the lamp, but the *genīs* informed him, that being once summoned, they could not retire till he had given them some order to perform. The Shekh, being a man of a lascivious disposition, ordered them to bring a beautiful woman, whom he had seen at a distant place. This was immediately performed, and the lady who was of high rank was much astonished and alarmed to find herself in such a place with a stranger. When, however, he was proceeding by force or persuasion to gratify his impure desire, one of the *genīs* informed him that their obedience to him would only continue while his actions were confined within the bounds of virtue, and that whenever he transgressed those they were to put him to death. He desisted for that time, and the same scene was several times repeated, till at last the violence of his passion got the better of his fear, and he perpetrated the act, whereupon he was immediately put to death by the *genīs*. Though in fact a profligate character, he obtained the reputation of being a saint or prophet, through the supernatural power which he exerted by means of his familiar spirits, and a superb *dargāh*, or shrine, is dedicated to his memory at Amroha. After his death he is said to have become a powerful Spirit or Jinn, who occasionally descends upon, or inspires human beings, particularly women, who are then endowed with a knowledge of futurity and other preternatural powers. There are other spirits of departed souls, which exercise similar power, such as Shāh Daryā, Zain Khān, Nannhe Miyān, etc., but they are of inferior rank to Mirān, so that when he comes in person they all retire: hence the proverb. It expresses that when the chief in any employment appears, the inferior agents withdraw.

Asre gaṛe faal bahotere.

The harvest of dregs is very great.

(I shall find a mouthful somewhere or other.)

Asre gaṛe pach kalyān.

Out-casts are among the five good things.

(Ironical: the scum or dregs of society: the *pach kalyān* are the five pure pleasures.)

As teri qudrat!

How wondrous is thy power, (Oh God)!

As the Har bhajne ko, aur oṭan lage kapṛs.

Came to sing hymns, but set to pick oakum.

(He reckoned on the easy services of the temple, but was set to pick cotton.)

As, to jāo kahān?

When it comes, where will it go?

(You cannot tell how a matter will end.)

Astichī tīn manāi se pachānā jāta hai.

An opium-eater is known three stages off.

Astimi miṭhās baṛī ragbat se khālā hai.

Who opium eats devours sweets.

Astīn yā khāṛ amīr, yā khāṛ faqīr.

Only a beggar or a rich man can eat opium.

(It is very expensive and therefore can only be bought by the rich or begged by the poor.)

Astātūn ke nātī (yā sāle) bane hai.

Got up like a relative of Plato.

(Said to one who is proud and haughty.)

Asoos! rūi garhe mōhī!

Alas! my heart is deep in a pit!

(Excessive grief.)

Astāb par thūko, apne hī mūnh par parē.

Spit at the sun, and your spittle will fall in your own face.

(Speaking evil of the great will injure yourself.)

Afyūntī jānūtī.

The opium eater is mad.

Agā Mir kī dāi sab eikhā eikhāi.

The nurse of Agā Mir knows every thing.

(Rich people get good servants.)

Agurhe gandah, mayar tīd-i-banān.

Though born of dirt he is still full of wits.

Agar koh ṭalle, na ṭalle faqīr.

Though the mountain move, the *faqīr* won't.

(The mountain to Muhammad.)

Ag aur bair ko kam nā samjhe.

Despise neither fire nor foe.

Ag aur pānī ko kam nā samjhe.

Despise neither fire nor water.

Ag aur phūns kī bair hai.

Fire and straw cannot agree.

(Moral:—be careful of the company of the other sex.)

Ag bin dhūān nahīn.

No smoke without fire.

Age Agrā piche Lāhor.

Agā before and Lāhor behind.

☞ The story goes that a man going to Lāhor turned his face in ignorance towards Agrā; hence, the proverb means going the wrong way about a thing.

Age challe haiṅ, piche kī khabar nahīn.

They go ahead without knowing what's in the rear.

Age daur, piche chaur.

Fast run fast lose.

(Applied to one who learns rapidly, but soon forgets what he has acquired.)

Age hāth piēhke pāt. Wom.

A hand before and a leaf behind.

(Spoken of one so wretchedly poor, that he has not clothes enough to cover his nakedness.)

Age jāve ghūjne jāvē, piēhke dekhe dāhēnē phūvē. Wom.

Go ahead and break your knees, look behind and turn blind.

(On the horns of a dilemma.)

Age Khuddā lā nām.

There is nothing left but God's name.

(Come to the last resource.)

Age kuā, piēhke khāt.

A well before, and a ditch behind.

(On the horns of dilemma.)

Age nāth nā piēhke pagā, Sab se bhāld kushār kā gadhā.

Nor halter, nor heel ropes; Who so lucky as the potter's ass!

Age pag rāhke pāt bāpke, pāhke pag rāhke pāt jāē.

To advance is honor, to turn back is disgrace.

Age piēhke sab chāl basēge.

Sooner or later all die.

Age rok, piēhke thok, sarar sorke nā jāē to kiya ho?

A block ahead and driven from behind; if that old brute won't leave the road what can I do?

(Give me room; I prefer your room to your company.)

Aggām buddhā Bānyā, pachēham buddhā Jāt. Rus.

The most wit to the Bānyā, the least wit to the Jāt.

Aghānā baguā pōhā fī. E. Rus.

To the unfledged heron all fish is bad.

(Said of the blind; sick of a good thing.)

Aghān, chālke adhān.

Hearths are lighted in December.

(Said of things in season.)

Agil khetī āge āge, pachhila khetī bhāg jāve. E. Agric.

A crop in time and good produce, a crop too late and failure.

'Ag' kahē mūkh nāhī jāē.

You don't burn your mouth by saying 'fire.'

Ag kē jāē āg hī se aakhā hotē hai.

Burnt by fire is cured by fire.

(Like cures like: application; treat a man as you find him.)

Ag ke āge sab bhāram hai.

After the fire it's all ashes.

(Cause and effect.)

Ag khāpē so aagēre lagegē.

Eat fire and pass live coals.

(As you brew so drink.)

Ag khāt mūkh jāve, udhār bhāt pēt jāve.

Eat fire and your mouth will burn, live on credit and your belly will burn.

Ag ko dāman se dhāknā.

Covering a fire with your skirt.

(To cherish a serpent in your bosom.)

Ag lagante shoppe, jo wille so lāh.

When the house is on fire, what is saved is so much gained.

Ag lagāt pāt ko dāwnā.

To run for water after setting fire to the house.

(Hypocrisy.)

Ag lagāt tamāshā dekhe.

He sets fire to his house and enjoys the fun.

(Downright folly; also applied to great expenditure in fireworks, and hence in any extravagance.)

Ag lage maundhe, bāj pāre bardī.

Fire burn the nuptial bower and lightning strike the procession.

(A curse.)

Ag lage pe billi kē māt dhūānā.

To look for cat's urine when the house is on fire.

(To go far in quest of small and rarely found remedies to meet a present and great danger.)

Ag lage par kuān khodnā.

To dig a well after the house is on fire.

(To shut the stable door when the horse is stolen.)

Ag lage to bujhe jāē se, jāē men lage to bujhe kaise?

Fire you can quench with water, but how will you quench it if the water's on fire.

(You can reform the young criminal, but not the habitual:—old habits stick.)

Ag lage, to ghūr batāve.

It is a fire, but he calls it smoke.

(A cheat.)

Agā kare, piēhke par āve.

The superior's mistakes fall on the subordinate.

Agā lipā gayā sarāhā, ab kē lipā āge āyē.

Past acts are done and gone, commence the present.

(Said to one who claims rewards for long past services.)

Agle ko ghās, nā piēhke ko pāt.

Nor grass for the living, nor water for the dead.

(Said of the selfish or miserly.)

Ag lenē āē tē, kiya āē? kiya chālē?

Come for fire is come and gone.

(Said of a short visit.)

Agle pāt, piēhke kōh.

First water, then mud.

(Delays are dangerous; the early bird gets the worm; the point is that those first at a well get water, those who come last get mud.)

Agī bhāit pachhē, pachhē parādhān. E. Wom.

The first became last and the last first.

Ag men mūt yē Musalmanē hē!

Make water on the fire or become a Muslim.

or This proverb is said to have originated in the tyrannical reigns of the Mughal Kings who

At par chake nakhā.

Loose no opportunity.

Aisā chāhā ki dhoi kī chāhā.

He licked it like the uncle of washing.

(*Chāhā* is a superior; the proverb means therefore he licked it cleaner than it could be washed; said of a very sharp man.)

Aisā faise rupai ke faks dhund liye.

As you change your rupee to please yourself.

Aisā kiyā dilgurdah, kirupayā kiyā khurdah. Mah.

Such spirit and liberality! he has actually changed a rupee!

(‘Bang went six pence!’)

Aisam burbak kaun hai jo khātī nakh- aakhā!

E. Rom.

Every fool knows when his stomach is full.

Aisam sukhy word nāi upā hold. E. Wom.

May such good fortune be ever mine!

Aisā dāmī ke dāde māt sāpī ki pīch pāsā dīye.

Fill such a man's eyes with rice water!

(For fear of the evil eye.)

Aisē bārhe bail ko kaun bādāh bhās de?

Who would feed up such a decrepit old ox?

Aisē chāhā Shikārpūr māt rukhē hai.

Such fools live in Shikārpūr.

(Allusion to the custom of regulated illegitimacy in Shikārpūr.)

Aisē gāz faise gadhe ke sir se stāgh.

Clean gone as horns from the head of a donkey.

Aisē gāz faise mahfil māt se jātā.

Vanished as shoes from a party.

Shoes have to be left outside a house and therefore have a way of vanishing at parties, like umbrellas in England.

Aisē kī tum ne sochē bechē hai?

You haven't sold me ginger! Have you?

(*Sochē* is a valuable article; said to those who demand money for doing nothing.)

Aisē hōtē to Id Baqrīd ko kām dīe. Mah.

Had you been of any use you would have been used at the Id and Baqrīd.

(The two great Mohammedan festivals. Said to the absolutely worthless.)

Aisē par tū harf bhajē hai.

We send him three letters.

(*lām, aīn, nūn*, spelling *lān*, a curse; a saying of the literati.)

Aisē pē to aīsh, kājāl dīye pē hai? Wom.

So beautiful! how will she be with her eyes touched up with lamp black!

Aisē kī rūdār jātā, āhā bech-ke gājār bhātā.

Send this fool to the sheep, he has sold his flour to eat carrots!

Aisē aīsh chāhā bāl bāl jātā, nāu nāu pātī bhātā bhātā. E. Wom.

Accept the invitation where you'll get nine plates of rice.

Aisē bātī aīyān, jē pātīhā mātāge pānī. E. Wom.

Such a clever wife! She asks for water on loan.

Aisē hāt bātīhāt, kē hātē phāngī mātī mātī? Wom.

Had you spun well, would you have been deserted and forsaken?

Aisē bātī kī dhoi nā aīyān.

So said that it can't be washed off.

(The nap tū.)

Aisē lātī kī bāt māt pātī. Wom.

So degraded as to touch the earth.

Aisē mātī mātī kī pāt mātī gāt.

He struck the nail so that it went through. (Said of an injury received from another.)

Aisē tere kī tākē Gāngā bātī hai?

O you! you can make the Ganges flow!

(Said to a humber: would you not the Thames on fire?)

At to rānā, nāhī fāgī aīyān.

If she come, welcome; if not, at any rate bed.

(Half a loaf is better than no bread.)

At to rāt, nāhī rānā. Mah.

Earn and dine, or else fast.

Ajōb Tōrī qudrat, ajōb Tōrī kīl, Chāchāhādār bīt dālē chāhāhī kī tēl.

Wondrous God's power! wondrous God's caprice! The musk-rat oils his head with jasmine essence!

(The beggar on horseback.)

Aj bācārē aīr, bāt bācārē dār. E.

To-day's home is near, to-morrow's home is far.

(This world and the next.)

Ajgar kare nā chāhī, panchī kare nā hām, Dās Malahī yā hā, sāt kē dātā Rām.

The python doth no service, the birds no toil, But God giveth to them all, said Malahī Dās.

(“Consider the lilies of the field how they grow, they toil not, neither do they spin.” Matthew vi. 28.)

Ajgar kē dātā Rām.

God gives even to the python.

(Said by a lazy fellow who spends his money, but will do no work when required.)

Aj hamārī, bāt hamārī; dātā, logo, phārī phārī.

To-day mine, to-morrow thine; see my friends, how changeable she is.

(*Varian* of *matibā* at *fāfān*.)

Aj hai sō bāt nāhī.

To-day is and to-morrow is not.

Ajgar kē ajgar kī tākē, nāhī aīr chāhāhī hātē. E.

Let the strong contend with the strong, or your head shall be a foot-ball for the wayfarer.

Ajīst sāt kē pātīrī hai.

Humility pleases every one.

Aj kī hām bāt par aīst rāhī.

Don't put off to-day's work till to-morrow.

Āj kal kī kanyā apas māñāś es har māñāś haind.
Hind.

The girls of the period choose their own husbands.

(Very shocking in India.)

Āj kal rangār anpā hai.

Now-a-days a livelihood is but a name.

(*Ungā* is a fabulous bird.)

Āj kal shar bakrī ek ghāt pāñ gāte haind.

Now-a-days the goat and the tiger drink at the same stream.

(The wolf also shall dwell with the lamb. *Isaiah*, xi. 6.)

Āj kal to tumhāre kī nām kamañ charkī hai.

Now-a-days the bow is drawn in your name.

(The power is with you.)

Āj ke banyā, kal ke aīk.

To-day a tradesman, to-morrow a merchant-prince.

Āj ke thāpe āj nahīñ jakte.

To-day's cowpats are not burnt to-day.

(Dung fuel must of course be dry.)

Āj kī āj, āj kī baras din mat!

To-day is to-day, or within a year!

Āj kīdhar kī chāññ milā hai?

Which side is the moon to-day?

(An unexpected visit from a rich man.)

Āj kyā ghore beñ-be soñ ho?

Have you sold your horse that you sleep so soundly to-day?

(Free from the coat and care of keeping a horse. *Uccary* has the head that wears a crown.)

Āj main hāt aur wāt hai.

To-day it's he and I!

(I will settle with him to-day.)

Āj main, kal tū.

I to-day, you to-morrow.

(The ups and downs of the world; every dog has his day.)

Āj mere māñgñ, kal mere byāñ, Puroñ laññdyā ho hoñ leñ.

Betrothed to me to-day, wed to me to-morrow, who knows who will get the girl the day after!

(The uncertainty of the future.)

Āj mere māñgñ, kal mere byāñ, Tūt gāt tangrī,

rah gayā byāñ.

To-day my betrothal, to-morrow will be my wedding. Broken thy leg and the wedding will be put off.

(The uncertainty of the future; don't count your chickens until they are hatched.)

Āj mere kal dāññ dīñ.

Dead to-day, to-morrow is but another day.

(Dead to-day and forgotten to-morrow.)

Āj nahīñ, kal.

Not to-day, to-morrow.

See This proverb is founded on the story of an ultra pious Hindu who used every night to pray under a tree that God in his love would draw him to himself. (*Āññāñ*, *apñ māññāñ* *mat āññāñ* / *Pro.*) One night a wag sitting on a bench overhead, let down a noose with

which he began to haul up the devotee. "Not to-day," roared the pious man, "to-morrow."

Āj napūñ, kal napūñ, tērā phūlā sadā napūñ. Wom.

To-day barren, to-morrow barren; even when the *palās* tree blossoms still barren.

(This tree blossoms only in spring, when all nature teems with life. Used to express the total relinquishment of hope.)

Āj se kal neñ hai.

To-morrow is not far off from to-day.

Āj tak pāñ hīñg hāñg haind.

His stools are still foul.

(Not cured yet.)

Ākal khurā, jag se burā.

The envious man is the worst in the world.

Ākal mirt kī mukñ nahīñ.

There is no salvation for the suicide.

Ākal nahīñ hai, kāl hai.

Not famine now, but black death.

(A long famine.)

Ākās bāñññ, Pātāl bāñññ, ghar kī taffī khūñ!

He controls Heaven and Hell, and leaves his own door open!

(*Ākās bāñññ*, etc., 'to bind heaven and hell' the ordinary cry of an Indian charmer; the proverb is said of those that find fault.)

Ākāl chāl nā bāt, shāñ bāññ khāt.

Don't travel alone and dust the bench before you sit on it.

(Look before you leap.)

Ākāl chāññ bhār nahīñ phor saktā.

A single pea can't break the oven.

Ākāl hāññāñ bhālā nā roñ.

It is not good to laugh or weep alone.

Ākāl Hāññ roñ, kī gabr khodē! Mah.

Let lonely Hāññ weep or dig the grave!

(You can't do two things at once.)

Ākāl pūs kamāñ karē, ghar kī karē, yā ka-chāññ karē.

When an only son is bread winner, let him work at home or at the office.

(He can't do both: Jack of all trades fails.)

Ākāl dukelē bā Allah bēñ.

God protects the friendless and forlorn.

See A story is told of an old *shāñ* who, on seeing a solitary traveller, made one of the proverb to intimate the fact to his comrades, who thereupon issued from their hiding places to rob and kill their victim. Also used in its obvious sense.

Ākāl kahāññ gur se mīññ.

One story is sweeter than treacle.

(One story is good till it is capped by a better one.)

Ākāl lakarāñ nā jarē nā barē, nā ujārē hāt. Ras.

A single stick nor burns, nor lights, nor makes a flame.

Ākāl lakrī kahāññ tāt jalē? Wom.

How long will a single stick burn?

(One man cannot do the work of ten.)

*Akela gail maidan phire, log kahil ki hard
gail.* Bhoj. Wom.

If she go out by herself they say she is with
a stranger.

(Moral; a woman should go out of her house
in company, or she risks her character.)

Akhir apni rai par a gayi.

After all his low birth asserted itself.

(Scratch the Russian and you will find the
Tartar.)

Akhir maroge, rupayā jor jor kiya karoge?

You'll die in the end, so why hoard up your
rupees?

Akhila, khatte hote hain!

I say, how sour they are!

(Sour grapes.)

Ala de nivala. Mah. Wom.

O niche, give a morsel.

It is said that a certain king enamoured of
a beautiful beggar girl, married her. In the midst
of regal pomp, she could not relinquish the
habit of begging, and therefore put morsels of
food into the niches in the walls of her apart-
ment and begged from them. The proverb is used
to express that early habits cannot be rooted
out. What is eaten in the bone, will never
come out of the flesh.

A lagā bhurbhure chane-valla.

The street cryer is here again.

(Said of a noisy intruder; *bhurbhure chane* is
the street cry of the seller of parched peas.)

*Alakh Purakh ki maya! kahin dhuip, kahin
chhaya!*

How wondrous are God's mysteries! Here
sunshine, there shade!

(Image drawn from the sun shining through
a shower.)

Alā lūā, bālā lūā, sahnak sarkā lūā. Mah. Wom.

I'll love you, and I'll serve you, but I'll
steal your dinner.

(Said of a hypocrite.)

Ālamgir Sāni, chūlke āg, nā ghare pāni.

In the reign of Ālamgir II nor fire in the
stove, nor water in the pitcher.

(Misgovernment: Ālamgir II was Emperor
from 1754 to 1759 A. D.)

*Alas, nindra, aur jambhāi, Yeh tino hain kal
ke bhāi.*

Sloth, sleep and yawning, Are the three
brothers of death.

Al bal Khudā bal. Mah.

God's strength is the greatest strength.

Albēti ne pakāi khir, dūdh ki jagah dālā nīr.
Wom.

The ninny made *khir* of water instead of milk.
(*Khir* is a dish of rice and milk.)

Al farīsh khudā-makhudā mard-i-ādmi. Mah.

A fat man is undoubtedly one of the first
consequence.

(In appearance.)

Al gal, bal gal, jalve ke waqt tal gal. Mah. Wom.

She loves and she serves, but in the time of
need she's off.

Alif Allah. Mah.

God is Alif.

Alif is the first letter of the alphabet; hence,
the proverb means 'I am the alpha and the
omega.' *Alif* is always written alone, hence it
means unconnected, lonely.

Alif ke nām Be nahin jānte.

He doesn't know A from B.

Alif ke nām khudā bhi nahin jāntā.

He doesn't know *alif* from a stick.

(He doesn't know a B from a bull's foot.)

Alī himmat sadā musīb.

A speculator is always poor.

Atil ki rās atil.

The body sick, the mind sick.

(The opinion of a sick man is not to be re-
lied upon.)

Ālim woh kiya, amal na ho jis kī kitāb par?

Is he learned, who does not act up to his
books?

(Practice what you preach.)

Al jān, bal jān, jalve ke waqt tal jān. Mah.
Wom.

I'll love her and serve her, but when it
comes to presents I'll run away.

(The niggardly.)

Al khāmashī nim razā.

Silence is half consent.

Allah Allah karo, khair māngo. Mah.

Call on God and ask his blessing.

Allah Allah, khair sallah. Mah.

Thank God, it is well over.

(All's well that ends well.)

Allah de, Allah dilaue, bandah de murād pāve.

Mah. Wom.

God gives, and God makes man give, but
man gives that he may obtain.

Allah de, bandah pāe.

God gives and man receives.

Allah do singh deue to woh bhi qabūl hain.

If God should even give me two horns, I
should be contented.

(Spoken by one in misfortune, to express
resignation to the divine will.)

Allah hai, to kiya gam hai?

There is a God, so why do you grieve?

Allah hi Allah hai!

God is indeed God!

(An exclamation expressing astonishment or
despair.)

*Allah hi ki chori nahin, to bande kī kiya dar
hai?*

As nothing can be hid from God, why fear
men?

Allah hi diya sab kuchh.

God's gift is every thing.

Allah hi diya sir par.

God's gifts are on my head.

(Contentment and resignation; also a riddle,
with a pun on the word *diya*, meaning 'God's
lamp is over our heads'—'the moon'.)

Allah kã nãm to !

Take the name of God !

(Have the fear of God in you; said to one who tells a lie.)

Allah kã nãm sacchã, sab jhãtã hai jotãn.

God alone is truth, all else is false.

Allah karẽ bãkã patãrã jãtã, Lal Khãtã ke lokẽ

or jãkrã jãtã. Mah, Wom.

Please God, the swell will be caught and put in the stocks.

(Bãkã is a vicious fop.)

Allah bare so ho.

It will be as God wills.

(Doo volente.)

Allah ho Akbar !

God is great. (Good god !)

Allah re, dide kã najãr !

Good God ! how shameless her eyes are !

Allah re, main !

Good God ! what a fine fellow I am !

(Like me, God bless the example !)

Allah yãr hai, to bẽrã pãr hai.

If God be our friend we have already succeeded.

Al qabõ o dafil ul-milk. A.

Possession presumes the right.

(Possession is nine points of the law.)

Alã sadã rogã.

A lazy fellow is always ill.

Amnat men khayãnaõ to zamãn bhã nahin karã,

Mah.

Even the earth does not commit breach of trust.

(i. e. it yields what is sown in it.)

Amãni, nãdãni, i-jãrah, u-jãrah.

Government collection is prosperity, farming is depopulation.

(Amãni is the direct collection of revenue by a collector on the part of Government in opposition to i-jãrah, or farmed revenue.)

Am bo, am khãõ, imi bo imi khãõ.

Plant a mango and eat a mango, plant a tamarind and eat a tamarind.

(As you sow so you will reap.)

Amãni ke sir sehra hai.

Income is a marriage wreath.

(i. e. glory depends on wealth.)

Am imli kã sãth hai.

The mango is become the companion of the tamarind !

(i. e. it is ripening at the same time. Used to express some very rare event, because the mango ripens in the hot season the tamarind in the cold.)

Amir kã ugal, garib kã adhar.

The rich man's vomit is the poor man's food.

Amir ko jãn pyãr, faqr ko ek dam bhãr.

The rich man loves life, the poor man grudges each breath.

*Amir ne paddã, sehat hui; garib ne paddã be-
adabi hui.*

If the rich man offend it is well, if the poor man offend it is impertinent.

(The rich man's wealth covers a multitude of sins. "What in the captain's but choleric word. Is in the soldier deemed rank blasphemous.")

Am share patã, lafãkã rove 'dãr dãr.' E.

Only the mango blossoms are falling, and the child cries 'give, give ! (mangoes.)' (Crying for the moon.)

Am ke am, guthãton ke dãm.

The mangoes are mangoes, and the stones are money.

(You can eat the one, and sell the other; said of a good bargain, one that pays any way.)

Am bhãne yã per giãne !

Will you eat the mangoes or count the trees ! (We should enjoy the good things that are presented to us, without puzzling ourselves with fruitless enquiries about them.)

Am machhli kã sãth hai.

Mangoes and fish are fast friends.

(The unripe mango is often dressed with fish in native cooking.)

Imne sãmhe ghar karã, aur bich karã maidãn. Wom.

I will take up my abode right in front, and there shall be no screen between us. (Said of an impudent, shameless woman.)

Am phale neo chãle, arand phale ãrãd.

The mango in fruit bends down, the castor in fruit goes up.

(The wise man in office is humble, Jack in office is offensive.)

Anand ke tãr bijãle hain.

He plays on pleasure's harp.

Anãrĩ kã sauãdã bãrã bãt.

Dealing with a clodhopper is confusion.

Anãrĩ kã sonã bãrã bãt.

The clodhopper's gold is quite pure.

(Said of one who overrates the articles he has to sell: all his geese are swans.)

Anarh karat tãhe dar nahin. So jãheñ thore din nahin.

Who has no fear of doing evil, his days and months are few.

An bant sir ãgne, chhor parã ãs.

It's on your own head now, give up trusting to others.

An-birtak birat ghamior bijãl.

The irregular priest makes a noise.

(Dissenters are always noisy.)

Andar ohãl nahin, bãhar bahen 'dãr, dãr.' Hin.

Within 'no abstinence, without he says

'away.'

(Hypocrisy.)

Andã sũhãve boe'she ko kã dũm olũh mat kar.

The egg teacheth the chick not to chirp.

(Don't teach your grandmother to suck eggs.)

Ande hongẽ to bacheke bahutere ho jãenge.

Have the eggs, and you will have plenty of chicks.

(Capital brings wealth.)

Anja ká Shakedah.

The Prince of an egg.

(Simple or inexperienced.)

An-dekha char háp barábar.

The undetected thief is (as honored) as your father.

(The greatest sin is being found out.)

An-dekha char áde barábar.

An undetected thief is like a brother-in-law.

(He has free access to all parts of the house.)

Anje sove hot, bachche love hot.

One hatches the eggs and another carries off the chickens.

(One beats the bush, another catches the bird : fools build houses for wise men to live in.)

Ankha dekhi páde ki patyá.

When the blind man sees he believes.

(Seeing is believing.)

Ankha bagla kichar khá.

The blind heron eats dirt.

(The ignorant always lies in misery and wretchedness.)

Ankha bánte shikri hár phér apnao hi ko de.

The blind man distributes his sweets among his own family,

(Spoken of one who gives every thing in his gift to his own relations. Nepotism.)

Ankha be-man.

The blind man is unbelieving.

It is related that a blind man at a feast, suspecting that the other guests might be eating with both hands, began to do likewise. It then occurred to him that they might be eating with their mouths too. So he applied his mouth to the dish as well. Finally he thought that the others might be running away with their dishes so he took his dish and ran away.

Ankha be-man, bahar bahisht.

Blind is faithless, deaf is heavenly.

(The deaf man hears no evil.)

Ankha chūha, thothe dhān.

The blind rat gets hollow grain,

Ankha dhund manohra gā.

Under misrule, they play the fool.

(When the cat's away the mice may play.)

Ankha gā, bahar bājā.

The blind man sings, while the deaf man plays.

Ankha gurā, bahar chela, mānge har de bahar.

A blind teacher and a deaf disciple ask for myrobolans and get gill-nuts.

Ankha hāt, bahar mushid. Mah.

A blind guide and a deaf follower.

Ankha jāne ānkhoñ hi sār.

The blind man knows the value of eyes.

Ankha kake 'mañ surag charē mātūñ, aur mayhe koñ na dekhe.'

The blind man says he will mount the sky to make water, that no one may see him.

Ankha kyā chāhe ? do ānkhoñ !

What does the blind man want ! Two eyes !

(Spoken by one who is offered the thing which he most wishes for.)

Ankha kyā jāne basant ki bahār ?

What does a blind man know of the beauty of spring ?

Ankha kyā jāne lāl ki bahār ?

What does a blind man know of the beauty of the tulip ?

Ankha lakṣṭ ek bār khola hai.

The blind man loses his staff but once.

Ankha mulla, tāñ masjid.

A blind mulla, and a ruined mosque,

An dhan anek dhan, sonā rūpa kateh dhan ?

Wealth in corn is true wealth, wealth in gold and silver is vain wealth.

Ankha rājā, chaupaṭ nagr.

A blind king and darkness in the city.

Āndhar ke gāe byāil, tahrī leke dāurān. Bhoj.

The blind man's cows calved, and every one ran with his milk-pail.

Āndhar kākhar batāre bhāke. E.

The blind dog howls at the wind.

Āndhar kūṭe, bahar kūṭe, chāval se kām. E.

Whether a blind man pound, or a deaf man pound, the rice is pounded.

(The work is done whoever does it.)

Ankha nij dhī, kāñ ghori, Bidhā ne āp milāi jori.

Between the blind soldier and his wall-eyed mare, Providence hath created friendship.

(Companions in misfortune.)

Ankhe āge roy, dono diu khoye.

To weep before the blind is to lose both your eyes.

(Applied to one who makes his complaints to persons who will not attend to them : ye may cry your eyes out ere ye melt the heart of a wheel-harrow.)

Ankhe Hāfiz, kāne Nawāb.

Blind is Hāfiz, one-eyed is Nawāb.

(The title 'Hāfiz,' properly speaking one who knows the Qurān by heart, is given by courtesy commonly to the blind, and likewise Nawāb, my Lord, to the one-eyed.)

Ankhe kī Khudā hāfi.

God protects the blind.

Ankhe ke hāth batār lagī.

The blind man chanced on a quail.

(Said of one who comes in unexpectedly for something good.)

Ankhe kī dād nā farād, ankha mār bāiṭhegā.

There is no redress against a blind man, he will still strike all in his way.

Ankhe ke hieḍ rās dīn barābar.

Day and night, it's all the same to the blind man.

Ankhe kī jarā kī Allāh deki !

God protect the blind man's wife !

(Her husband cannot look after her.)

Ankhe kī lakṣṭ.

A blind man's staff.

(An only son.)

Ankhe ko bhāgnā kyā rurār ?

Blind men must not run.

Anahe ho jād muf' hai.

The blind are excused from gambling.

(Used in excuse of an omission committed through ignorance or inadvertence.)

Anhe ne chor pakrā, dauryo 'Miyān Langre!'

A blind man caught a thief and asked a lame man to run after him!

Anhe rasyā āne pe mai ch!

A blind beau dying for a looking-glass.

Anhere ghar kē diya.

The lamp of a dark house (a son).

Anhere ghar meñ dhingra nāche.

The bugaboo dances in a dark house.

Anhere ghar meñ sāp hī sāp.

The dark house is full of snakes.

Anherī rain meñ baṛī jeorī sāp.

A rope is a snake on a dark night.

Anher nagrī, obādh rājā, take ser kakrī, take ser khājā.

When the city is dark and the king a fool greens and sweets both sell for a farthing.

(A cheap and expensive things are sold at one price: gross injustice, downright anarchy:—the story is told of *Harbony kē rāj*. Elliot's Glossary.)

Ādhit āṣ baith jād, meñ āṣ bhāg jād.

When it blows sit down, when it rains run away.

Ādhit hē āge bene kī batāṣ!

Using a fan in a high wind!

Anāṭ kē ām.

Storm mangoes.

(A windfall; a godsend.)

Anāṭ mē pūṭh kē nī mūñh dekhe.

A blind mother never sees the faces of her sons.

Anāṭ nāyan, āne hī tālākh.

A blind barber's wife searching for a looking glass.

Anāṭ pāt, kutā khā.

The blind woman grinds and the dog eats.

(Spoken of a person who does not take care of his gains: a fool and his money are soon parted.)

Anāṭ meñ kād rājā.

A one-eyed man is a king among the blind.

Anāṭ ne bāsār lūṭ.

The blind have plundered the market.

(To expunge something wonderful.)

Anāṭ ne gāṭ mārā, 'dauryo, be laṅgre.'

The blind are plundering the village, 'come on ye lame, (and help)'

Anāṭ gāyā, āharām rakhoṛāṭ. Ru.

A blind cow, and faith her keeper..

Anāṭ gāṭ, kī chor?

Has darkness gone or the thief?

(Thieves of course work only in the dark.)

An-dohī kē dohī, jō kī gāṭ nā meñ.

To the slanderer of the innocent neither burial or salvation.

(Thou shalt not bear false witness.)

Anāṭ bāt jāt kē sūṭh. Ru.

An entire ox is the worry of one's life.

Āṅges bāt aṭ kē pūṭh hāt.

Clever puppets these English are!

(Made up of, or bristling with inventions: apt kē pūṭh, idiom, invention or clever.)

Āṅges rāj, tan kō kaprā, nā peṭ kō nāj.

The English reign, no clothing for the body, no food for the stomach.

(Said of direct taxation.)

Āṅges kī naukrī aur bāndar nakhānāṭ bār-bār hāt.

To serve the English is to tease a monkey.

(The meaning is that to serve the English is as dangerous as to make a monkey dance; every moment you are in danger of being clawed and kicked. The English are commonly described as having the whimsical and uncertain temper of the monkey, and so being dangerous to approach.)

Āṅges nē charāṣ bhar zamīn se sārā Hindustān upnā kar liyā.

From a plot of land the English got possession of all India.

An-honī hoṭī nahīn, honī hoven-hār.

What's not to happen never happens, what is to happen is going to happen.

(The doctrine of the fatalist.)

An-hot meñ aulād.

The posterity of want.

(The poor man with a pile of children.)

Anī kē tale kharāṭ baras.

A thousand years are at the sword-point.

(While there is life there is hope.)

An-jām kī moṭṭī kharāṭ.

The stranger is always unfortunate.

An-jām ru-jām sadā kalliyān.

Fools and the wise are ever happy.

An kē goṛā dhōṭ naunyd, āpan dhovāt lajā. E.

The barber washes others' feet, but is ashamed to wash his own.

An-kar chukkar, an-kar ghī, pāṅṅle bāp kē lāṅṅ kī? E.

Another's flour, another's butter, what do they cost the cook?

(*Pāṅṅ*, a Brāhman cook; allusion to their borrowing flour and ghee for their sacrifices.)

Ankar dhan par Lachhmi Narāyan.

On another's wealth he is Lachhmi Nārāyan.

(Master of wealth.)

Ankar khetī, ankar gāṭ, voh pāṭī jo māran jād.

Another's the field, and another's the cow: he is the sinner that beats her.

(Unwarrantable interference.)

Ankar sendār dekh, āpan kaprā phor! E.

Seeing another's position he ruins himself.

Ankar sir kaddāṭ bārbar.

Another's head is a pumpkin.

(You may cut it off.)

Ankar rughar bār pāṅṅī kē halbar, opnā kubuj bār sūṭh bār kord. E. Wom.

Another's clever husband is like a splash of water; one's own foolish husband is like a plate full of meal.

(One's own little is better than another's all.)

Anke dhan par cher rājā.

On others' wealth the thief is a king.

Anke paṇyā maiā bhārūn, mere bhare Kahār.
E. Wom.

I fetch water for others, a Kahār fetches it for me.

(The greater fleas have lesser fleas upon their backs to bite 'em. The lesser fleas have smaller fleas and so ad infinitum.)

Āñkh bacāī, māl dostōn kā.

Eyes off and your goods are your friends'.

(You must keep an eye on your property yourself.)

Āñkh chauṇpā, andhere nafraī !

Blind of his eyes he hates the darkness !

Āñkh eko nahīn, kajrauī das thāīn ! E. Wom.

Eyes she has none, but she has ten pots of lamp-black (for her eyes) !

Āñkheñ haññ yā bhairāñ ke chūkār ?

Are they eyes or a buffalo's buttocks ?

(Said of one who can't see what's before his nose.)

Āñkheñ hūñ chār, man meñ āyā piyār; āñkheñ hūñ of, man meñ āyā khoṭ.

When eyes meet he is your friend : when eyes are turned he finds fault.

(The hypocrite.)

Āñkheñ to khulī rak gāñ, aur mar gai bakrī.

The she-goat died with her eyes open.

(A sudden death : arising from the custom of decapitating goats by one blow of a sword or a knife, which leaves the eyes open.)

Āñkh gaddā, nāk maddā, Sohñī nām !

Hollow eyes and swollen nose, and Beauty her name !

Āñkh hai jab tak, to khush āī hai bhañ :

Āñkh hī phūṭī, to kab bhāī hai bhañ ?

The eye-brow pleases while the eye remains : duth the eye-brow please if the eye be broken ?

(The brother-in-law is regarded with tenderness for the sake of the wife, when the wife is dead her brother is no more treated with affection. The dāmdā or son-in-law is also called the eye-brow (bhañ) of his wife.)

Āñkh kā andhā, gāñh kā pīrā.

Blind eyes and a full purse.

(A rich fool for customer : the Banya's morning prayer.)

Āñko kā pāñī thāl gayā.

The water of his eyes is spilt.

(He is lost to all sense of shame.)

Āñkh ke āṅge nāk, sūje kyā khāk ?

With your nose before your eyes you can't see a bit.

It is related that a man without a nose pretended that, relieved of this obstruction, he was enabled to see fairer and even the Supreme Being; and thus, like the fox who had

lost his tail, he induced others to cut off their noses. When the disappointed victim complained of the imposture he was told that the new punch (sect) into which he was now admitted was in itself a distinction of which he should be proud. As no man liked to proclaim his own inferiority, he labored henceforth to increase the numbers and importance of the new sect of the noseless.

Āñkh ki baṭī bhawī ke sāmāne.

The fault of the eyes before the eye-brows.

(Spoken of one who mentions the faults or defects of another before his relation or intimate friend.)

Āñkh lajāī aur dahi parāī.

Cast down your eyes and the curds will be another's.

(Spare to speak, spare to speed : very shy won't succeed.)

Āñkh meñ lor, dāñt nipor.

Weeping eyes and laughing teeth.

(Crocodile's tears.)

Āñkh meñ mail aur is meñ mail nahīñ.

Dirt can get into the eyes but not into this.

(Very clean.)

Āñkh na dīdah, kāñhe kashīdah ! Wom.

Blind of the eyes the needle plies !

Āñkh na nāk banno chāñd nī !

Nor eyes, nor nose, yet fair as the moon !

Āñkh ojhaī, pahar ojhaī.

Out of sight is over the hills.

(Out of sight, out of mind.)

Āñkheñ dekhā thāt parē ! main ne kāñheñ sunā thā !

Never mind what you saw ! I heard it with my own ears !

(Used in reproof, to one who brings only reports in opposition to ocular demonstration. hearsay evidence.)

Āñkheñ dekhī māñūñ, kāñheñ sunī na māñūñ.
Wom.

I believe what I see, but not what I hear.

(Seeing is believing.)

Āñkheñ kā andhā, nām Nām Nūkh !

Blind of the eyes and called Nam Nūkh.

(Eyes' delight !)

Āñkheñ kā andhā, nām Shekh Raushan !

Blind of the eyes and called Mr. Bright.

(Said of one who plunges himself on qualities which he does not possess.)

Āñkheñ kā dekhā dūr kar, bhale māñas kā kahāñ kar.

Don't believe what you have seen, but trust what a good man says.

(Winking at a trifling fault.)

Āñkheñ kā kājāl churātā hañ !

He would steal the lamp-black from your eyes.

(He would steal the teeth out of your head : he would rob his own father.)

Āñkheñ kā nūr, dil kī thāñdah.

The light of my eyes, and my heart's delight.

Ākko kā tārā.

The star of the eyes.

(The apple of the eye.)

Ākkoñ kā tel nikālnā.

Taking the oil out of the eyes.

(To strain or try the eyes.)

Ākkoñ kī sūyāñ nikālnī bāṭī hañā.

Only the needles in the eyes remain to be extracted.

(The best part of the work has been done, only a small portion remains.)

See This proverb is based on a common superstition, among native women, especially, that if an eye be made of flour and pricked all over with needles and left in the *marghaṭ* or place of cremation the object of their enmity will be similarly pierced to death. They however believe that if the needles be again extracted from the figure by the aid of magic the dead person returns to life. The following variant of the story of the calumniated wife is very common, that once upon a time the wife of a man, thus slain, having extracted all the needles that throbbed in the eyes was obliged to suspend her work in order to go to prayers, the hour for which had arrived. Her slave girl happening to come in drew out the remaining needles. The man returned to life, and believing that it was she who had drawn out all the needles, forthwith married the slave and repudiated his wife.

Ākkoñ meñ charbī chhāi hai.

There's fat in his eyes.

(He is too proud to recognise his old friends : he can't see for smoke.)

Ākkoñ meñ ghar kartā hai.

He takes up his abode in the eyes.

(He deceives, or he is beloved.)

Ākkoñ meñ khāk !

Dust in the eyes !

Ākkoñ meñ khāk dālā.

Throwing dust into the eyes.

(To deceive one.)

Ākkoñ meñ s-roon phūlnā.

Mustard is growing in his eyes,

(He is blind drunk.)

Ākkoñ pe paikon kā bōṭh nahīñ hōlā.

The eyes don't feel the weight of the eyelashes.

(One does not feel the burden of one's own belongings.)

Ākkoñ pe thikrī rūkhnd.

To keep a potsherd on the eyes.

(To pretend blindness ; to ignore.)

Ākkoñ sukā kutōje thandak. Wom.

The delight of the eye, the joy of the heart.

(A son.)

Ākñ phorke dāñī, matyā mile kī bahñī,

Ākñ phorke bāñ, bhātṛyā mile kī sātā. Wom.

Superstition.

When the right eye throbs it's mother or sister coming ;

When the left eye throbs it's brother or husband coming.

Ākñ phorke toṭe kī āt, bāt karō mainā kī āt.

Her eyes restless as a parrot's, she jabbars like a mainā.

(A prostitute.)

Ākñ phūṭgī to hyā bhāñ sē dekhdgē !

When your eyes are out will you see with your eyebrow !

(How will you live when the breadwinner's gone ! Commonly said to the daughter-in-law when she curses her husband.)

Ākñ phūṭī pīr gāt

When the eye is out the pain is gone.

(Better an eye out than one which is always aching.)

Ākkoñ sē sukhtī, nām Hāṭṭī jī !

Blessed with eyes and called Mr. Hāṭṭī !

(Hāṭṭī is a term of respect toward blind men.)

Ākhyōñ-vāle, ankhyāñ bāṭī nemat hañā !

Sight is a great blessing. O ye that can see.

(The blind beggar's street cry.)

An-mile ke tyāgi, rāñd mile bairāgi.

With a wife he is an ascetic, without a wife a monk.

(The *bairāgi* is a celibate with a wife living, the *tyāgi* is he who has no wife at all.)

An-mile kī kuwāl hai.

Loneliness is safety.

(Spoken of or by a person who has travelled a road infested by robbers without meeting any one.)

Anukh ghar meñ nālī bhātār. E.

In a stranger's house the grandson is lord.

(Be civil to a cock on his own dunghill.)

Anokhe gāñ meñ āṭṭ āyā, logōñ ne jāñd Pannesar āyā.

A camel wandered into a strange village and the people took him for a God.

(By *anokhā gāñ* understood a village in which a camel had never been heard of.)

Anokhe gh-r kaṭorī.

A cup in a strange house.

(Where it had never been seen before : applied to a mean person having acquired some trifle of which he is unreasonably proud.)

Anokhī jurūd, sāg meñ shurūd. Mah Wom.

The silly hussy has made broth of the greens.

(*Shorba* is soup made of meat.)

Anokhī ke hāth lagī kaṭorī, panī pī pī marī padōṭī.

An ignorant woman got hold of a cup and drank water till she burst.

(Set a beggar on horse-back and he will ride to the devil.)

Āñ sē māre, tāñ sē māre, phir bhī nā mare to rāñ sē māre.

She'll try her voice, she'll try her eyes, if those should fail she'll try her thighs.

Āñrā ek nahīñ, kalcāṭ fūk fūk.

Not a tear in her eye, yet her heart is breaking.

Āñā tūtā, dāñāñ non, pī bhārāñ kō tīñ hī kun,
Āñke pāñī, kīñke tel, kake Ghāṭ bāñdāṭ gīt.

Bitter for the guts, salt for the gums, stomach three parts full, water for the eyes, and oil for the ears, and there is no need for the doctor, says Ghāg.

Ant bhale kā bhālā.

The end of a good man is good.

Ant bhāri to mātā bhāri.

When the stomach is sick the head is sick.

Ant bure kā bhāra.

The end of an evil man is evil.

Ant matā so matā.

The last conclusion is the best.

(Second thoughts are best: the allusion is to the doctrine of the transmigration of the soul, by which a man becomes that thing in the next life which he has thought of in this.)

Ant mēh rūp, bāghī mēh chhāb. Mah. Wom.

Your beauty is in your stomach, and your grace in your bundle.

(The complexion depends on the food you eat, and *chhāb* or grace on the clothes you wear).

Intriyān quthu Allāh parāh rahi huān.

The bowels are saying grace.

(The phrase implies excessive hunger: the belly chimes, it's time to go to dinner. *Allāh Allāh Akhāt*, Qurān, 8:37 & 39, "any God is one," the ordinary Muhammadan grace before dinner.)

Jo, dugānāh, chhūkī khelān, khāti se beyār bhāti.

Come, Neighbour, let us twirl our thumbs, any occupation is better than doing nothing.

Jo jāo ghar tumhārā, khānā māṅge dushman humārā.

Come and go, for my house is yours, but ask a dinner and you are my enemy.

(Sham hospitality.)

Jo, pīr, ghar kā bhī le jāi!

Come, father, take away the chattels too!
(*Pīr*, spiritual guide: a slap at the rapacity of those people.)

Jo, pūt sūlākhān, ghar hī kā le jāi!

Come, my sweet son, bring ruin on the house!

Jyām dhāp karākar bīle, jo māre so sile.

Be quick yourself to strike; who strikes first wins.

Jyān bhūt hoit, to jaypatar parit gāri.

If you are good, the whole world is your friend.

Jyān de-ke, buprak banē ke! Bhoj.

Give up your all, and be a fool!
(Inevitable spells bankruptcy.)

Jyān khet bumbā tūt, pāhī jōre jāi la. Bhoj.

His own fields lie fallow while others' lands he ploughs.

Jyān māmā mar mar gailān, jōhū dīrūgā māmā bhailān. Bhoj.

Leave your own uncles and make uncles of weavers and carlers.

(Low people: a man is known by the company he keeps.)

Jyān pēt to kutā bhī bhārtā hūi. E.

Even a dog fills his stomach.

J, parāsun, larek. Wom.

Come, neighbour, let us fight.

(It is more painful to do nothing than something.)

J, parāsun, mujh ēi ho!

Come, neighbour, and be as I am. Wom.

(Uttered as an imprecation by an unfortunate person, implying a wish that others may experience similar misfortunes.)

Jpat kāle marjādo nāstī. Pēt.

Black calamity destroys orthodoxy.

(A man will drop his religious customs in time of need.)

Jp bhūtā to jug bhūtī.

A good man finds a good world.

(Good mind, good find.)

Jp bhūle, ustād ko kyār.

For the mistakes of the pupil the master is blamed.

(No one owns his fault:—and the woman said 'the serpent beguiled me and I did eat' Gen. iii, 13.)

Jp bītī kahān jā jōg bītī?

Shall I tell my own story or another?

Jp chole bhūyān, shukhī jāi par.

He goes afoot and his grandeur on a cart.

Jp dūbī to jāy dūbā.

When I am drowned, the world is drowned.

Jp dūbe bhānā jīyānā le dūbe.

When the Brahman drowns he takes his clients with him.

(Spoken of one who ruins himself and involves others in his disgrace.)

Jp ek kahānge, main das sunāūngē.

Abuse me once and I'll abuse you ten times.

Jp gac aur āi pā.

He ruined himself and his neighbours.

J phānī kā māmā hūi.

Caught unawares.

Jp hāre, bhāi ho māre.

He loses and beats his wife.

(Unreasonable anger: to injure the helpless in order to relieve one's temper.)

Jp har san mūdā hān!

You are master of every art!

(Ironical: a Jack of all trades, but master of none.)

Jp hī apnī qabr kholā hūi.

He digs his own grave himself.

(He is the cause of his own misfortune.)

Jp hī kī jātīyān kā satgī hūi.

Your own shoes are your entertainers.

The story goes that a wag, taking advantage of the religious obligation (*manmā*) which requires Muhammadans to accept every invitation to an entertainment, once invited a number of Muslims to a feast. After they were assembled he gave secret orders to sell all the shoes left outside according to custom, and to provide the entertainment from the proceeds. His guests were profuse in compliments, saying: *Ap ne bar, tuklī ki!* You have taken a deal of trouble. The host replied in the polite language of etiquette, *Ap hī kī jātīyān kā satgī hūi.* Your shoes (you) have enabled me to be your entertainer!

Ap hi miyūn mangte, bāhar khaṛe darvesh.

The beggar is kept standing at the beggar's door.

(To express that he can not serve others who is always asking favours for himself.)

Ap hi nāk choṭī girifār haiṁ. Mah. Wom.

His very nose and hair are captives.

(He is hemmed in with difficulties.)

Ap jāneh, aur ap kā imān.

I leave it to you and to your conscience.

Ap kōj, mahā kōj.

Self done is well done.

(If you want a thing done well, do it yourself.)

Ap khāḍ, bilāi batāḍ.

He eats and accuses the cat.

(Say it's the cat!)

Ap khurādī, ap murādī.

Self eating and self regarding.

(Wrapt up in self.)

Ap ki khujālat mere sir ankhoṁ par.

Your shame is on me.

(I feel ashamed for you: your shame is my shame.)

Ap ki ṭikkī yakān nahān lagne kī.

Your loaf can't be baked here.

(Said to a person who expects something.)

Ap ko faṣīhat, gair ko nasīhat.

Vicious yourself you preach to others.

(Practise what you preach.)

Ap mare jag parlo, or, Ap mare sansār nās.

When I am dead the world is gone.

(Après moi le déluge.)

Ap Mīyān Subhār, ghar meṁ lālī jhoke bhār.

Abroad my Lord Governor, at home his wife fills the oven.

Apnā apnā dhaṅg hat.

To each his own way.

(Quot homines tot sententia.)

Apnā apnā dukhār sab rote haiṁ.

Each recites his doleful lay.

Apnā apnā gholo, apnā apnā pio.

Each must make his own sherbet and drink it.

Apnā apnā hī hai, parāyā parāyā hī hai.

Your own is your own, a stranger's is a stranger's.

(Render under Caesar the things that are Caesar's, and unto God the things that are God's. Math. xxii, 21.)

Apnā apnā kamānā, apnā apnā khānā.

The earnings of each for the expenses of each.

Apnā apnā laknā hai.

Each has his own fate.

Apnā bail kulhārī nāhab. Bhoj.

My own ox's nose I can bore with an axe.

(If I please, as he is my property: I can do as I will with my own.)

Apnā 'bismilla', dūre kī 'nāsir b'illah.' Mah.

One's own 'God bless him, I' to the other's 'God preserve me from him I'

(Allusion to the rhyming Arabic sayings.)

Apnā de-kar laṭṭī mol lenā hai.

To part with your own and buy a quarrel.

(To lend money is to lose a friend.)

Apnā dīje, dushman kīje.

Give your own and make an enemy.

Apnā ghar, apnā bāhar.

Your own house is your own, inside or out.

Apnā ghar dār se sūjhū hai.

A man knows his own house a long way off.

(We have all sharp eyes for our own interests.)

Apnā ghar haḡ bhar, dūre kī ghar thūkne kī dār.

You may foul your own house, but must not even spit in another's.

Apnā ghar sanjhaut nā, ankar ghar mūsar aisan bāṭī. Wom. Tir.

No wick in her own house, she sets another's house on fire.

(Enjoy others' property.)

Apnā ghar sattū nā, ankā ghar peṛā!

No barley-meal at home, but cake in others' houses.

(Said of the sponger.)

Apnā gū bhojan barābar.

One's own dirt is as good as food.

(One's own vices seen virtues.)

Apnā hārā, aur mehvī kī mārā, kaun kahtā hai?

Who tells of his own losses, or of the slaps of his wife?

Apnā hāth Jagan Nāth.

His own hand is Lord of the land.

(Said of a person with whom no one interferes; being allowed to have his own way.)

Apnā hī māl jāḍ, ap hī chor kahtā.

His property stolen, and himself called a thief.

(An allusion to the practice of the Police of throwing the blame on the complainant when they can't find the thief.)

Apnā hī paisā khoṭā, to parakhne-vāle kī kiya dosh?

If your money is bad the assayer is not to blame.

(Applied to one who resents the just censures of another on his worthless son or other relation.)

Apnā hatye hī nā, dūre ke dānī. E.

With nothing of his own he is generous to others.

(A vain boaster.)

Apnā ke bīri bīri, dūre ke khīr pūri. E.
She drives people away herself and begs dainties from others.

Apnā ke jure nā, ankā ke dānī. Bhoj.

With nothing of his own, he is generous to others.

Apnā ke soṭī tīn gūṭā! E. Wom.

With one loaf for herself only, she sings a song of three!

Apnā koī nahī.

No one is your friend.

Apnā kutāḍa barjo, ham bhīṭ se bās āḥ.

Call away your dog, I have not come to beg!

Apnā lāl garvāḍ-ke dar dar māṅge bhīṭ.

Having lost his ruby, he begs from door to door.

(The results of extravagance.)

Apnā lenā kyā, parāyā denā kyā?

Is it difficult to take your own, or to give away another's property?

Apnā māṭ apnā chhāṭ take.

Your own property is under your own breast.

(Eng. idiom, under your own thumb.)

Apnā maran jagat kī hāṭ.

What's death to you is fun to the world.

(Thoughtlessness.)

Apnā mūṭh, ankar tū. E.

Your own is sweet, another's bitter.

(One's own geese are always swans.)

Apnā mūṭh to dekho.

Look at your own face!

(Before you abuse mine.)

Apnā naīnā mujhe de, tū ghūm phir-ke dekh.

E. Wom.

Lend me your eyes, while you go about blind-

ed!

(Selfishness.)

Apnā nikāl, mujhe dāṭne de.

Take out yours and let me put in mine.

(Selfishness.)

Apnā pūt, parāyā dhātīngā!

One's own is a son, another's is a lout.

(Every one thinks his own child a prodigy of excellence.)

Apnā rakh, parāyā chakh!

Save your own, and spend another's!

Apnā sā mūṭh le-ke rah jānd.

To take your own face and keep it.

(To hang down one's head, or hide one's face through shame.)

Apnā so naberā, parāyā so dhātīngā.

He has spent his own property and sets no value on others.

Apnā tejar dekhē nahīṭ, dūre kī phūllī nihā-

reṭ. E.

He can't see the cataract in his own eye, but he sees the sty in another's.

(“Thou hypocrite, first cast out the beam that is in thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye.” Mt. 18:13.)

Apnā chīṭ nā, ankar nīṭ kīṭ kīṭ nā.

His own is not right, nor is other's good.

(A fool himself he takes no notice.)

Apnā toṭhā, apnā bharosā.

Look to yourself for your own support.

Apnā ullā kahīṭ nahīṭ gayā.

My pigeon has not flown away yet.

(I have still some one to cheat.)

Apnā roṭī jo apnā hāṭ āḥ.

He is a friend who renders essential service.

(A friend in need is a friend indeed.)

Apne aṭh eṭh ṭīpēṭ haiṭ.

Every one whitewashes his own blemishes.

Apne apne khayāl meṭh eṭh mast haiṭ.

Every one is pleased with his own ideas.

Apne apne gadēḥ kī eṭh khair manāṭe haiṭ.

Every one prays that his own cup be full.

Apne bachche ke dāṭṭ kooṭ se māṭṭam hoṭe haiṭ.

The teeth of one's own calf are visible a long way off.

Apne bachche ke dāṭṭ har kōī jān'ā haiṭ.

Every body knows the teeth of his own calf.

Apne bachche ko aīṭā māṭṭāṭ parāṭṭan kī chhāṭī phat jāṭ. Wom.

I will beat my child to break my neighbour's heart.

(To cut off the nose to spite the face.)

Apne bāḍolōṭ roṭīye, aur kōī bāḍolōṭ lāṅgē. Wom.

Cry over your own idiot (son), but laugh over another's.

Apne dhiḡ paisā, to parāyā āṭā kaise?

With money in your pocket why seek another's help?

Apne dil kī gavāḥī ko sach jān!

Believe what your own conscience says!

Apne ghar ke eṭh pādēḥāḥ haiṭ.

Every one is a king in his own house.

(An Englishman's house is his castle.)

Apne ghar meṭh dēḥ kōī būrā agṭā haiṭ?

Who would refuse to let (money) come into his house?

Apne jhōṭe kī khair māṅgo!

Pray for the welfare of your own hut!

(Keep your breath to cool your own porridge.)

Apnā kiye kā kyā ilāj?

There is no remedy for one's own acts.

Apne kiye kōī bhuḡo!

As you do so must you rue!

Apne kōī nā, eṭṭe, khāḍī khāḍī bāṭe. E. Wom.

He gives to others and not to his own, and so is boiling water.

(A man who is surly to his own family and civil to strangers is as dangerous to touch as boiling water.)

Apne lage to deḥ meṭh, aur ke lage to bhīṭ meṭh.

If he strikes you, he strikes your body, if you strike him you strike a wall.

(Thoughtless of another's pain.)

Apne man se jāṅgo parāṭṭ man kī bāt.

You know what's in another's mind from what's in your own.

(You judge others by yourself.)

Apne mare bagair marā nahīṭ.

You cannot see heaven without dying.

Apne Mīyān dar Darbār, apne Mīyān chhīṭe dūr.

My Lord goes to Court, and my Lord goes to the kitchen.

(Junk of all trades.)

Apne mīṭe Rām nahīṭ.

When you're dead there's no Rām (God).

(Invokes him whilst you live.)

Apne mulk ki bhalai chahi.

Be loyal to your own country.

Apne makh Dhand Bāl. Or, apne makh Niyat Mitthā.

According to herself my Lady Rountiful. Or according to himself my Lord Pleasant.

Apne makh shadi musarak. [riage.

He congratulates himself on his own marriage. (Blowing one's own trumpet.)

Apne nain gawad-ke dar dar makhje blak.

Putting out his own eyes, he begs from door to door

(Having squandered away his own substance he now begs from others.)

Apne nain mujhe de, tū ghuladi phir.

Give me your eyes and go about begging yourself.

(Bald in reply to one who makes an unreasonable demand.)

Apne pad me ap hi kulhari marke hai.

He cuts his own feet with his axe.

(He is the cause of his own misfortune: he is his own enemy.)

Apne pat kudre phire, parawai ke phere. Wom.

Leaving her own sons bachelors she marries off others' sons.

Apne se bache to aur ko de.

Give to others when you can spare.

(Charity begins at home.)

Apne nai phi na jame do, dilare ke dhule ghuseer do!

Don't put a needle into your own (body), but thrust a spear into another's!

Apni apni chah dhai hai.

Every one has his own ways.

(*Chacun a son goût.*)

Apni apni chah hai.

Every one has his own gait.

Apni apni biddi me sab mast hai.

Every one is pleased with his own skin.

Apni apni sab gite hai.

Every one sings his own song.

Apni apni samajh hai.

Many men, many minds.

(*Quot homines tot sententia.*)

Apni apni tustari, apni apni rag. [own song.

Every one on his own pipe, and each his own art and paradi dawat bori molum kofi hai.

One's own sense and another's wealth are always great.

Apni aql ke age kisi ko samajhda hi nahi. [own.

He considers no one's wisdom before his

Apni aad pe di gayi hai.

His origin is asserting itself.

(To show the eleven foot.)

Apni bala aur ke sir.

He lays his misfortune on others' heads.

(He lays his troubles at another's door.)

Apni bar ko ghulam ghala, kamri bar ko bhar ke bhata. E.

You make cakes for yourself, but I starve.

Apni beti ko aisa mardad, ki poloh tras kar jat. Wom.

I will beat my daughter, that my daughter-in-law may learn to fear.

(*Four encourages his sister.*)

Apni chhach ko koi khatta nahin khati.

No one calls his own butter-milk sour.

(No one cries stinking fish.)

Apni chilam bharne ko meri jhoppi jalde ho!

You burn my hut to light your pipe.

Apni daphi sab bujhate hai.

Every one extinguishes the fire in his own heard.

Apni gili me kutta bhi shor.

A dog is a lion in his own lane.

(Every cock fights best on his own dunghill.)

Apni giras badi.

Need drives mad.

Apni garaz ko gadhe charite hai.

For one's own ends the asses are fed.

(Allusion to the Hindu custom of feeding up asses with boiled pulse (*ghunghuana*) during the decline of an attack of small pox.)

Apni garaz ko gadhe ko bap bande hai.

To gain one's ends a donkey is called father.

Apni gurya sahnai.

To dress up one's own doll.

(Spoken of a father who defrays the whole expense of his daughter's marriage, her dress, ornaments, etc. without any charge to the bridegroom or his family.)

Apni hai aur far gharai.

To credit others with one's own feelings.

(To judge others by one's self.)

Apni harai marai / ai nahin bhata.

No one forgets his own disasters.

Apni izzat apne hath hai.

Your honor is in your own hands.

Apni jan sab ko pigari hai.

Every one loves his own life best.

(Dear life: life is precious to all: greater love hath no man than this, that a man may lay down his life for his friends. John. xv, 13)

Apni karni, par utarni.

Your own deeds will bring you to salvation.

Apni koth ka pat musadar. Wom.

The son of your own womb is invaluable.

(*Musadar* is an ammoniac, and is a very expensive and useful article for household purposes.)

Apni lipi par sab ag rakhte hai.

Every one keeps a fire for his own bread.

(Each for himself.)

Apni maslahat har shakhs khud janta hai.

Each knows his own affairs best.

Apni nind sona, apni nind uthna.

Sleeping his own sleep, and waking at his own time.

(Independent.)

Apni or niddhiye, ud ki woh jame.

Keep up your feelings, he knows about himself.

(Don't be the first to break up a friendship.)

Apni pagri apne hāth hai.

Your turban (honor) is in your own hands.

Apni Rādhā ko yād karo.

Attend to your own Rādhā.

(Spoken by way of reproof. Mind your own business. Rādhā is the name of Krishna's wife.)

Apni dāng ughārye aur āp kī lājōh mārge. Wom.

Expose your leg and die of shame.

(To wash the family dirty linen in public)

Apni to yeh deh bhī nahīn.

Not even these bodies are our own.

(Put not your trust in the things of this world.)

Apnōh kī ā-koī nahīn upādā.

No one will owe an obligation to his own relations.

Ap rahen uttar, kām karen pachchham.

He lives in the north, and works in the west.

(A bungler.)

Ap rāh rāh, dum khet khet.

Himself in the road and his tail in the field.

(His hand behind him plucks the fruit as he walks: a large business.)

Ap se āve to āne de.

What comes of itself let it come.

The story is told of the wife of a strict Muslimān, who had forbidden the use of fowls for food, recounting to him with great gloe how she had captured a fat capon for his dinner. The pious man was greatly shocked and desired her to throw away the unlawful thing. But the thrifty housewife remonstrated that she had spent a great deal of gill and spices on the meal and his scruples were so far overcome that he consented to partake of the gravy only. Accordingly in deference to the good man's scruples, every bit of meat that came along with the gravy was being carefully put back, when he cried out in the words of the proverb 'What comes of itself let it come.' The story is also told of an orthodox pāndit who preached that egg-frit (bain-yan) is strictly forbidden as food. One day he was presented with a basket of them. He ordered them to be returned, whereon his wife suggested that what comes of itself is acceptable in the words of the proverb, to which the Pāndit agreed.

Ap se bhatā Khudā se bhīnā.

Who is good in his own eyes is good before God.

Ap se gayā, jahān se gayā.

Gone from myself is gone from the earth.

Ap sune rāg se, faqīr sune bhāg se.

You hear (music) by paying, the poor hear by good luck.

Ap to garam karke sharbat pilāle haiñ.

You put me in a rage first and then give me a cooling draught.

(Good at excuse.)

Ap zindah, jahān zindah.

While you're alive the world's alive.

Āqīnā pairavi-i-naqat na kunand. Pers.

The learned don't need the dots.

(Allusion to the Persian character in which the discursive dots settle the powers of the

letters.—In the rough writing of the author, however, these are left out.)

Āqil ko ek harf bahut hai.

A letter is enough for the wise.

Āql baṛī kī bahā (Fac. bhains) ?

Which is best, sense or talk ? (Fac. a buffalo.)

Āql chīh kutīst, kī pesh-i-mardān bi-āyad. Pers.

Who is that bitch, sense, that she should come to heroes !

(Brute-force.)

Āql kī dushman.

The enemy of wisdom (a fool).

Āql ke ghore dārdān.

To gallop on the horse of inner consciousness.

(To soar on the wings of fancy.)

Āql ke nakhūn lo !

Parre the nails of your sense.

(Sharpen your wits.)

Āql ke piche bath liye phirtā hai.

He is hunting down reason with a club.

(He is a sworn enemy to reason.)

Āql ke tote ur gayā.

The parrot of wisdom is flown away.

(He looks blank or foolish.)

Āql kī kotāhī, aur sab kuchh hai.

He has every thing but sense.

Āql mand ko ek ishārah kafi hai.

One hint is enough for the wise.

Āqlman-ōh kī dār balā.

Calamity keeps away from the sensible.

Āql nā gyān, thappar khās samajh bikan. E.

Nor sense nor wisdom, but he'll learn by blows.

Āras, nindrā, aur jamālā, yeh tinnō haiñ kāl kī bhāi.

Sloth, sleep and yawning, these three are the brothers of death.

Ārhāi din kī saqqe ne bhī badchāhat kī rā.

A water-carrier once reigned for two days and a half.

(Allusion to a well known incident in the *Alif Laila* (Arabian Nights). Said of one unexpectedly raised to power which he used tyrannically: Jack in office.)

Ārhāi hāh kī kakṛī nau hāth kī bij.

Two and half ells of cucumber, and nine ells of seed.

(Spring wedded to winter.)

Ārhar kī falyā aur Gaj-ān-tālā !

A screen of pea-stalks and a Gajrātī pallock !

(Gajrāt in the Panjab is celebrated for its locksmiths. Therefore it is obviously useless to lock a screen of pea-stalks, instead of a door, by so good a pallock.)

Ārī dhārī Qāzi ke sir parī. Mah.

Whatever happens the Qāzi is responsible.

(Shifting responsibility on to others' shoulders.)

Ārī javānī bārti, ek bār phir ā !

Come once more, my bloom of youth !

Ārkā nāin, bānē kī naharū ! E.

The inexperienced barber has bamboo nail scissors.

(These should be of steel)

Arman bhari ghaghā. E.

A shell full of desires.

Arasāh traah kar ai tomrī, tau bhī na gai karvā.

The ascetic's gourd went on sixty eight pilgrimages, its bitterness remained nevertheless.

(Shall the leopard change his spots or the Ethiopian his skin?)

Arā meñ mūñh dekho,

Look at your own face in the mirror.

(Spoken to a person who seems to have forgotten himself and to betray an unreasonable pride: *arā* is a mirror worn on the thumb as a ring by married women.)

Arte se ar jāiye, chalte se chal dūr.

Fight with those who fight, but let the peaceable alone.

Arzā ba-illat, garān ba-hikmat. Pers.

Cheap and nasty, dear and good.

Arā hai.

Desire is a sin.

Asal asal hai, naql naql.

Real is real, a copy is a copy.

Asal kaho so dārī jar! E.

Speak the truth and be abused!

Asl ke asal hote hain.

Good stock, good issue.

Asal se khatā nahīn, kum asal se waḥī nahīn.

Gentility has no flaw, base birth no fidelity.

Asd mare, nirvad jive.

Want too much dies, want nothing lives.

Asd nahīn hai rishta-i-ulfat kā tornā,

Mushkil hai hāl-e-gan ki mohabbat kā chhorna.

It is not easy to break the bonds of love, even as it is hard to give up the love of one's childhood.

Asbāb meñ asbāb, ek chang ek rabāb!

His whole stock of goods, a jew's harp and a fiddle!

As bīrdān jo tāke wot jīvat hī mar jūd.

Who looks to others for help is a ruined man.

As burhāpā āyān hū sūt ku-sūt,

Yā ho paivā gāth kā, yā ho pūt sapūt.

When old age comes and you wax feeble,

'You'll need money or a dutiful son.

(Moral: lay up against a rainy day.)

Ashrafyān lūṭā, aur koṭān pe mohar!

Scal up the charcoal; never mind the gold coins!

(Penny wise, pound foolish.)

Ashiq anāhā hotā hai.

The lover is blind.

Ashiq aur khālā jī kā ghar!

The lover in his own aunt's house.

(He may do as he likes there with any girl, for his aunt will protect him: said to one under the protection of the powerful.)

Ashiq aur mamā jī kā dar!

You a lover and afraid of my uncle!

(Her father he hath barred the door, Her

mother keeps the key, But neither bolt nor bar shall keep My own true love from me.)

Ashiq khālā jī kā ghar nahīn.

Loving is not like living in my aunt's house.

(The course of true love never does run smooth.)

Ashiq kī ābrū hai gālī aur mār khānā.

A libertine's honor is in abuse and buffets.

Ashiq ko Khudā zar de, nahīn, kar de tamīn ke parde!

God give the libertine cash, or hide him in the earth!

Ashiq nā kije to kiya ghās khodiye?

If you have no right feelings go and cut grass.

Ashuāī karnā āsān, nūbāhāī mushkīl.

It is easy to make friends, but difficult to remain so.

Ashraf ke tarke bigarte hain to dhare bante hain.

A nobleman's son in bad company is no better than a pimp.

Ashī aur jān jī kā dar!

You a hero and afraid of your life!

(Spoken of a person who having undertaken a difficult and perilous enterprise, still looks for ease and safety.)

Asl kī murgī take take!

A penny for a game-bird!

(Said of unappreciated merit.)

Askatī girā kuen meñ, kahā, 'abhi koun uthe?'

A sluggard fell into a well, 'Who's going to get up yet?' quoth he.

(The voice of the sluggard.)

Akatī girā kuen meñ, kahā, 'yahān hī bhale?'

A sluggard fell into a well, 'I am all right here,' quoth he.

Āsmān kā thūkā mūñh par āsā hī.

Spit at heaven and the spittle will fall in thy face.

(Used to him who abuses those in a higher position: pride goes before a fall.)

Āsmān ke phate ko kahān tak thegi tage?

If heaven break who will patch it up?

(Used towards the hopeless and spendthrift.)

Āsmān meñ thegli tagāī hai.

She claps a patch on to the sky.

(Said generally of a process very smart at her trade.)

Āsmān ne dālā, dhartī ne jhela.

Cast down from the sky, and supported by the earth.

(Said of a deserted forlorn wretch who is not taken care of or looked after by any body.)

Āsmān se girā, khajūr meñ atkā.

Come down from the skies, and stuck in a palm tree.

(Said of a person who commences great things and is stopped by trifles. To swallow an ox and be choked with the tail.)

Asī baras kī umar aur nām Mīyān Māram!

Eighty years of age and called Mr. Child!

Assi kī dand chaurās kī bārch /

Income eighty and expenses eighty four.

(Spoken of one who spends more than his income : playing the prodigal; outrunning the constable.)

Assi, laasi.

(A man of) eighty is curdled milk and water.
(Second childhood.)

Asabal kī bald bandar ke sir.

The mischances of the stable are all upon the monkey's head.

(It is always the cat that did it.)

Assi kī sāp.

The snake in his sleeve.

(A secret enemy; the serpent in his bosom.)

Assi mein sāp pālā hai.

He is cherishing a serpent in his sleeve.

Attā ho to use hāth se na dije, jāttā ho to us kī gam na hīje.

If it comes don't let it go, if it goes don't grieve for it.

Attā nān khayā, jab jī mein āi tor khāi.

Nature's cakes are eaten when the heart desires.

(Genius obeys its own instincts and will not be controlled.)

Attā nahin to dātyā jab bāi ho jāttā.

If it won't grind into good flour it will at least be coarse flour.

(Better get it wrong than not try at all.)

Attā nibhā, bāchā sāthā.

When the flour is spent, the cur is off.

(Spoken of one who deserts his friends when they have it no longer in their power to serve him.)

Attā to sab hī bhālā, thopā, bahutā, kuchh,

Jāttā to dohi bhālā, dālidār aur dukh.

All things coming are good, little, some, or great : Two things going are good, penury and pain.

Attē āo, jāttē jāo.

Come when you will, go when you will.

Attē bhālā, kī jāttē ?

Is it best to come or go ?

(Said of a person disliked.)

Attē jāttē mainā nā phānsi, aur tū kiyon phānsi, re have ?

The accustomed mainā escapes the anare, why art thou caught, O crow ?

(A fool who knows a particular danger will escape when a wise man who does not know will fall into it.)

Attē hī chirdy ghar rakhtā to chāhā khāi, bāhar rakhtā to kavāṭe kī jāi.

If I put the dough-lamp into the house the rats will eat it, if I put it outside the crows will eat it.

(To be between the horns of a dilemma: lamps made of dough are used by women when they make a vow to Devi, etc.)

Attē kī nām Sakhi, jāttē kī nām Mukhi.

When coming its name is Fortescance, when going its name is Relief.

(A coming misfortune must be borne with patience, when it is gone you are liberated.)

Attē ke sāth ghun pīd.

The worm is ground up with the flour.

(Spoken of the poor when involved in the misfortunes of the great.)

Attē mein non.

Salt in the flour.

(To express a very small proportion.)

Attē bār, nau tohār.

Eight days and nine holidays.

(Luxury.)

Attē gāon kī choudhārī, aur bārāh gāon kī rāo.

Apne kām na dē, to apni aisi tairi mein jāo.

Chief of eight hamlets, and lord of twelve,

Out on him if he is of no good to me !

(Said of a disoblighing rich man.)

Attē fulhāe nau huggā, jis par bhī thukkam thukkā.

Eight weavers quarrelling over (the equal distribution of) nine huggas.

(To illustrate the stupidity of the weavers.)

Attē A story goes that a party of 10 weavers came across a mirage in the desert and thinking it a river they prepared to cross: on crossing of course the mirage disappeared, but they counted themselves over to see if they were all safe. Each man omitted to count himself, so that whoever counted made one missing. So they all began to howl over this until a stranger put them straight. Another story is that a crow, perched on the house-top, carried off a weaver's child's bread : before giving the child any more the weaver took the precaution to remove the ladder, thinking that the crow had come up by it! Another story is that a weaver being told by a Mah. soothsayer (rammel) that it was written in his fate that his nose would be cut off by an axe, was incredulous, and taking up an axe, he kept moving it about, saying, 'yān kar-ba to gor katbā, yān kar-ba to hāth katbā, aur yān kar-ba to nā'—If I do so I cut my leg, if I do so I cut my hand, but unless I do so' (but his nose was off)!

Attē kuthāutī mathā piye, solāh mathāi bhāi,

Us ke mare nā roṭe, ghar kī dālidār jāi.

Who drinks eight cups of tyre, and eats sixteen cakes, Weep not at his death, (for with him) the poverty of the house departs.

(Said of the glutton.)

Attē mile kāth, Tulsi mile jāi.

Let eight kinds of wood unite, and Tulsi has a caste !

(Tulsi, the sacred basil : a hint at the readiness with which a Hindu 'caste' can be formed.)

Attēon gāth kumār.

Bay in all his eight joints.

(Horses of that colour are esteemed hardly active. The phrase is used to express that a person is very cunning and wicked.)

Āṭhā pahar Kāl kī jāṭhā sir par bājā hai.
The Angel of Death drums night and day
over our heads.

Āṭī aur Nardān se bair hai.
God is an enemy to excess.

Āṭī bahū, jānmaṭī pāt.
The arrival of a wife is the beginning of
posterity.

Āṭhā baṅgā soundā de.
The entangled shopman does business.
(As the only means of obtaining payment for
previous transactions.)

Āṭhā bhālā nā bolnā, āṭhī bhālī nā chup,
Āṭhā bhālā nā barānā, āṭhī bhālī nā dhup.
Too much speaking, too much silence, Too
much rain, too much sun are not good.
(Too much of a good thing.)

Āṭhā pachhī gair muqarrar.
All guess and no certainty.

Āṭhā phālā cōṭhān dāl pāt se jāṭ.
If the horse-radish tree flower heavily both
wood and leaf are gone.

(Excess is ruin: the horse-radish tree has an
excessively brittle wood, which constantly
breaks under the weight of its flowers.)

Āṭhā se bhāṭhagā.
To don't is to be lost.

Āṭhā mah parg to Parmāṭā kī nājā.
When the belly is full you may see the
Supreme Soul.

(i. e. God: when the belly is empty you are
of course thinking of it.)

Āṭhā kī shishā, aur madārī kī pītārā.
The druggist's battle is the juggler's bag of
tricks.

(The one professes to heal every disease, and
the other can work all sorts of wonders.)

Aughaṭ chāl, na chauṭāṭ gir.
If you don't go a difficult road you won't
fall headlong.
(Don't beat about the bush.)

Audhā khāṭ laudā.
The child has fallen backwards.
(Attempting anything beyond one's powers.)

Audhā mūṭh, chīrāṅ pāṭh!
May you be turned upside down!
(A curse: both the phrases audhā mūṭh and
chīrāṅ pāṭh mean to-upside-down.)

Audhā mūṭh dūṭh pite haiṭ.
He still drinks milk with his face down-
wards.
(He is yet a child: said to a fool.)

Audhā mūṭh Shaitān kī dhakka!
A headlong fall pushed by the Devil!
(A curse.)

Audhā khoprī, uṭṭī mat.
Crooked brains in a crooked skull,
Aur aur gharā rān tāle kī.
A horse and a woman are yours while in
your power.

Aurat aur bakrī kī bel jaldī barhī hai.
A woman and a cucumber grow fast.
(Allusion to the early maturity of women in
India.)

Aurat kī khaṣam mard, mard kī khaṣam roṣṭār.
The husband of the woman is man, the
man's husband is his livelihood.

Aurat kī kyā etebār?
What reliance is there on a woman?
(*Varium et mutabile est fœmina.*)

Aurat kī rāj hai.
A woman's kingdom.
(A hen-pecked husband.)

Aurat ke nāk na hoṭī to gū khāṭī.
Had a woman no nose she would eat dirt.
(Had not a woman a nose to be cut off for
immorality she would go wrong shamelessly.)

Aurat kī aṅṅ gulīṭī jekhhe hoṭī hai.
A woman's sense always lies in the back of
her neck.

(She has always an after thought. She is
wise when it is too late.)

Aurat kī mat mān.
Don't act on your wife's advice. Or, accept
your wife's advice.
(According to the sense of the words.)

Aurat kī salāh pe jo chāl woh chūṭyā.
He is a downright fool who acts according
to his wife's advice.

Aurat kī sāt be-wafā hoṭī hai.
Womankind is perfidious.

Aurat ko nā dārī men jānchye.
A woman is tested by poverty.

Aurat mard kī jārā hai.
The woman is the pair to the man.

Aurat nā mard, mūd hīṭrā hai.
Haṭṭī nā pūṭh, mūd chūṭhīṭrā hai. Mah. Wom.
Nor man nor woman, but a dead eunuch,
Nor bones nor ribs, hut stale offal.
(Abuse.)

Aurat par hāṭh uṭhānā acchhā nāṭh.
It is not right to lift one's hand to a woman.
Aurat pe jahān hāṭh phīrā aur woh phāṭī.
Caress a girl and she develops.
Aurat rāhe to āp se, nahīṭ jāṭe sāge bāp se.

A woman is chaste if it's in her, if not she
would go with her own father.
Aur dīnāṭ kār pūrī, parāb ke dīn dātī nī-
porī. Wom.

On week days she lives on tit bits, on holi-
days she grinds her teeth.
(The eccentric woman: one who goes her own
way.)

Aur kī durāṭ apne āge dī.
I have to pay for others' misdeeds.
Aur kī phulīṭ dehlīṭe haiṭ, apnā toṭar nahīṭ
nīṭār.

He sees a speck in another's eye, but not
the film on his own.

("Why beholdest thou the mote that is in thy
brother's eye: but considerest not the beam
that is in thine own eye. Math. vii, 3.)

Aur ki bhāt na jāne, apni bhāt āis sāne. Wom.
She cares nought for others' hunger, for herself she kneads the flour.

Aur masāy bhūl gae, mere pis āyeo !
You have forgotten all your jokes but beating me !

Aur rang kā gilahrā.
A squirrel of another colour.
(Change of subject, or appearance in an unusual dress.)

Awar chūki domai gāve pāl be tāl.
The songstress misses the tune and sings out of tune.
(Spoken of one who commits blunders from agitation of mind.)

Awar kā chūka dāmī, aur dāl kā chūka bandar nakhā sañhāle.
The man who misses his chance and the monkey that misses his branch cannot be saved.

Āvat hā hī, jāvat santokh.
Rejoicing when it comes, patience when it goes.
(The Lord giveth, and the Lord taketh away : Blessed be the name of the Lord !)

Āve nā jāve, Brihaspat kahāve.
He knows nothing and he calls himself Brihaspat.
(Vanity : Brihaspat was a Rishi and regent of the planet Jupiter.)

Āval khesk, bādā dārook. Pera.
First yourself, then the beggar.
(Charity begins at home.)

Āval marnā, āchir marnā, phir marnā se kyā hai dārnā ?
Sooner or later you must die, why then fear to die ?

Āval-tām, bādāi bādām. Pera.
Eat first and talk afterwards.

Āyā bandah, āi roet, gayā bandah gai roet. Mah.
Come man, come food, gone man, gone food.
(With the birth of the child the mother's milk begins to flow.)

Āyā kar, tū jāyā kar, tūī mat khurāyā kar.
Come and go as you please, but don't hang the door.

Āyā Katak, utthi butyā.
Ootloer has come, for the bitches are on heat.

Āyā kuttā le gayā, tū baithi dhol bajā.
While she beats the drum, the dog eats her food.

(The story is told of a wifeless or professional player.)

Āyā Mangar, jāyā rangar.
November's come, now Winter's in his prime.
Āyā rā chūh bayā ? Pera.

Why explain the obvious ?
Āyā Rājā Poh, jāyā ho chāyā chūh.
When King Poh comes the winter is at its coldest.
(Poh or Pao is January.)

Āyā Ramān, bhāgā Shaitān. Mah.
When Ramān comes, the Devil flies.
(Ramān is the Mahamadden's lent, during which the greedy mendicant has a bad time of it.)

Āyā to nooh, nakhā farāmōsh.
If it comes I have a dinner, if not I don't care.

Āsādi Khudā ki nemat hai.
Liberty is the gift of God.

B

Bābā āē, tāi baje.
Father has come, let us clap our hands (rejoice).

Bālā āvā nā ghentā baje.
Neither the father comes, nor the bell rings.
(A disappointment—the father of the house has to pray before any food can be eaten.)

'Bābā ji ! chalo bahut ho gae haiñ.' 'Bachchā, bhūke narengē to āp chalo jānāgē.'
'Reverend father ! how many are the disciples about thee !' 'My son, they'll go of themselves as soon as they are hungry.'

(A rich man and his dependents.)

Bābā jī kē thēvas bar. E.
My lord has a very long thumb.
(He is overweening.)

Bābā jī kē bābā jī, bajantārī kē bajantārī.
He is both a priest and a drummer.
(Serves two purposes.)

Bābā kē rājē wātū mahgal, wātū kē rājē sab sahtal. Bhoj. Wom.
In my father's house I could hardly get flour, in my husband's house every thing is easy.
(Allusion to the frequent marriages of poor girls to rich men.)

Bābā mare, nihālā jāme, vohī ān kē ām.
Grandfather's dead, grandson is born, and still we are three (to feed).

Bābhan hāe, to kyā hāe ? Gale lapetā sāt.
If he became a Brahman, what is it ? Only the winding of string round his neck.

Bābhan kē babūā bahāe, nān jūt latyāole. Bhoj.
Call a churl a gentleman and he kicks his own brethren.
(A jack in office overawes his old acquaintances.)

Bach, be Jumā, ādāhī āi !
Get out of the way, Jumā, there is a storm brewing !

Bachhe te khilāde dādā te bhāt, bāre hue to mār de lāt. Panj.
You feed a child on milk and rice, and when he's grown up he kicks you.
(The ingratitude of youth.)

Bachh nar, kharī ghār.
Save a hero, save a thousand homes.

Bachhā khatā ki ho bal kādā hai.

The young calf skips at his tether.

(He dances to another's piping: said of a man who trades upon the interest of his friends.)

Badhātā kē bādāhā kharā hai damān.

The sky is bound by its word (to stand firm).

Bad achchā, bad-nām burā.

A bad man is better than a bad name.

(Give a dog a bad name and hang him.)

Badan mē dom nahā, nām Zordār Khā!

No strength in his body and he calls himself Mr. Strong-i'-th'-arm!

Badan pe nahā latta, pān khānē albattā. Wom.
Not a rag to her body and she eats betel.

(Cheap swagg.)

Baddān ke lālā.

Children of Baddān.

(A city where all the people are said to be fools.)

Bad badh se na jā, to nek nek se bhī nā jā.

If the wicked man will not depart from his wickedness, let not the good man abandon his goodness.

Bad ghay ki mekh.

The peg of a vicious horse.

(A very vicious man.)

Bādhe pāt pātā ke dharmā, bhāt upjē apne karmā.

The father's good works prosper the son, but fate prospers the field.

Bādghā marī to marī, Agrā to dekhā.

What if the ox did die, I saw Agrā.

(I got something out of my journey.)

Bādā manāhe se nām nahān chhupā.

Why will not hide the nim leaf by a covering of embroidery.

(It will still be bitter: murder will out.)

Badhī ki chhān kya?

The shadow of a cloud!

(It is soon past.)

Badhī ki dhūp jab nikle jab tar.

Sunshine on a cloudy day when out is hot.

Badhī mē dīm nā dīe, phān bādhī pīe. Wom.

Not seeing the day-light for the clouds the booby goes on grinding.

(Native women usually grind their corn in the very early morning.)

Bādshāhī ridā se hai.

No subjects, no king.

Bādshāhān ki bātē bādshāh ki jānē.

Only kings can understand kings' affairs.

Bagair sikhe kuchh nahā dā.

Nothing can be learnt without learning.

(There is no royal road to learning.)

Bagal mē chhūr, makh mē Rām Rām. Hin.
A dagger in his bosom, and politeness in his mouth.

(To describe a treacherous foe professing friendship: to smile in your face and cut your throat.)

Bagal mē tmān dāb-kar bāt kartē hai.

You are talking with your faith hidden under your arm.

(Talking against your conscience.)

Bagal mē lathā, shahar mē dhadphorā.

The child is in her arms, and she is crying through the city.

(The butcher looked for his knife, when he had it in his mouth.)

Bagal mē mūkh dāl.

Put your head under your arm.

(Look to yourself.)

Bagal mē sohā, nām Garīb Dās.

A club under his arm, his name Mr. Innocent!

Bagal mē tātī kē pōjā, 'Nahī jī, bhojō!'

A parrot's cage under his arm and he calls on the Prophet to send another.

(Avarice: always asking for more.)

Bagar mē bigar tin ghar, tātī, dhobi, nāl.

Three are houses in the yard: an oilman's, a washerman's and a barber's.

(Low society.)

Bāgh bakrī ek ghāt pānī pītē hai.

The lion and the lamb drink at the same stream.

(Said of a good government:—the wolf shall also dwell with the lamb and the leopard shall lie down with the kid.... and a little child shall lead them. Isaiah xi, 6.)

Bāgh ki mauzī, bilāl.

The cat is the aunt of the tiger.

(i. e. of the same breed.)

Bāgh mār nādī mē dhār, bilāl dekh dhārāt.

Rus. Wom.

She killed a tiger and threw it into a stream, and now she fears a cat!

(Loss of nerve.)

Bāgho ke mūkh kēhī dhoat he? Bhoj.

Who ever washed a tiger's face?

(Allusion to the habit of not washing a child's face for the first six or seven years to keep off nazar, the evil eye.)

Bagla bhagat.

A saintly heron.

(Spoken of a hypocrite who pretends to great piety and virtue, while he is in reality rapacious and wicked: allusion to the habits of the bird which stands silently motionless while watching for its prey, looking all the while as if it were meditating on holy things.)

Baglā bhī dhobi kē bhāī hai.

The heron is the washerman's brother.

(Always standing in water.)

Bag lāgal nā, māghrā dhārā det. Bhoj.

The garden not laid out and the mendicant has pitebed his tent.

(The fuger of India has a habit of taking up his shade in any garden he finds.)

Baglā mār, panthā kāt.

Kill a heron and you'll get feathers.

(Spoken of one who injures others without

benefit to himself : you can get nothing out of a cat but her skin.)

Baḡi ghāṭan.

A blow under the arm.

(An unfair and secret enemy : a blow under the belt.)

Bahan kahe merā bīr pyārā, kāl kahe merā hai yeh chārā.

The sister says 'he is my dear brother,' death says 'he is my prey.'

Bahan ke ghar bhāi kuttā, sārē jāmūi kuttā, kuttā pālē woh kuttā : sab kuttō kē woh eardār, jo bāp rahe beṭē ke bār.

A brother living on his sister, a son-in-law living on his father-in-law, and he who keeps dogs, is a dog : but a father living on his daughter is a dog of dogs.

Bāhar ke khān, ghar ke gū gān. Wom.

While strangers eat, the household starves. (Said to a spendthrift and extravagant man making a show beyond his means.)

Bāhar lambī lambī dhoṭī, bhitar marē kī roṭī. For going out an ample robe, at home the coarsest fare.

Bāhar miyān alalle talalle, ghar me chāhe pakke. Mah. Wom.

Abroad my lord has cakes and wine, at home he cooks rats.

Bāhar miyān chhail chikanyā, ghar meṁ libṛī joṛ. E.

My lord abroad is a dandy, but at home there is a drizzle-tailed wife.

Bāhar miyān jhang jhangale, ghar meṁ naṅgi joṛ. Wom.

Abroad my lord goes in gorgeous array with a naked wife at home.

Bāhar, Miyaṁ Panj hazārī, ghar meṁ bīṭī kar-meṁ māṛī. Wom.

Abroad he is my Lord Governor, at home his wife is a victim of fate.

(A poor miserable creature.)

Bāhar miyān sūbedār, ghar meṁ bīṭī jhoke bhār. Wom.

My lord abroad is a captain, but at home his wife feeds the oven.

(The occupation of a menial.)

Bāhar iṅg, bhitar sūbh.

Calibate abroad, he is married at home.

(Only saints are celibate in India.)

Bāṁ merāṁ bāi, bāiṭhe khān turang.

The oxen labor and the stallion eats at his ease.

Bāhrā bahīkī, andhā dosakī.

The deaf for Heaven, the blind for Hell.

(The blind man is very suspicious, the deaf can hear no evil.)

Bāhrā so gāhr.

Deaf is deep.

Bāhrā sunē Dharuṁ kī kṛāḥ ?

Shall the deaf hear the word of the Law ?

Bāhre āge gānā, aur gūḡe āge gal, andhe āge nāḡnā, ānōṁ al bīal.

To sing to the deaf, to talk to the dumb, and to dance to the blind, are three foolish things.

Bāhī pānī nīr-mālā, dandhā gandhūlā ho :
Sūhū jōn ramṭā bhālā, dāg na lāge koṭ.

Running water is pure, stagnant water is foul : a wandering jogī is pure, no stain pollutes his soul.

(Because he is doing what he should.)

Bāhte daryā meṁ jis kī jī chāhe hāth dho le.

All who will may wash in the running stream.

(Make hay while the sun shines.)

Bāhte ko bah jān de, mat baṭṭāve thaur,
Samjhāṛ samjhe nahīn, to dhakṛā dede aur.

Let a man go to ruin in his own way, don't give him advice.

If a man heed not advice thrust him away.

(Quem deus vult perdere prius dementat.)

Bāhū beṭī sab rakhte hai.

All have wives and daughters.

(Said in reproof to one who casts amorous glances at another's female relatives.)

Bāhū lāī, dhan ghar ghāī.

A flaunting bride is the ruin of the family. (A nice wife and a back door do often make a rich man poor.)

Bāhū sharam kī, beṭī karm kī.

A modest wife, and a fortunate daughter. (Are the best.)

Bahurī ke bar dūlār, hāṇṇīṭī basan chhīlāhī nā pāvas ! Tir. Wom.

Many caresses to his wife, but she must not touch the house vessels ! (Sham love.)

Bahut ataḥtāī, jūī ke kāl hā. Rus.

A great oppressor is always in danger of his life.

Bahut aṭṭ, math kharābāh.

Many monks ruin the monastery.

(Too many cooks spoil the broth.)

Bahut anḍāṛ bīṭī gazab hai.

Many children are a misery.

Bahut gai, thoṛī rah gai.

Most of life has gone, and but little remains. (Have mercy then ! A prayer.)

Bahut kathnī, thoṛī karnī.

Saying much, doing little.

(Much ado about nothing.)

Bahut sonā duliddār kī nishānī.

Much sleep is the forerunner of poverty.

Baid karē baidāī, chāṅḡā karē Kṛuddī.

It is God that cures the patient, but it is the Doctor that takes the fee.

Or The physician tries his art, but God cures the patient.

(God healeth and the physician bath the thanks.)

Baid kī baidāt gai, kārī kī ākh gai.

The one-eyed woman lost her eye, and the oculist his fee.

(Allusion to the native custom of only paying for cures.)

Bail badhiyā, sāhe adhiyā. Agric.

The bull and the ox go half shares.

(The poorer cultivators generally have to go shares in the ploughing of their fields, and so go shares also in the produce.)

Bail kī bail gayā, nau hāth kī paghā gayā.

The bullock went taking his nine yard rope with him.

(A heavy and complete loss.)

Bail na kūdā, kūdī gaur: yeh tamāshā dekhe kaur?

The panier has jumped in without the ox, who ever saw such a thing before?

(Said to one who obtrudes himself where he is not required.)

Bail earkārī, yārān kī (pikārī)!

The bullock is Government's and I enjoy the spoils!

Bāingnāh kī naukar nahāt hāt, āp kī naukar
I am not the egg-plant's servant, but yours.

The master was one day enjoying a dish of egg-fruit and extolling its excellence, when the servant chimed in and said it was indeed most excellent. One day, however, the egg-fruit having disagreed with him the master began to abuse it as a very unwholesome vegetable, and his servant then observed, that it was very unwholesome truly. 'Why' said the master, 'did you praise it before?' 'I am your servant' he replied, 'not the egg-plant's!'

(Samba, it is a fine day. Is maaaa, it am berry fine day. Samba, it is raining hard! Is, maaaa, it am raining like de berry debbill!)

Bairī bol ghindone, mays opne kāl.

Your enemy's words are terrible, but death comes at its appointed hour.

(Threats don't kill.)

Bairī kō bol, basole kī chhol.

[axe.

Your enemy's remarks are blows with an.

Bairī se bach, pyāre se rach.

Associate with your friend, and keep aloof from your foe.

Baisakh, Jēh ditiyāyām, Uttar āncho chānd,

Yeh nahche kar jāniye, pūthi mekh sulakh. Agric.

If the new moons of April and May have the northern horns high, there will be plenty of rain for the earth.

Baiḡā baniyā kyā kare? Is kōthī he dhān us kōthī meḡ dhare!

The chandler has nothing to do, so he carries his grain from one store to another.

Baiḡhe baiḡhe to Qārūn kī khasāna hī khālī ho jāit hai.

Even Qārūn's treasury would be dissipated by continued idleness.

(Qārūn, Korah, is the conventional oriental Mohammedan miser.)

Baiḡhe se togar bhāt.

[idle.

To work without pay is better than sitting

Baiḡhī burhā māngal gā.

The old hag sits and sings away.

Bajā de, khanyā, dhōlī / Mīyās khair se ā.

Beat the drum, my songstress! My lord has come in safety.

Bajā kaks jīs āam, use bajā somjho.

Avārah-i-khālī ko naqqārak-i-Khudā samjho.

What the world calls proper deems to be proper. The voice of the people is the word of God.

Bajā naqqārāh kūch kī ukhron laḡt mekh.
Chal-ne-hāre chal bās, kharā hās tū dekh.

The drums for the march have sounded, the tents are struck. The army has started and you are still staring.

Bakhshī kī dhaggar.

The protégé of the Lord Chancellor.

Bakhshā, kī bāḡī / chūkhā laḡdārā kī jīyepā.

Forgive me, madam puss; even a tail-less mouse can live.

(Though you have already pulled off my tail, spare my life: I am content to live without it. Spoken by one who has been injured by the calumnies of another, and entreates her to desist.)

Bakhṭāvar kī dā gūl, kambakht kī dāl gūl.

The rich man's flour goes bad and so does the poor man's pulse.

(But it is nothing to the former and is ruin to the latter.)

Bakht deḡ yārī, to kar ghore avārī,

Bakht na deḡ yārī, to kar khā charve-dārī.

If fortune favours, own the horse.

If fortune favours not, be its groom.

Bakhtān kī balyā, pakṭī khīr ho gayā dalyā.

Such is the power of my fate that I cook rice and milk and obtain split peas.

(Ill-luck; khīr being much more expensive than dalyā.)

Bakhtī vḡ goḡ, kulandī rah gai.

Great fortune is gone, greatness only remains.

Bokrā muḡdā tab lakrī khāḡ.

When the goat waxes fat he gets beaten.

(Because he gets pugnacious: used to a jack in office.)

Bakre kī mā kab tak khair mānā?

How long will the buok goat's mother pray for his life?

(Buck goats are killed off early in India: the pitcher that often goes to the well will be broken at last.)

Bakrī jān se gai, khāne-vāle to masā na dya.

The goat has lost its life, and the palates of the guests have not been pleased.

(Applied to a case in which one person has incurred a loss, without any advantage to the others.)

Bakrī kare ghās se yārī, to charne kahāḡ jāt?

If a goat forms friendship with the grass, what will he eat?

Bakrī kī sē mekh chāḡḡ kī rakṭā hai.

His jaws are always working like a goat's.

(A glutton.)

Bakri ke nasibon chakuri hai.

The butcher's knife is the goat's fate.

Bakri ne daddh diya mehanti bhari. [pinga.

The goat gave milk, but filled it with drop-
(Applied to one who has conferred a favour
with a very bad grace.)

Bakri se hal chaled to bail kawn rakhtā?

If goats could draw the plough who would
keep oxen?

Bakri ya usse kī tin hī pādon!

Goats and hares have only three legs!

(Applied to a person who having once asserted
a thing however absurd, persists in it to
the last without regard to argument or
consequence. The saying is said to have
been originated by a thief who, having
stolen a leg of one of the above animals,
and being charged with the theft defended
himself with this absurd assertion.)

Balak jāne hiya, mānas jāne kiya.

A child judges by the heart, a man by deeds.

Balakon ko sikhānā balak-pan hī se chāhiye.

Teach a child from its earliest childhood.

(Teach a child betimes in the way he should
go.)

Bal bal gunah-gār. Mah. Wom.

Faulty in every hair.

(That is, full of faults and imperfections.
Generally used as an expression of humility
by one who confesses his own faults.)

Bal bāndhā chor.

An expert thief.

(Taken from the practice of shooting at a
mark hung up by a hair.)

Bal bāndhā gulām hai.

He is a slave tied up by the hair.

(Hopeless slavery.)

Bal bāndhī kaurī mārta.

He can knock down a shell hung up by a hair.

(A good shot.)

Bal, be Jumma, teri dhaj! [your figure.]

Bravo, Jumma! I admire your tricks (or

(Spoken in contempt. attitude is everything.)

Bal hai, sirā hai, rāj hai.

The obstinacy of a child, a woman and
a king (is not to be overcome.)

Bal jāī rāj ko, moī lagen pyāz ko!

Perish the kingdom, where onions are as
dear as pearls!

Bal jinjal, bāl singār.

The hair is a plague and an ornament too.

Bal jinjal: pāl to pāl; nahīn, to mūchhon ko tāl.

The hair is a trouble: if you can keep it in
order, do so; if not, throw away even
your mousethatch.

Bal kē kambal karān.

To make a blanket of a hair.

(To make a mountain of a mole-hill.)

Bal kī khāl, kīnāl kī chīnāl. [fragments.]

He can skin a hair, and split a word into
(To describe one of a very subtle intellect:
splitting hairs.)

Balak hāth ehkādā, aur kāgon hāth sandā.
Wom.

An assignation through a child is a message
through a crow.

(Allusion to the notion that crows carry
messages for women to their lovers.)

Bal to apnā bāl, nahīn jāī jāī.

Your strength is your own strength, an-
other's is useless (to you).

Bālā kī bhīl, oohā kā sang; pāturyā kī prī,
tiltī kā rang.

A wall of sand is the base man's friend-
ship; a harlot's love is the gorgeous hue
of the butterfly.

Balvān hā hal bhāt jote.

The devil drives the strong man's plough.

Bāman bachan parvān!

The Brāhman is a true prophet!

Bāman betā loṛ pōṛ, mār byāṛ dono ghōṛ. Rus.

A Brāhman will twist and turn, till he
does you out of both interest and princi-
pal.

Bāman āme kī patyāṣ.

(1) The Brāhman has faith when he has
eaten.

(The proof of the pudding is in the eating.)

(2) Trust a Brāhman when he has eaten.

(Allusion to the difficulty of feeding a Brāh-
man before satisfying his claim to a cash
present (*dakṣīnā*). The proverb is capable
of either construction.)

Bāman kē betā bāvan baras tak bāvāṅṅ.

A Brāhman's son is a fool for fifty two years.

(Allusion to the habit of the caste of living
on alms.)

Bāman kī beṭī kalma parhe.

A Brāhman's daughter would repeat the
Muhammadian creed for this.

(To describe anything so delicious as to make
one renounce one's religion for it.)

Bāman mantrī, bhāt khavā, us rājā kē hove
nā.

With a Brāhman for minister and a bard
for favorite the Rājā was ruined.

Bāman nakh, dhoṭī dekhe.

A Brāhman dances and the washerman
looks on.

Bāman se dān māṅṅte hai!

To ask the Brāhman for alms!

(To make an improper request, as it is a duty
to make gifts to Brāhmans.)

Ban āi kutte kī jo pālki baithā jāī.

It is a favored dog that rides in a carriage.

Banāj karēṅṅe Baniye, aur karēṅṅe rī.

Banāj karā thā Bhāt ne saw ke rah gāī sī.

The Baniyā can trade, others can only imi-
tate. A bard once traded and his hundred
became thirty.

Banāj kure to tōṛā dū, baṭh bhāt dhan chhī.
Kahē Kabir, suno, bhāt sante, māṅṅ bhāt so
jīte.

Who trade suffer losses, who sit at home waste their wealth. Saith Kabir, hear brother saints! who live by begging prosper.

Banaj meñ kyā bhāī-bandī?

What friendship is there in trade?
(Every one is for himself.)

Ban, bālak, aur bhāis, ukhāri, Jēh mās yeh chār dukhāri. Agria.

Trees, babies, buffaloes and sugarcanes,
These four suffer in the month of May.
(From the hot winds.)

Bandah ājis hai. Mah.

A slave is powerless.
(Expressing resignation.)

Bandah bashar hai.

Man is but man.
(Apt to err.)

Bandah jorē palī palī, Rahmān lūphās kuppē.

Man collects by spoonfuls, but God dissipates the whole jar at once.
(L'homme propose mais le Dieu dispose! Applied to the sudden destruction of wealth acquired by long and sordid parsimony.)

Bandar bhapki.

The menace of a monkey.
(A hollow threat.)

Bandar ek nindchārī layā karī apnī ardhahāgi. Lāl Dās, Raghunāth dayā se utpan hue Farang.

A demon took a monkey to wife saith Lāl Dās, the result, by the grace of God, was the English race.

(Allusion to the belief that Raghunāth or Rāmchandar had promised Hanumān the monkey king, in gratitude for the help given him, that the monkey race should reign in the Kāljug, or the present age, over Hindustān.)

Bandar kā hāl mukhandar jāne.

Monkey-leaders understand monkeys.

Bandar kā zakhm (yā ghāo.)

A monkey's wound.

(Applied to those who constantly irritate a wound by rubbing and scratching.)

Bandar ke gale meñ motiyon ki mālā!

A pearl necklace round a monkey's neck!
(Pearls before swine.)

Bandar ke hāth āind!

A looking-glass in a monkey's hands.
(What's the use of it as he is so ugly?)

Bandar ke hāth nāryal.

A coccoo-nut in a monkey's hand.
(Said when a thing of value has fallen into the hands of one who cannot estimate its worth: Pearls before swine.)

Bandar ki dāhndī, ghar meñ ag lagāi.

Friendship with a monkey is setting your house on fire.

Bandar ki dāhndī kiya?

What is a monkey's friendship worth?
(Said of any feeble or treacherous acquaintance.)

Bandar ki dosti, jī hī nigān.

The friendship of an ape is the loss of life.

Bandar ki saangī.

The army of monkeys.

(The British nation: also used to a large family with which it is dangerous to interfere, as they can all back each other up.)

Bandar ki jorā.

A monkey's cap.

(Applied to a restless person continually in motion. St. Vitus's dance.)

Bandar ki tūrat, phurat, surat, mashhūr hai.

The monkey's dexterity, agility and cunning are notorious.

Bandar kyā jāne dāī kā savād? E.

What does a monkey know of the flavour of ginger?

Bandar nāche, uttī jal mare.

The monkey dances, and the camel is dying with envy.

Bande kī chāhā kuchh nahīn hotā, Allāh kī chāhā sab kuchh hotā hai.

What man wishes never happens, what God wishes ever happens.

Bandgi aīn, aur inām aīd!

Such service and such a reward!

(Spoken in reproach to one who makes a poor return for service done him.)

Bandgi bechārgī.

Service is helplessness.

Bandhī mutthī lākh barābar.

A shut fist contains a lākh (for all you know).

(The value of the present made with the closed fist is exaggerated by the receiver, who wants to show how highly he was appreciated.)

Bandhī rahē, na ſake bikkā.

It remains tied up, and doesn't fetch a penny.

(Sold too late.)

Bandh khesā, le hissā.

Close your pocket, and keep your share.

Bāndhe sabēlā, phire akelā.

An armed man may wander alone.

Bāndī jab shādī kartī hai, tab aīn hī kartī hai.

Mah. Wom.

When her slave celebrates a wedding she does it as well as this.

(Said in contempt of an entertainment.)

Bāndī ke āge bāndī dī, logon ne jānd dādā dī/ Wom.

A slave girl got a handmaid, and the people thought a storm had come!

Bāndī ke āge bāndī, meñ gine na dādā. Wom.

When a slave girl gets a handmaid she takes no thought of rain or storm.

(Makes her work any how. No indulgence is shown by low born people to their servants! Put a beggar on horse back and he will ride to the devil.)

Band ke jāī band meñ nahīn rutā. Wom.

Born in bondage does not remain in bondage.

(Misfortune will not always cling to one.)

Bane sab hī sarāhā, bigre kahā kambakht !
All the world praises success, and says
that failure is ill-luck !

Bangālā jādū kā ghar hai !
Bengal is the abode of witchcraft !

Bangālā kī Bangālān jādū bhārī.
The Bengal women are full of witchery.

Bangālī jo admt, to parēt kaho kis ko ?
If a Bengali is a man, what is a devil ?

Bāgā meā sayār gaile, kā orh aile, kā peñh aile ? Mag.

A jackal in a cotton field ; what can he wear and what can he put on ?
(Cotton is of no use to the jackal.)

Bākh chhūrāś jat ho, nibal jān ke moē ;
Hirde meñ se jāoge to mard badūngī toē. Wom.
Shake yourself off and go, and think me powerless ; If you go out of my heart then think yourself a man.

Bākh gaho kī lāj.
The shame of taking by the arm
(And letting go : protect for ever or not at all.)

Bākh pakre kī or nibāhnā.
To take by the hand and support through life.

Banī ke sab gār haiñ.
Every body is friendly towards a rich man.
Banī ke sau sālē, bigrī kē ek bahnoi bhī nahīñ.
A rich man has a hundred brothers-in-law, a poor man none.

(Hundreds will give their sisters to a rich man, but no one will marry the sister of a poor man.)

Banī phir bevā, khole phir keevā. Wom.
A woman with her hair down is a harlot.

Banī to banī, nahīñ Dādū Khāñ Panī.
If I manage it, well ; if not, there is Dādū Khāñ Panī.

(I can go to him : that is if I cannot get employment in one place, I may in another.)

Banī to bhāt, nahīñ dushmanāñ.
If you agree you are my friend, if not my enemy.

Baniyā bhī apnā gur chhipā-kar khātī hai.
Even the grocer eats his own sugar in secret.

(Spoken in reproof to one who indulges in vice publicly without shame.)

Baniyā detā hī nahīñ, kaho 'sarā pūrā toliyo.'
The merchant refuses to give and the other says 'give me full weight.'

(Applied to one who, so far from taking a refusal, goes on to insist on something better than that which was denied him.)

Baniyā kī bat, re Udho !
He has the credit of doing it, Udho !

Baniyā kī faqirī bhī bhātī.
By practice even the profession of a pauper becomes profitable.

Baniyā jis kā gār, us ko dushman kyā darhāt ?
Who has a Baniyā for a friend what need has he of an enemy ?

Baniyā ke sukā rāj, rajā ke hīn,
Baidā ke pūt byādā na chīñ,
Bhātā ke chup chup, bevā ke mail,
Kahē Ghāg, pāñchoñ ghar gail.

A prodigal Baniyā, a weak king,
A physician with an ignorant son,
A silent bard, an unclean harlot,
Saith Ghāg, will be ruined.

Baniyā mārē jāñ, thag māñ anjōñ.
The Baniyā cheats his friends, but the swindler cheats strangers.

Baniyā mīt, nā bevā safī.
A Baniyā is no man's friend, nor is a courtisan chaste.

Baniyā rījhe harre de.
When a Baniyā is pleased he gives you a myrabolan.

(His gifts are trifling.)

Baniye kā bahkāyā, aur joñ kī phūkārā.
From the Baniyā's guile and the saint's curse
(there is no escape).

☞ A countryman happened to possess a gold mohar, which he offered for sale. A baniyā, hoping to buy it cheap from the simple fellow, offered him five rupees, which the other refused in hopes of getting more. As the baniyā gradually raised his offer, the countryman's estimate of the great value of his prize and his reluctance to part with it increased, when the Baniyā, finding his offer of 14 Rupees was refused, changed his tactics and, assuming the part of a friend, advised him not to part with the gold mohar for less than 30 Rupees. The countryman having in vain sought a purchaser at a price which was twice the market value of the coin, finally came back to the Baniyā and let him have it for 14 Rupees.

Baniye kā betā kurh dekh hī ke girtā hai.
The Baniyā's son does not fall without seeing something.

☞ A Baniyā's son having fallen down dropped a can of oil which he was carrying on his head. Some people took the sad news to his father, who merely said "he must have seen something on the road." He had picked up a gold mohar !

Baniye kā jī dhanīye barabar.
A Baniyā's heart is as small as a coriander seed.

(Very small indeed.)

Baniye kā mūñh grāh, aur pēt mom.
The Baniyā has the jaws of an alligator, and a stomach of wax.

(He pinches himself to hoard money.)

Baniye kā sāk dhārbbhājā.
The grocer's banker is the grain parcher.
(The worthless lending to the worthless.)

Baniye kā salām begaras nahīñ hotā.
A Baniyā does not even salute without an object.

Baniye kã ullã.

The Baniyã's owl.

(Any worthless person or thing that is kept with great care. The phrase originates in the story of a foolish merchant who bought an owl at a great price, supposing it to be a hawk, and used to exhibit it as such.)

Baniye ke peshab meñ bichakhã paidã hotã hai.

Scorpions are born from the Baniyã's water.

(*Bichakhã*, a scorpion, means a cunning fellow.)

Baniye ki uchãpat aur ghore ki daur barãbar.

A Baniyã's account goes on running with the speed of a horse.

Baniye se syãndã, so dirdãnd.

Who is more knowing than a Baniyã is a mailman.

Bãñj achchhi ekaunj buri. Wom.

Better be barren than bear once.

(The barren woman is spared the loss of an only child.)

Bãñ jal gayã pur bal na gayã.

Burn the rope and the twist of it remains.

Bãñj bajantã, Shaitan ki langotl. Mah. Wom.

A barren woman is the Devil's breeches.

(The most wretched thing on earth.)

Bãñj biyãñ, sonth wãñt. Wom.

To expend dry ginger for the delivery of a barren woman.

(Great cry little woe.)

Bãñj kyã jãne parãutã kã pãrã? Wom.

What does a barren woman know of the pains of child-birth?

(He scuffs at pain that never felt a wound.)

Ban ke pãt, ban ke kharikã, Kerã karãt Bãñt ke karãdã. Bhoj.

The woodman's children play with forest leaves and forest stalks.

(i. e. with what is most easily procurable.)

Ban meñ upje sab kã khãdã, Ghar meñ upje ghar kã khãdã.

If it grow in the field all eat it, if it grow in the house it eats up the house. Riddle.

(The pun is on the word *phẽt* which is the answer of the riddle, and means both 'cucumber' and 'disension.' The meaning is 'If it (cucumber) grows in the field every body eats it, if it (disension) grows in the house, it eats up the house i. e. brings the house to ruin'.)

Ban par ãñ bilãrã, mũdã kahelã 'je hamrã jũ!' E.

When the cat is safe in the forest the rat says 'she's my wife.'

(When the cat's away the mice may play.)

Bãñs barhe jhuk jãã, arand barhe tũl jãã.

The bamboo grows and bends, the castor grows and breaks.

Bãñs charhẽ gur khãdã.

Climbing up the bamboo she eats sweets.

(Said of an acrobat or a dancing girl.)

Bãñs dũben bauri thã mãñge.

The fool wants to see how deep the bamboo is in the water.

Bãñs gun bandur, chamãr gun adhaur.

The bamboo is tested in the bamboo yard, and the tanner in the hide-park.

Bãñs ke bãñs, mallãhã kã mallãhã.

I had to pay the freight, and had to suffer a beating from the boatman's bamboos as well.

(Double sufferings.)

Bãñs kã jar meñ ghamos jãme hue. Rus.

A prickly shrub grows in the roots of the bamboo.

Bãñtal bhãñ purãñtã barãbar.

A separated brother is merely a neighbour.

Bãñ-võle kã bãn na jãẽ, kutã mũte (ãñg) ughãẽ.

A bad habit never leaves, as the dog will ever make water with his leg up.

Bãñ ke ghor pe savãr hai.

He rides the big horse.

(To draw the long bow.)

Bãñle kã byãñ gãẽ, sãb mũtã le sã ke dhãẽ. E.

When the fool's cow calves all the neighbours run with their cans for the milk.

(Said of an oppressed people.)

Bãñle kũtle ne kãphã hai.

He has been bitten by a mad dog.

(He talks nonsense; he raves like a madman.)

Bãñlẽ khãñt ke bãñle pãñ, bãñlẽ rãñt ke bãñle jãẽ.

A crooked bed has crooked feet, and a crooked woman has crooked children.

(Like father like son.)

Bãñlõ ko ãñ batãñ, us me le ghar meñ lagãñ.

Show a fool fire and he will burn down the house.

Bãñ na bũdã, terã ãñchãñ kyonkãr dũlã?

Pãñ na bũdãr terã dũndã kyonkãr phũlã? Wom.

Nor wind nor breeze why does your garment flutter? Nor child nor husband, what are you swagging about?

Bãñ baniyã, pũt navãb.

The father a tradesman, and the son a lord.

(The father to the plough, the son to the bow.)

Bãñ bãñõ kã larã kyã?

What is a family quarrel?

(Nothing of any consequence.)

Bãñ bũdã na bhaiyã, sab se bũdãñ rupaiyã.

Nor father nor brother is a good thing, the best thing of all is a rupee.

Bãñ bhũdãr, pũt bũdãrã.

The father a beggar, the son a large stock owner.

(Each has his own fate.)

Bãñ chup chup, pũt lap jhap!

The father so quiet, the son such a chatter-box!

Bãñ dũdã, pũt rãchchhã.

The father a god, the son a devil.

Bāp dikhō, pā gor batā.

Show your father, or point out his grave.

(Spoken when a thing is lost and one is desired either to produce it, or show how it is gone.)

Bāpē pūr, pātā par ghorā, bahut nahātā to thorā hī thorā.

The son resembles his father, the colt his sire; if not exactly yet somewhat.

Bāp kā nām Dāmī, bātā kā nām Chhakauryā, nātī kā nām Pachkauryā, tātā purā bātī chhadām na purā bhayā. E. Wom.

The father Dāmī, the son Chhakaury, the grandson Pachkaury: three generations passed and a chhadām was not complete.

(The point is that even after three generations of labour the family could not earn its expenses: dāmī = 12 kaurī, and chhadām = 24 kaurī, so the calculation for three generations is 23 kaurī or one kaurī short of the amount required.)

Bāp kā nām Sāg-pāt, betē kā nām Paror.

The father Mr. Greens, the son Mr. Vegetable.

Bāp kā nām Uā Pād, pūt kā nām Jīte Khān.
The father's name was Mr. So-and-So, the son's name is My Lord Conqueror.

Bāp kanak, pūt lātīm.

The father a miser, the son a Hātim.
(Hātim Tāt is the conventional hero of eastern generosity.)

Bāp karē bāp, ke āge āē, betā karē betē ke āge āē.
The father's sin upon the father, the son's upon the son.

(Whoever performs any action he alone shall receive the reward or punishment of it. Make your own bed and lie on it.)

Bāp ke gale meñ mogre, pūt ke gale meñ rud-rāchh.

The father wore wooden beads about his neck, the son has a precious necklace.

Bāp kī barāt betā jāē !

The son attends his father's wedding.
(Second marriage.)

Bāp kī tāng tale āī, aur mā kīhtā.

The father's mistress is called mother.
(Undeserved honor.)

Bāp ko dā na mile jo indhan ko bheje !

May my father get no flour, that I may be sent to fetch fuel to bake it !

(Put into the mouth of an undutiful son reluctant to do any thing for his parents.)

Bāp kujrā, betā shekh.

The father a green-grocer, and the son a Bāp māñ, ghar betā bhayā, is kō toñā us meñ gayā

The father dead, and a son born, the loss of the one is made up by the other.

Bāp mār kī bair lend.

To take vengeance for a murdered father.
(The vendetta: blood feud.)

Bāp mare par bail batenge.

Upon the death of the father the oxen will be distributed.

(Waiting for the dead man's shoes.)

Bāp marihen tūb pūt rāj karihen. E.

When the father dies the son reigns.

(Le roi est mort : vive le roi.)

Bāp marle kūtār, mātē marle tuar. E.

Father dies and you are a bachelor, mother dies and you are an orphan.

(Among the poor if the father die the son cannot marry—the mother while alive can always keep the child.)

Bāp na dādē, Mār Khān nādē.

Nor sire nor grandsire and descended from Mār Khān.

(Spoken of a mean person who shows an unbecoming pride.)

Bāp nā dādē, sūt pu hī harāmādē.

Not only sire, and grandsire, but seven generations of bastards.

Bāp na māñ pīdrī, betā tūr-andās.

The father never shot a tomcat and the son is an archer.

(Spoken in contempt of a great boaster.)

Bāp nar-katiyā, pūt bhayatiyā !

The father a cut-throat, the son a saint !

Bāp ojhā, māñ dāyon.

The father a wizard, the mother a witch.

Bāp pandit, pūt chhinrā.

The father a doctor, the son a rake.

Bāp pet meñ, pūt byāhe chālā !

The father in the stomach, and the son goes to the wedding !

Bāp se bair, pūt se sagāi.

Enmity with the father, friendship with the son. [chūhā.

Bāqī kā mārā gāon, aur chilmoñ kī mārā

The village is ruined with arrears (of revenue), as the fire is put out by the pipe.
(With frequent demands upon it.)

Bāqī nām All-ah kā.

The balance will be the name of God.

(Said to a boaster—after so great a man as you there's nothing but God left.)

Bārā bol Qāzī kā pyārah.

He talks big and the Qāzī's messenger (He boasts of authority he does not possess and is exposed by being carried before the judge.) [comes.

Bārāh bānī kā hogayā.

He is again restored to youth.

Bārāh baras Dillī meñ rahe bhār hī shomāu.

Twelve years in Delhi and only a fireman !
(For perching grain. Well bred to evil wed.)

Bārāh baras Dillī meñ rahe, mahāl nahī diyā

'kyā kartē tē' 'bhār jhokē thē' !
He lived twelve years at Delhi and paid no taxes ; 'what did he do ? why, he tended the oxen !
(i. e. he did not better his situation in life.)

Bārāh baras kā kōṭhī ek hī Elovār pāk !

A twelve years' leper cured in one Sunday !
*Bārāh baras kāk meṭh rahe, chālāṭ dafa pōṭh
ne guē.*

Twelve years in the stocks, no sooner free
than he broke his leg.

(In his impatience to get out.)

Bārāh baras kī kannyā, aur chhāṭī rāt kā bar,
man māne so kar.

The bride of twelve years and the bride-
groom of six days old may do as they will.

(An allusion to child marriage and its evils.)

Bārāh baras kī paṭhiyā, bīs baras kī tatyā,

At twelve years a maiden and at twenty
a rickety screen.

(Allusion to the early maturity of women in
India.)

Bārāh baras piche kūrī ke bhī din phirte haiṅ.
After twelve years, even a dung hill begins
to prosper.

(Every dog has his day: the notion is that
the fortune of every thing changes every
twelve years.)

*Bārāh baras seī Kāshī, marne ko Muggah kī
māṭī.*

He lived in Kāshī (Benares) for twelve years,
but it was his lot to die in Maggadhi
(Bihār).

(Among the Hindus it is esteemed good to
die within the limits of Benares, as in that
case they conceive they obtain release
from future birth; whereas if they die in
Maggadh (Bihār), they transmigrate into
saṁsa.)

Bārāh bāt, aṭṭhārah paṭiṅde.

Twelve roads, eighteen foot paths.

(He is puzzled which way to take: *embarrass
de richesse.*)

Bārāh gāon kā chaudhri, aṣṭī gāon kā rāo :

Apne kām na de, to aṣṭī taiti meṭh jāo.

Squire of 12 villages, and lord of 80 :

Let him be : he is of no use to me.

Bārā hī pāṅch hai !

He is very sharp.

Bārāh meṭh tīn gāṭ to rāhi khāk.

If out of twelve months three are gone,
nothing remains !

(The rain on which fertility depends falls in
three months, therefore, if those are gone
the remainder is good for nothing. Applied
to one disappointed in the object of his
labor or his journey.)

Bārāh-vafāt kī khichṛī āj hai to kal nahīṅ.
Mah.

The *khichṛī* of the *bārāh-vafāt* is only for
to-day, not for to-morrow.

(This is the *khichṛī* (rice and peas) of the
twelfth of Šafar, on which day Mahammad
died, and on which the oblation called *Fā-
tiha* is made by all Mussalmāns with this
kind of food. To express a present abun-
dance which will not last.)

Borā jāne kiya, bālak jāne hiya.

The adult looks to deeds, the child to love.

Borā nivālā khāṭiye, borā bol na boṭiye.

Swallow a large mouthful, but speak not
harshly.

(Submit to distress yourself rather than give
pain to others.)

Baras bhar meṭh sakkī sīm tarābar ho jāte haiṅ.

The miser's and the liberal man's accounts
balance at the end of year.

*Barātī kindre hojāṅge, kām duṭhā duṭhan hī
se paregā.*

All the attendants at the marriage proces-
sion will return home, but the business
will be continued by the bride and bride-
groom.

(In India the bride and bridegroom have
many ceremonies to perform after the pro-
cession is over.)

*Barātīyon ko khāne kī chāh, duṭhā ko duṭhan
kī chāh.*

The bridegroom longs for his bride and the
guests for the dinner.

Barāt kā chhailā, Sāvan kā khailā. [rains.]

The joy at a marriage is like grass in the
(Very abundant.)

Barāt kī sobhā bājā, arthī kī sobhā sāṅpā.

Music is becoming at weddings, and wailing
at funerals.

Bardhā ek, gāon dui jōt ; kail baṭiyā lāgal- pot ?
E. Agric.

Only one ox and the whole village lands to
plough ; how is the turn and turn about
to be managed ?

Bare anyānāṭā bane haiṅ.

He sets up to be very charitable.

Bare bare bahe jāṅ, gadhā pūchhe kiṭnā pānī ?

The great are drowned and the jackass
asks if there is much water.

(He rushes on where angels fear to tread.)

Bare bare dah gae, baṭai kahe kiṭnā pānī ?

The great are carried away and the travel-
ler asks if there is much water.

Bare bartan kī khurchan bhī bahut hai.

Even the scrapings of a large vessel are
many.

(Every little counts: many a little makes a
muckle.)

Bare bikhau bikhadar ko, chalat sī nivāz,

Thore bikhau bichekhā ko, chalat dum algāz.

The deadly serpent creeps with banded head,
but the milder scorpion walks with his
tail up.

(Still waters run deep.)

Bare bol kē sir nichā.

Big words hang the head.

(Pride goes before a fall.)

Bare chor kā hisā nahīṅ !

No share for the master thief !

(He takes what he likes: the lion's share.)

Bare ghar pariye, patihār dho dho māriye. Wom.

To marry into a large family is to carry
stones.

(If married to a man of many relations the

wife will have to do much work according to Indian custom.)

Barē kārkhā mek talē jāte haish.

They fry pease-pudding in a frying-pan.

(A pun on the word *barā* which means 'great' or a 'pease-pudding.' Spoken in reply to one who reproves the speaker for disrespect towards a great man.)

Barē kī barāi, na chhote kī chhatāi.

No greatness for the great, no littleness for the little.

(Nor respect for the great, no love for the young; also *liberté, égalité, fraternité*.)

Barēlī jāne kū kām kartē ho!

Your deeds will take you to Barēlī!

(At Barēlī there is a large lunatic asylum; in the Panjab Lāhor is used in the same way and for the same reason.)

Barēlī rūpā reñ.

It rains silver at Barēlī.

(The land is so rich and productive: London streets are paved with gold.)

Barē miyān so barē miyān, chhote miyān, subhān Allāh!

The elder is the eld *x*, but as for the young-ger, God help us!

(That is, we know the one to be bad enough, but the other is much worse.)

Barē na būran det hain jāki pakrē bōh,
Jaisē lohā nō meñ tirāi phire jal māk.

Great men do not let him sink whose hand they have seised, As the iron fixed to a boat swims in water.

Barē shahr kē barā hī chānd.

Great cities have great moons (dignitaries).
(Ironical: swindlers.)

Barē to de hī the, chhote subhān Allāh!

The elder was but so so, but from the younger God help us!

(Used in a bad sense, to express that the first was a great rogue, but the second goes far beyond him.)

Barēhē to amīr, ghātēh to fāqīr, marēhē to pīr.
Who thrive are nobles, who fail are holy ascetics, who die are saints.

(The proverb is used by Hindus to indicate the astute policy of the Mahomedans who have rewards for every condition in life.)

Bārē hī jāb khet ko khāi, to rakhvālī kass hārē!
If the fence eats up the field, who will keep watch.

(Said of a corrupt Police: setting the wolf to watch the fold.)

Barē bahā, barā bhāg. Hin.

Older the wife, greater the good fortune.

(Allusion to child-marriage, when the bride is older than the bridegroom: this proverb is used to comfort the bridegroom and his parents.)

Barē bakā ko bulāo, jo khīr meñ nān dālē. Hin.
Run for the elder brother's wife, she'll put salt in the khīr.

(*Khīr* is a mess of milk and rice eaten with sugar: this proverb is applied as a taunt,

when a mistake is made by the great or pretentious.)

Barē bhāi, mātē kē chhānē. Hin.

The elder brother's wife ranks with the mother.

(According to custom.)

Burē bhāisē par mākāi.

Much butter (comes) from a big buffalo.

Barē fājār, chākhē par nām.

His eye on the kitchen in the early morning.

Barē kzmās par non bīkē. E.

Selling salt after great earnings.

(The action of the mean.)

Barē machhī chhōfī machhī ko khāi hai.

Great fish eat up the small.

(The powerful oppress the weak.)

Barē meñ bārāh am, kalfī meñ aṭhārāh am. E.

Twelve mangoes (for a penny) in the orchard, and eighteen in the market.

(Upside down.)

Barē nūk-vall.

A man with a great nose.

(Of great honor.)

Barē nanad shaitān kī chhāfī, jāb dekho jāb tīr sī chhāfī. Mah. Wom.

The elder sister-in-law is the devil's wand, when you see her she stands as straight as an arrow.

(The chief disturber of the family peace in India is the elder sister-in-law.)

Barē tōṭhē khīr hai!

This is very crooked: pottage!

Bar A man once offered to treat his comrade, who had been blind from his birth, to a mess of milk and rice. His comrade, with the proverbial suspiciousness of the blind, inquired, 'what is it like?' 'It is white,' said the other. 'And what is white like?' 'Like a crane,' 'what is a crane like?' 'Feel this,' said his would-be host, bending his forearm and hand from the wrist to imitate the crane's neck, upon which the blindman used the words of the proverb to express his surprise at the idea of *khīr* thus conveyed to him.

Bar to na mālē bhāisē, baryāī mādge chārd. E.

The bridegroom has not even straw and the guests are asking for sweets!

(Used when a preposterous request is made.)

Bar mare, papdai nā pāp.

Her husband dead and she continues to dress her hair.

(*Papdai* is the dressing of the hair after the fashion of married women and not after the fashion of widows: hence proverb means a loose widow.)

Barne hē hām chhīnās nahīn hōt.

The borer is not bored itself.

(You cannot swindle the swindler.)

Barōh kē barā hī bhāg. Hin. Wom.

Great men have great good fortune.

Barōh kē barā hī mūkh.

Great men have great mouths (wants).

the fields : figuratively, she is an honest woman.)

Batiya ki rak, de-nirbāh.

The narrow pathway leads astray.

(Allusion to the field footpaths in India which may lead anywhere. Exactly the opposite of the Christian notion ; See Mat. vi. 3, 16.)

Bat jo chāhe apni, to pāni māṅg na pī.

If you would keep up your honor, ask not even for water.

(Scold not your lips in another man's pottage.)

Bat kā batakkar karnd.

To make a speech of a sentence.

(To make a mountain of a mole-hill.)

Bat kā chūka admī, aur dāl kā chūka bandar sañbhālā nahī.

A man who misses his chance and a monkey who misses his branch cannot be saved.

Bat kahe ki lāj.

The shame of the spoken word.

(Tell a lie and stick to it.)

Bat kaht aur parāi haī.

A secret spoken is strangers' property.

Bat kahtye jag-bhāt, roṭi khāitye man-bhāt.

Speak to please the world, eat to please yourself.

Bat kī bat, khurāfat kī khurāfat.

It is truth and a jest.

(Many a true thing is said in jest.)

Bat kī bat, khurāfat kī khurāfat, bakrī ke sāng-hoṭ ko char gāṅ berī ke pāt.

It is truth and a jest ; the plum tree has eaten up the goat's horns.

(i. e. in climbing to eat, her horns have been entangled in the branches and broken off : moral ; in hurting others you may injure yourself.)

Bat kī bat mer.

In the speaking of a word.

(In the twinkling of an eye.)

Bat lakh kī, karṇī khāt kī.

In words a million, in deeds mere dust.

(‘Words are but sands, ‘tis money buys lands.’)

Bat mer bat aib hai.

It is wrong to interrupt.

Batāṭ bārā, kartab khudr.

His words are experienced, but his deeds are worthless.

(An old head on young shoulders :—he never said a foolish thing and never did a wise one.)

Batāṭ chiknā, kāmāṭ khudr.

Fine words, poor deeds.

Batāṭ chiknā main baṭī, kartab baṭī jithānī.

Hin. Wom.

For talk I'm best, for work my elder brother-in-law's wife.

Batāṭ se kām nahī chālā.

Words won't make the work to go.

(Words are but words, it is money that

makes the mare to go : empty words buy no barley.)

Bat pūchhe, bat kī jar pūchhe.

He wants to know the meaning.

(He is a great critic.)

Bat rak jāī hai, vagt nīkal jāī hai.

The promise remains, but time flies away.

(This is said by a man who is disappointed in not meeting with that assistance from another which he had reason to expect.)

Batūe dās kī bhāṭhā khātī nahī jāī. Hin.

Wom. Superstition.

The words of thirty-two teeth will never fail.

(The promises of those in the prime of adult life are not lightly made.)

Batūr haṭh dushmanvāṇ logo. Bhoj.

Strike your enemy with your clenched fist.

(If you strike at all strike hard.)

Bauhrē kī Rām Rām, Jam kā sandesa. Hin.

The traders' salute is a message from the Devil.

(i. e. a dun.)

Baunā jorā kā khilāunā.

The dwarf is the butt of his wife.

Batā kamāre, beṭā vāṭe.

The father earns and the son spends.

Bāvan tole pāt rātī.

Fifty two ounces and a quarter carat.

(Said of exactness to a small fraction.)

Batārī admī kā kyā etāṭar ?

What reliance is there on common people's word ?

Bātār kā sāṭh, bāp bātī khāt, beṭā bātī khāt.

Father and son can both eat market flour.

(Said of prostitutes.)

Bātār ke bhāo.

At the market rate.

Bātār ke bhāo bechnā.

To sell at the market rate.

Bātār kī gālī kis kī ? Jo phirke deṭhe us kī.

Who gets abused in the town ? He that turns and looks.

(To see who did it. Moral ; don't take notice of abuse.)

Bātār kī mithāī, jis ne chāhī us ne khāt.

The sweets of the markets who chooses eats.

(Said of prostitutes.)

Bātār kī mithāī se nīrbāh nahī hoī.

You cannot live always on the sweets of the town.

(Frequenting prostitutes is a ruinous practice.)

Bātārā chīs bodī hoī hai.

Ordinary market goods are always frail.

Bātār us kā jo lā-ke de. Mercantile.

The market is his who pays.

Bandā, bad-āt.

The draper is mischievous.

Bandā kī gathrī par jhāgar rāj.

The cricket sits king on the draper's bundle.

(i. e. he eats holes in it.)

Be-adab, be-nasib; bā-adab, bā-nasib. Pera.

Ill-mannered is unfortunate; well-mannered is fortunate.

Be-aib sāl Khudā ki.

God only is free from flaw.

Be-biyāhi khās rotiyān, aur biyāhi khās botiyān.

An unmarried girl eats only bread, a married girl eats flesh.

(You are required to offer rich presents on every occasion to your married daughter.)

Be-būjh nagri, be-būjh rājā, ṭaka ser bhājī, ṭaka ser khājā.

Foolish the city, and foolish the king, where greens and sweets are both sold at a penny a pound.

It is said that a priest and his disciple going on a pilgrimage came to a city. The priest gave some coppers to the disciple and wished him to go to market and buy some flour for the evening meal. The disciple went to market and finding every thing selling at one and the same price, he, instead of flour, bought sweetmeats with the money and came back to his priest overflowing with a sense of success. The priest enquired how he came to obtain so many sweetmeats, whereon the disciple explained the matter after much praise of the city and its ruler. His master, however, was greatly shocked, and wished his disciple to leave the city that very night, but in vain. At last seeing that all his remonstrances availed nothing he left him to his enjoyment and started off. The disciple remained behind and day after day feasted on rich food and grew into a robust hulking fellow. Soon afterwards, it happened that a murder was committed in the city, and the murderer was nowhere to be found. The king being much enraged at this, ordered his minister to pick out the fattest man in the city and hang him in place of the undiscovered culprit. The stoutest man was the disciple who had been living all this while upon the fat of the city. He was therefore seized and brought before the king to be hanged. His priest heard the news and came to his rescue. When the fat man was being led to the scaffold the priest cried out and said 'I am the murderer; I have committed this crime, that man who is going to be hanged is quite innocent.' So the hangman let go the disciple and took hold of the priest, and led him on to the gibbet. Just as the rope was about to be pulled the disciple in his turn shouted out that the old man was innocent, and he only was the offender. On this a controversy arose which ended in both being discharged. *Moral:* where everything is sold at one price there can be no real justice.

Bech, bech, merī pakhnī kī biyāh. Mah. Wom.
My tomboy is married off by the sale of all my property.

(Alluding to the great expenses of the girl's father at a wedding.)

Beche ke sāg, karē motiyon kī dām. E.

He sells pot-herbs, and bargains for pearls!

Beche so banjārā, rakhe so hattiyārā. Hind.

Who sells (grain) is a merchant, who hoards it is a murderer.

(Allusion to the habit of buying grain for the rice commonly practised by Banyās.)

Be-dard qasdi, kyā jāne pīr parāi? Wom.

What knows the merciless butcher of the pain of others!

Be-dharmā bhāi, aur behnā ke sath meh! E. Wom.

I became a pervert to marry a wool-carder! (These are all low Mahamudans and the speaker is a Hindu.)

Be-dūl naukar, dushman barābar.

An unwilling servant is a foe.

Be-fikrī ajab chīs hai.

It is a great thing to be free from care.

Be-gānd sir kadīā barābar.

Another's head is like a pumpkin.

(Applied to one who swears by the head of another, to imply that no reliance is to be had on such an oath.)

Be-gānd sir paserī barābar.

Another's head is a lump of iron.

(A thing of no value, or which is not injured by rough handling. Applied to one who uses carelessly, or expends extravagantly the property of others: or who is careless of others' pain.)

Be-gāne kārān lū'i tere lāng. Wom.

To lose a leg in another's cause.

Be-gāne kārān lū'i to'nā.

To make confectionary for another's use.

(Fools build houses for wise men to live in.)

Be-gāne khatti par jhīngar nāche.

A cricket dancing on another's corn-bin.

(Applied to one who is proud of what belongs to others.)

Be-gānī de, nū' upā.

Dependence on others is perpetual fasting.

Be-gānī thaelī kī mūkh sakrā.

Another's purse has a tight mouth.

Be-gharnī ghar bhūt ke derā.

Without a wife a house is the abode of a devil.

Be-gharnī ghar pādāt hai, hai gharnī, ghar gajab hai. E.

Without a wife the house doth howl, with a wife the house doth joy.

(The pleasures of married life.)

Bejā ke pītan-hārī gehūā kī gū' gāven. E. Wom.

Grinding coarse grains she sings the song of wheat!

(She talks very big: draws the long bow.)

Be-hayā kī burqā mūkh par dāl liyā hai.

He has put over his face the veil of shamelessness.

(Said of a person who is repeatedly punished.)

Be-hayā ke niche rūkh jamā, us ne jānā kī chhāt kī.

A tree sprang up under a shameless man, and he thought it would shade him.

(Applied to one who glories in that which others would be ashamed of.)

Be-kārī, bikārī.

Out of employment, out of health.

Be-khāṭe se bagart bhakt.

Forced labor is better than idling.

(Doing nothing is more painful than doing something.)

Be-kār mabqāṭ kuchāṭ kṛpā kar.

Kapre kī udhar-kar eṅg kar.

Don't be idle and do something!

Unstitch your clothes and sew them up.

(If you have nothing better to do.)

Be-kharichī met dīdā gūlā.

The pence are gone and the flour is wet.

(As he had no money to buy fuel to cook it with: used to express the distress of one who is destitute of resources at a time when it becomes necessary to incur expenses.)

Be-khār gul nahīn.

No rose without a thorn.

Be-lajī bī-khuryā par ghar nāche. Wom.

A shameless wife dances at others' houses.

Bel, babul, khāk aur dhul.

From *bel* (tree) to *babul* (tree) is dust to ashes.

(Worse and worse:—out of the frying-pan into the fire: both trees are very thorny—the *babul* being more so than the *bel*.)

Bel barhāve, aur far hātē!

He promotes the growth of the creeper, but cuts its root.

(To express one who appears to be friendly, but secretly undermines another.)

Bel ke māre babul talā, babul ke māre bel talā.

Hurt by the *bel* he runs to the *babul*, hurt by the *babul* he runs to the *bel*.

(Applied to an unfortunate person, whom bad luck pursues wherever he goes. Out of the frying-pan into the fire.)

Bel manḍhe chuphṛē dikhāī nahīn deṭ.

I don't think this creeper will grow far.

(I don't think he will succeed.)

Bel pakḥā to kharṇe ke bāp ke kṛpā!

If the wood-apple ripens, what does it matter to the crow's father?

(The rind of this fruit is too hard to peck through: used by a person who hears advantages described, of which he cannot partake.)

Bel phūṭā rāī rāī ho gayā.

The *bel* fruit is burst, and reduced to mustard seed.

(To describe the ruinous effects of disunion.)

Be Māḡhe ghī khichṛī khāḍ, Be mehrī saurāre jāḍ. Be Bhāḍon penhāī pavva, Kāhe Ghāḡh, yeh ānōḥ kavva.

Eating *ghī* and *khichṛī* except in January; Going to your father-in-law's house without your wife; Swinging except in July: Saith *Ghāḡh*, is to be a crow.

(A crow is the personification of all that is objectionable: *ghī khichṛī* is heating food: when your wife's dead your father-in-law has no particular love for you: the swinging festival is held always in July—August. The moral is obvious.)

Be-māḡh ke dāhūrī, ghōṛḍ bīnd lāḡḡm.

Be-māḡh ke lāshkar, ānōḥ bhāī nā-bām. Rus.

Ploughing the soil without rain, having a horse without a bridle, and an army without a leader, are three evil things.

Be-mār, bāī abtar. Card players.

Without a king it's a false pack.

Bēr khāḍī kṛ ghar hai.

Wild plums are the home of cough.

Berōḥ met guḥṭiyāṭ milānā.

To mix stones among plums.

(To complicate a matter.)

Be-sirī jāṇī.

An army without a head.

Besed saṭī, nā kāḡā jāṭī.

Nor harlot (*saṭī*) pure, nor crow (*jāṭī*) pure.

(*Saṭī*, female chastity: *jāṭī*, male chastity.)

Beṭā ban-ke saḥ ne khḍyāṭ hai, bāp ban-ke kōī nahīn khāṭā.

Be a son (humble) and you'll get, be a father (proud) and you won't get.

Beṭā beṭṛ bas kṛ āchchhā.

An obedient son or daughter is the best.

Beṭā huā jāb jāniye, jāb potā khole bār.

Know that you have posterity, when your grandson plays at the door.

(A son only may die.)

Beṭā khāḍ, bāp lākhḍ, Kājū apnā bāl dikhāḍ.

The son feeds well while the father looks on, the iron age shews its might.

(Sons must support fathers in India: the *Kājū* is the present degenerate age.)

Beṭā lāḡḡā chamārī, voh bāī bahū kahāḍīḡ hamārī. Mah. Wom.

If my son should marry a low woman, she would still be called my daughter-in-law.

(Make the best of a bad bargain.)

Beṭā māriyō, par tīsar nā pariyo. Wom. Superstition.

May my son die, rather than I get a third.

(To have three sons (*tīsar*) running is held unlucky to the parents.)

Beṭe se nām chālā hai.

The father lives in the son.

Be-thāḡ chori nahīn hoī.

No theft without an informer.

Beṭī kṛ dhan nimānā hai; āṭe bāī rulāḍ, jāṭe bāī rulāḍ.

A humiliating portion daughters are, their coming makes you weep and their going also makes you weep.

Beṭī aur kabṛī kī bel barābar hoī hai!

Girls and cucumbers grow fast!

Beṭī nē kiṛā kumḥār, amḡā nē kiṛā lukḥār;

'Na tum chālḍo hamār, nā ham chālḍē kumḥār.'

The daughter attached to a potter, and the mother to a blacksmith: 'You must not speak ill of me, nor I of you.'

(The pot must not call the kettle black: those that live in glass houses must not throw stones.)

Beñi sarvā na jāñi, man man gājāñi. E. Wom.
The daughter goes not to her father-in-law's house and frets and fumes to herself.
(A common incident in native life.)

Be-vañi ki shahādā, māl kūrñ ne bajāñi. Mah. Wom.

The fool plays the pipe at the wrong time.
(Rājas are accustomed to be awakened by a pipe played at dawn : Sikhs use a drum, and Brāhmins a conch for the same purpose.)

Be-vāñi nāo dāhvādāñi.

The boat without a helmsman is tossed about.

(The fatherless child goes astray.)

Be-sar bishñi bhayñe barābar.

A penniless paramour is no better than a pimp.

(Used by prostitutes.)

Bhāññi dono sakh kē rājā hai. Agric.

August is the king of the two harvests.

(The most profitable crop is that in autumn.)

Bhāññi kē gām, aur sājhe kē kām.

August heat and joint labour are (the most unbearable).

Bhāññi kē jhālā, ek sīng gilā ek sūkhā. Agric.

In August showers one horn is wet and the other dry.

(Allusion to the very partial rains that fall in August.)

Bhāññi ke meñh se dono sakh ki jar bandhñi hai. Agric.

With August rains both harvests thrive.

Bhāññi kē chhāññi bhāññi ko, Kātak kē chhāññi gātñi ko. Hin. Wom.

Buttermilk in August for the devil, in October for your children.

Bhāññi kē dhūp meñ hiran kāl hote haiñ.

In August sunshine the antelope turns black.

Bhāññi meñ barkhā hoñ, kāl pachhokar jā-kañ roñ. Agric.

When the rains fall in August famine steps aside and weeps.

Bhāññi se bacho to phir mileñge.

Escaped this August we shall meet again.

(In India August is a bad month.)

Bhāññi pūr ke bhāññiye, Kāññi-gāññi ke thag, Paññi ke diwāññiye, sīññi nām sād.

A Bhāññi pūr rogue, a foot-pad of Colgong, and a Paññi swindler, these three are notorious.

Bhāññi hñe laskar kē mard picññi nahññi kartā.

Brave men don't pursue flying soldiers.

(Don't hit a man when he is down.)

Bhāññi chor katharyāññi kakh. Bhoj.

A flying thief takes away even a wooden cup.
(Any worthless thing.)

Bhāññi bhāññi kē langōññi bhāññi bahññi hai.

Even the loin-cloth from a flying devil is something.

(Better get something out of a runaway thief

than nothing : a penny saved is a penny gained.)

Bhāññi aisaññi hit nā, bhāññi aisaññi baññi nā. Hin.

No friend like a brother, no foe like a brother.

Bhāññi andhiyārñi, phūññi chññi, chññi paññi rāññi ahibāññi.

The widow rejoices in the darkness, as it makes her a married woman.

(Said of a loose widow.)

Bhāññi bhāññi kē, nahññi apñe dāññi kē.

A brother is he that loves, not he that watches his own interests.

Bhāññi bhāññi kare, tal māññe upar chññi kare.

He loves like a brother, but strikes below while he strokes above.

(The double-faced.)

Bhāññi chññi chññi dārñi vārññi gāññi, ugññi bāññi na khāññi.

Like a snake with a mole (in his mouth), that can neither vomit nor swallow.

THE legend is that if a snake get a mole into its mouth and swallow it, it becomes leprous, and if it vomit it up it becomes blind : hence proverb means to be on the horns of a dilemma.

Bhāññi dūr, paññi nēñe.

Your brother is afar, but your neighbour is near.

(So the latter is of more use to you.)

Bhāññi biyāññi, mor kārññi kē ? Bhoj.

My marriage is over, what more can they want of me ?

(Allusion to the custom of the bridegroom paying for his bride.)

Bhāññi na de, bhāññi dā. Mercantile. [sake.

Sell at the market rate, not for friendship's (benevolence spells bankruptcy.)

Bhāññi bhāññi meñ, yāññi qasāññi ke khññiññe.

The male buffalo should be among the females, or tied to the butcher's stake.

(To win the horse and lose the saddle.)

Bhāññi dūññi jo kārññiññi pññe,

lāññi ghāññi na, jāññi lag jāññi. Rus.

Who drinks boiled buffalo's milk will keep his strength through life.

Bhāññi kē dūññi, nahññi kē gūññi.

Buffalo's milk is as marrow from the bone.

Bhāññi kē gobar, bhāññi ke chññiññiññi ko lag jāññi hai.

The dung of a buffalo besmears its buttocks.

(Cannot all be put to use.—Bhāññi kē gobar is one of the most useful articles of fuel in India : a great man has great expenses is the application of the proverb.)

Bhāññi kē āññi bññi bāññi, vārññi bāññi pagññiññi. E.

If you play the harp before a buffalo, she will simply chew the cud.

(Pearls before swine.)

Bhāññi ko apññi sīng bhāññi nahññi.

The buffalo does not feel the weight of his own horns.

(A man does not find the maintenance of his own children and relations oppressive.)

Bhaids-pakawse hay-gai.

The buffalo has passed sweet-meats.

(Applied contemptuously to one who has met with extraordinary good fortune.)

Bhaids pe dādā his ne chhoṛā?

Who ever leaves the milk in the buffalo?

(The rich are always fleeced.)

Bhāi sādāhā, na-bhāi sādā bairi.

No friend like a brother, no foe like a brother.

Bhāi se-bhāi, bhāi chhāike par.

Brother is brother, the rest are put aside.

(*Chhāike par* rakint is to hang a thing in a net out of the way of cats, etc.: pun on the word *bhāi* which means (1) brother, (2) suited to one's taste.)

Bhāyā jī bahotere dāṇḍ māledān, bandā pahāl vān nahā banne ke.

My brother often taught me wrestling, but I am no athlete and will never be one.

(The phrase here implies inferiority in any way of the speaker to some of his connections.)

Bhāiyōn ke dāṇḍ mo'o.

Rub your brethren's arms.

(It is a common mode of congratulating a victorious wrestler to rub or squeeze his arms. This phrase is used ironically towards a person who has attempted things above his strength, or boasted greatly of what he would perform, and has failed.)

Bhajan aur bhajan ekant bhāl.

Prayers and meals in seclusion are best.

(Natives eat and pray alone.)

Bhāji kī bhāji kyā dūre kī mohāji! Wom.

A present for a present, what more can one require.

(Short debts long friends.)

Bhākūhā bhāge gāon ke gosārd.

[village]

A fool gets wetted in the outskirts of the

(Has not got sense enough to go inside.)

Bhālā huā dīkī gausse gāi, dīkī kī pharyā-mai kī bhāi. E. Wom.

It is well that my husband's sister is married and gone, for I shall get her gorgeous clothes.

(Allusion to the position occupied by the husband's sister in a native household, in which the man's mother comes first, then his sister and then his wife.)

Bhālā kar, bairā se dar.

Do good and fear evil.

Bhālā kar bhālā ho, sandā bar nafa ho.

Do good and good will come of it, put out to interest and take the profit.

(The magician's cry:—lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. Mat. vi 19.)

Bhālā kiyā se Khudā ne, dūrā bhāi se-bande ne.

Good is God's, evil is man's.

(The words of one declining an undertaking, or reproaching another with his being un-mindful of favours conferred.)

Bhālā mānas ghār-mat bhāṛ, rishtā ne jānā mujh se darā.

The respectable man returned home and the rogue thought he was afraid of him.

Bhāl bhāi! pigā he-bāgh-mātrā, jo bagāṛ se bāchal. E. Wom.

It is good that my husband has been devoured by a tiger, for I am saved from working for him.

Bhālā dāmī kī murgī takī takī.

A nobleman's hens go for a copper each.

(*Noblesse oblige.*)

Bhālā, bhālā, band parī, gober chhoṛ kashīde parī. Wom.

Father dear, I am a-prisoner, and instead of picking up cowdung, I make embroidery. (Said by a girl who has married above her, while poor and lowly she had freedom, but now that she is rich she is shut up in the house.)

Bhālā dīn āṅge to, ghār gūḥāṭe chālā āṅge.

When the good time comes it will ask its way to your house.

(Have patience and resignation therefore.)

Bhālā ghore he-ek chāṭak, bhālā dāmī he-ek bāt kī kī.

One whip for a good horse, and one word for a good man is sufficient.

Bhālā kī bhālā.

Good comes of good.

(Good yields good.)

Bhālā kī samānā kī nāṭā.

This is not an age of good men.

(There is no humanity in this age.)

Bhālā kī bhālā, dūre he-jatān.

Be a brother to the good and a son-in-law to the bad.

Bhālā kī bhālā nas kī bhālā, dūre kī bhālā, dūh nīdā.

The words of the good are a pit of delight, The words of the bad are the home of trouble.

Bhālā mānas kī sakāṛakī Bhārā kī.

The patient man is abused by every body.

(Because he will not return abuse.)

Bhālā sādā bhāṭiye, bhāṭiye nāgar pān; dūre sādā bhāṭiye bhāṭiye nāṭā aur kīn.

Association with the good is eating the best betel; Association with the bad is to lose your nose and ears.

(i. e. to be utterly disgraced.)

Bhāl jānnā, bhāl paṅḍit bhāl. E.

Happy his birth who turns out a paṅḍit.

(*Paṅḍit*, a man learned in the Scriptures.)

Bhāl marīnā, bhāl gillā parān. E.

Stone dead and worm eaten.

Bhāl mātā marānā, bhāl bet gūḥān. E.

It was well that he shaved his head; it was well that the wood-apple fell on it.

(Great ill luck.)

Bhalo bhayo, meri mapai tafi, main dahi bechan se chhuti. Wom.

It is well, brother, that my pot is broken, for I am saved from selling the tyre.

Bhāḍon sang khali kī, gā bājā-ke apni kī.

The husbandman went shares in a field with some players, they sang and played, and made it all their own.

(Allusion to the custom of giving grain to birds as a reward for singing.)

Bhang, gāḍā jan deḥ gāḍāren ke, Uahriyā bhar bhāt sanghāren ke. E.

Don't give bhang and gāḍā to the village boor, Or he will eat up a bucket full of your rice.

(Bhang and gāḍā, intoxicating preparations of hemp, supposed to be also stomachics.)

Bhang kahe, 'main rangi jagti,'

Pop kahe, 'main shah-t-jahān.'

Afīm kahe, 'main chumī begam,

Mujh ko khā-ke jāi kahān?'

Says the hemp, 'I am of gorgeous hue,'

Says the poppy, 'I am king of the world,'

But says the opium, 'I am a lady love!'

Who takes me once takes me for ever.'

Bhangī kī sāt kyā? Jhātī kī bāt kyā?

What caste has the sweeper? What credit the liar?

Bhangiyāḥ dar bāg raftand, bar guḥḥī sāt ravā. Ped.

The hemp-eaters went into a garden, and swallowed the plums, stones and all.

(Did not know what they were doing.)

Bhang pīnā detā hai, manjā jān mārī hai.

Easy is the drinking of hemp, but deadly is the enjoyment thereof.

(Spoken in reproof of those who act without regarding consequences: *facile decensu Avernī*.)

Bhāḡ to aīḥ pīḡe, jāis kunḡalī kī kīḥ,

Ghar-ke jāne mar gāḥ aur āp naḥe ke bīḥ.

Swallow your hemp as thick as street mud, And your friends will think you are dead, but you will only be very drunk.

Bhāo na jāne rāo.

Kings never know the market price.

(Allusion to the unbusiness of trying to interfere with trade prices: Asiatic kings do not submit to market rates, they pay what they choose. The proverb is capable of either construction.)

Bhāo rāo Khudā ke hāt.

Market rates and kings are in God's hand.

Bhāo rāo kī bhāber nakāḥ.

No one can tell about kings and market rates.

Bhāḡ, byāj, dahāḡ, pīḥḥe paye kuchā nā.

Hire, interest, and gifts should not be kept in arrears.

(*Bis dat qui cito dat.*)

Bharā kahār, khālī kumhār, tas jāḥ hai.

The laden porter and the empty handed potter move quickly.

(A common observation in native life.)

Bharat bhārī, khālī khālī.

Great show and an empty pocket.

(Vain show.)

Bharam māre, bharam jāve.

Opinion slays and opinion keeps alive.

(Moral: earn therefore the good opinion of your neighbours.)

Bharā so dhārā.

Full is set down.

(Moral: a man full of worth lives in peace.)

Bhar bhārīḥ aḥḥḥā, peḥ pāpī burā.

Better a babblers than a close knave.

Bhar-bhāḡan kī larḥī, kesar kī fīḥ.

A grain parcher's daughter, and saffron on her forehead!

(*Bhar-bhāḡ* are a very low caste, whereas the saffron *fīḥ* is only worn by rich and respectable women.)

Bhar dāl sāt bhāḡ meḥ Samman utre pār.

Samman has thrown all his burdens into the fire, and passed over in safety.

(To express that one has got rid of a difficulty in which he was involved.)

Bhar de, Bhar pāse, kāl kantaḥ pās na dūe!

Fill and you will be filled; death and pain will not near you.

(A cry of mendicants: give and it shall be given you. Luke vi. 38.)

Bharo ko bhārā hai.

(God) fills the full.

(Unto every one that hath shall be given, but from him that hath not shall be taken away even that which he hath. Mat. xiv. 29.)

Bhar samundar ghōḡā hāt.

You only get shells out of a full ocean.

(Serving the great without benefit.)

Bhar samundar pīḡḡe.

Thirsty amidst oceans of water.

Bhar hāt churī, paḥ sāt rāt. E. Wom.

Bracelets on her arms, and a widow withal!

(A loose widow: bracelets are only worn by a *faḡe* covert.)

Bharī barāt meḥ āb-dast na leve, voh bhāḡḡ aḥḥḥ hai.

Who won't wash after a call of nature in the midst of the rains is lazy rascal indeed.

Bhārī biyāḡ māl ko kḥḥ. Mercantile.

High interest means loss of principal.

Bhārī patthar deḥḥā, chām-ke chhōr dīḡ.

A heavy stone just touched and let alone.

(He found the task beyond his strength and therefore prudently desisted.)

Bharī thāt meḥ lāt mārā. Hin. Wom.

To kick over the plate full of food.

(To quarrel with one's bread and butter.)

Bhar āpī jāḥ, hāt hāt kī hāt. [be black.

Whitewash the oven and your hands will still

(Touch pitch and you will be defiled.)

Bharma bhūt, saukhā dāyas. Hin.

Imagination is a devil, and fear a witch.
(Therefore be brave and sensible.)

Bhāre ko bhī mūkh par bhāpā nahī kahē.

You don't call a pimp a pimp to his face.

Bhaskar ke dāmād ko bhāt kī mithāi.

Rice is a sweetmeat to the son-in-law of a glutton.

(He would rather eat a great deal of rice than a small quantity of sweets.)

Bhāt, bhāṭiyārī, bevā tīnō jāi kujāt;

Āte kī ādar karē, jāi na pūchhē bāt.

Bards, innkeepers, and harlots are an evil lot, When you come they are civil, when you go they care nothing.

Bhāt bin rah jāve, piyā bin rahā na jāve. Wom.

You can go without your dinner, but not without your lover.

Bhāt chhōṛā jāis hai, sakh nahī chhōṛā jāis.

Your dinner may fail you, but not your true friend.

Bhāt hogā, to karve bahut ā rahenge.

Where there is rice, there will the crows be gathered together.

(For whosoever the carcase is, there will the eagles be gathered together. Mat. iv, 28.)

Bhāt-khāne bahotere, kām dūdhā dūlhan se.

The parasites are many, but the business is with the bride and bridegroom.

Bhāt khātē kāk pirdē! Wom.

She can't eat rice because it makes her hand ache!

(She is so delicate.)

Bhāt parē voh sonā jis se fūlō kām. Wom.

Fire burn the gold that splits the ears!

(Spoken of a son or relation whose conduct renders him a burden or source of vexation to his friends. It is also applied to wealth acquired by much labor, or the acquisition of which produces distress.)

Bhāt parē voh zamāna, natnē ko ghāire nānd.

A plague on the times when a man ogles his grand-daughter.

(An exclamation on observing anything very absurd; particularly an old man paying amorous addresses to a young girl.)

Byantē kī gūā dākh ke cāmhar.

Complaining of the eyebrows to the eyes.

(Complaining of a man to his near relatives.)

Bhāt ke bas sanāḍ hai.

The world is ruled by fate.

Bhāṭ khāt, sir sahīlā.

He strokes the head and eats the brains.

(Hypocrisy; picking the brains.)

Bhāt se bhīt hai.

Alms are given to the beggar's dread.

(The dread commands respect.)

Bhāt kī lāt ghutnō tak.

A sheep can kick as far as the knee and no further.

(The loss in a petty transaction is trifling.)

Bhāt go ān kis se chōṛī?

Who leaves a sheep unshorn?
(They are always fleeced!)

Bhāt to jāhān jāṅgī musḍegī.

A sheep is shorn wherever she may go.

(The rich are always rebbed.)

Bhāṛyā chāl hai.

Following like sheep.

(All we like sheep have gone astray. Isaiah vii, 21.)

Bhāṛyā dhasān.

Blind pursuit.

(See above.)

Bhīgā chāhā.

A wet rat.

(To describe one whose beard only covers the point of his chin, and who is reckoned to be of a bad disposition.)

Bhīgī billī.

A drowned cat.

(A cunning and crafty person.)

Bhīgī billī batānd.

To say that the cat was wet.

This phrase is founded on the story of a lazy servant who once being asked by his master to put out the light in the room replied: 'Better shut your eyes, and all will be dark.' Another time when asked to go out and see whether it was raining, the servant replied that a cat had just passed him, and he had felt her wet; which gave rise to this proverbial phrase, meaning to evade an order through idleness.

Bhīt aur pichhōṛ.

To sift alms.

(Never look a gift horse in the mouth.)

Bhīt ke fūṛe, bāḍr mēḡ ḡāḡr.

Fed on scraps of alms, he belches in the streets.

(An invariable token of having dined well in India.)

Bhīt mādhe, aur dākh dilhāve!

To beg and scowl.

(Said of the *Sūṭre* *shāṭī fūṛe* and *Mīrāṭe*, who beg as a right and abuse those who don't give.)

Bhīt mādhe aur pūchhe ḡāḡr kī jamā!

He a beggar, and asking about the revenue of the village!

Bhīr kī chhātā.

A beeh's nest.

(To describe a family or tribe, who adhere firmly to one another, so that whoever provokes one is attacked by the whole.)

Bhīṭar kī ḡāḡr, Rānī jāne yā Rāo.

The hidden wound, either the King knows or the Queen.

(Husband and wife only know where the skeleton in the cupboard is.)

Bhīt hogī to leo bahotere chāṛh rahenge. Hin.

Wom.

While the wall stands it receives lots of whitewash.

(While the bones last flesh there will be.)

Bhiti ke bāt bān hote hain.

Walls have ears.

Bhiti tale, par bān nā tale.

A wall may move, but a bad habit won't.

Bhog bhāg, chhāṭisot rāg. [moder.]

Fortune and enjoyment are the thirty six
(Into which Indian Music is conventionally divided.)

Bhog bilās, jab tak edās.

Enjoy yourself as long as you live.

(Eat, drink, and be merry, for to-morrow we die.)

Bhogī so rogī.

Self indulgence breeds sickness.

Bhojan na bhāt, Hor Bhang gīt.

The hungry calls on God.

(The devil was sick, the devil a saint would be:
The devil got well, the devil a saint was he.)

Bhojan na bhāt, nashar kā samādī! E. Wom.
Nor bread nor rice at home, or at my father-in-law's.

(The widow who is ill-treated wherever she be.)

*Bhojpur meṁ jāihā mat, jāihā to khaishā mat,
khaishā to soihā mat, soihā to ṭohishā mat,
ṭohishā to roihā mat.* Bhoj.

To Bhojpur town go not; or if you go, eat not;
or if you eat, sleep not; or if you sleep, (your bag) feel not; or if you feel it, cry not.

(A skit at the thieving propensities of the town.)

Bhoṇḍā bhāo na jāne, peṭ bharan se kām.

The fool cares nothing for the market rates,
he only wants to fill his stomach.

Bhor bhaya jāb jāniye, jāb pile bādāt hoen.

Know that it is dawn, when the horizon
grows yellow.

Bhore bhulās, sūnjh ghare āve, ā bhulāil nā kahāve. E. Rus.

Who forgets in the morning and remembers
in the evening cannot be called forgetful.

Bhor kā murgā bolā, panchhi ne mūnh kholā.

The morning cock hath crowed and the
birds have sung.

Bhūā kī nadī meṁ kaun bahe?

Who would swim in a river of scum?

Bhubāl meṁ roṭī dāt-kar to nahī āi hai. ?
Wom.

You haven't left your bread on fire, have you?
(Said to a visitor who wants to depart soon.)

Bhūā bīvā bhar nahī nām Prithvī-palāt.

Not a plot of land his own and his name
Protector-of-the-world.

Bhujā dand hī āp ke hake dete hain.

Your arms speak for you.

(They are weak. Said in derision of an impotent menace.)

Bhūā Bangālī 'bhāī bhāt' pukāre.

The hungry Bangālī cries out for boiled rice.

(Habits are not easily rooted out.)

Bhūā gayā jo bechne, aghānā kake "bandhak rakho."

A hungry man went to sell off his wife and
the surfeited said, "mortgage her." ?
(Taking advantage of another's necessities.)

Bhūā jorā beche, rajā kake 'udhār lāt.'

The hungry man sells his wife, the full
stomach says, 'I will take her on tick.'

Bhūā mare, kī eatvā ede?

Better pulse meal than starvation.

(Something is better than nothing: pulse meal
is very poor food.)

Bhūā marā kyā nā kartā?

What will not the famished dare?

(The belly teaches all arts.)

Bhūā so rūkhā.

The hungry man is an angry man.

Bhūā Turak nā chhēriye, ho jāy jī kī jhār.

Don't provoke a hungry Turk, for he will
prosecute you to death.

Bhūā uḥāṭā hai, bhūā rūḍā nahīn

(God) wakes the hungry, but never sends
hungry to sleep.

(God's providence.)

Bhūke ber, aghāṭ gāṇḍe. Rūs.

Berries for the hungry, sugarcane for the full.
(To him that hath shall be given.)

Bhūke bhajan nā hoī, sādho. ?

[beads !

Saints, a hungry person cannot count his

Bhūke bhale-mānas se dāriye!

Fear the hungry gentleman!

Bhūke ghar meṁ non nahīrī.

Salt is a repeat in a hungry house.

Bhūke ho-to hare hare rūkh dekho.

If you are hungry look at the green trees.

(Put into the mouth of a miser who never
knows anything of persons in distress.)

Bhūke ko an, pyāse ko pānī, jagal jagal avā-dānī.

With grain for the hungry and water for the
thirsty; in every wood and forest there
are means of life.

Bhūke ko khidā aur naṅge ko pahnā!

Feed the hungry and clothe the naked!

Bhūke ko kuchh dījye yathā shakt jo hoī. Hin.

Feed the hungry as much as in you lies.

Bhūke ko kyā rūkhā, aur nīnd ko kyā takīyā.

Hunger needs no sauce, and sleep no pillow.

Bhūke ne bhūke ko mārā, donon ko gash ā gayā.

One starving dealt another a blow, and
both fell down.

*Bhūke se kahā do aur do kasī? kahā, "ohī
roṭiyān."*

Ask the hungry man what two and two
make, and he will reply "four loaves."

Bhūk gāī bhōjan māl, jārd gāī qabāī,

Joban gāī tiryā māl, tūnā deo bahāī.

A dinner when hunger has gone, warm
clothes when the cold has gone, and a
wife when youth has gone, are three
things to be avoided.

Bhuk ho bhojan kyā aur nīd ko bichhond kyā ?

Hunger is content with any food, and sleep with any bed.

Bhuk lagi to ghar kī nīhī.

When hunger gnaws then think of home.

Bhuk meñ gūlar pakodan.

To the hungry wild figs are delicious.

Bhuk meñ kīrāṛ pāpōr.

To the hungry a stale loaf is a crisp cake.
(Hunger makes raw beans relish well.)

Bhuk sab se mīthī hai.

Hunger is the best sauce.

Bhulā jogī dūnī lābh.

The forgetful jogī makes double gains.

(He gets alms wherever he goes, if he has been there before or not.)

Bhulal bhār Dīvālī gāv. Bhoj.

It is a mad bard that sings at the Dīvālī.

(He ought to sing at the Holi in spring, whereas the Dīvālī falls in the autumn.)

Bhulā phīre bīdā jo Kālog mānge m-nh. Agric.

It is a mad peasant that wants rain in November.

Bhul chūk kā qar nahī.

There is no harm in mere mistakes.

Bhul chūk lenī denī. Mercantile.

All mistakes should be given and taken.

(Errors excepted; the E. E. of English traders.)

Bhulē Bāman gūh bhāt, ab khāh, to Rām du-hai. Hin.

The forgetful Brāhman ate beef, (and said) 'I will never eat it again, by God !'

(Burnt child fears the fire : spoken also of one, who having committed an offence, solemnly promises not to repeat it.)

Bhulē bīre Rām sahai.

God forgive our errors.

Bhulē chūko qatā nahī.

No fine for unwitting mistakes.

(De minimis non curat lex)

Bhul gāi dīn dīhārā, munda ne sahrā bādāhā.

Forgetting the olden time the widow is wearing a marriage chaplet.

(Making a swell of herself : applied to those who in prosperity have forgotten the meanness of their origin.)

Bhul gāi rāg rang, bhul gāi chhaktī, tīn chī : gād nahī, nūn, tel, lakṛī.

Forgotten his songs, forgotten his dance, he cares for but three things, salt, oil and wood.

(*Es angusta domi* : the gay bachelor turned benedic.)

Bhul gāi nār, ātāṅ gāl diyā bhāt meñ. Wom.

The woman has blundered and put the asafetida into the rice.

(It should be put into split peas. Used when through mistake one thing has been done instead of another.)

Bhūlī, re Rāghuā, tert lāl pagiyā par. Wom.
I was taken in, Rāghuā, by your gay red turban.

(Imposed upon by outward show, or beguiled by appearance.)

Bhūmīyā to bhūmī pe marī, tū kyōñ marī, bāt.

Farmers fight for the laud, why dost thou fight, thou quail ?

(Said to little men mixing themselves up in the quarrels of the great.)

Bhūn bogā, upat gayā. E. Agric.

The burnt seed came to nothing.

(Said of a child who turns out ill.)

Bhūnī bhāṅ, na karōd tel.

Nor fried hemp nor bitter oil.

(Destitute of every thing.)

Bhūrā bhāīrā, chāndī joī, Pās mahāvaṭ dīrle ho. E. Agric.

A brown buffalo, a bald wife and rain in December are indeed rare.

B'ār ke hār hote hai.

Country bumpkins are fools.

Bhus ke mol, malīdā !

Sweets at the price of straw !

Bhus meñ chīngī dāl Jamālō dūr khāṛī ! Wom.

Jamālō fired the straw and stood aloof !

(A mischief-maker : a fire-brand : an incendiary.)

Bhus par tīpnd.

To plaster over straw.

(To make a ginger-bread work that won't last long.)

Bhūt jān na māre, satā māre.

The evil spirit kills not, but afflicts.

Bhūt kā pakūd.

Ghost's delicacies.

(Unsubstantial things.)

Bhūt ke patthar kī chot nahī lagī.

Stones don't hurt ghosts.

(Being impalpable.)

Bhūṭā kā bhagvā, mūnjak dōrī, bīṭī dūsoī chhāt nahī mor ! E. Wom.

With a gown of sack cloth, and a thick rope for the strings, she thinks none like her !

Bībī Bakrī, nāo meñ khāk upāṭī ho !

Madam Sheep, you are raising a dust in the boat !

(A groundless accusation made by the wolf on the strength of which he eats her up : applied to those who pick a quarrel to excuse intended injustice.)

Bībī hāñ bharmāñ, kān pītār kī bālī ! E. Wom.

My lady is very consequential on the strength of a brass ear-ring !

Bībī Khālā, do chīṭe, ek malā. Mah. Wom.

Madam Slut has two white and one dirty (skirt).

(A whitened sepulchre.)

Bībī Khālā, do jaffī ek malā. Mah. Wom.

Madam Slut and two farmers' wives make a fair.

(Three women and a goose make a market.)

Bibi ko bāndī kahā, hāsā dī; bāndī ko bāndī kahā, ro dī. Wom.

Call a lady a slave and she will laugh; call a slave a slave and she will fret.

Bibi Makke na gahā, lāḍī ho dī. Mah. Wom.

My lady did not go to Mecca, yet she became a darling.

(Kissing goes by favor.)

Bibi vāre bāndī kahā, ghar kī balā kahī nā jā. Wom.

The wife gives alms, the slave girl takes them, and the misfortunes of the family still remain in the house.

(*Vārā* is the act of passing any article round the head and then presenting it to another with a view to averting *balā*, misfortune. Hence the proverb is used of one who confines his benefactions entirely to his own family.)

Bichchhā kā mantar nā jāne, sāṅp ke bil meḥ hāth jāle.

He knows not the charm even for the scorpion's bite, and he thrusts his hand into a snake's hole.

(Applied to one who undertakes a task far above his abilities.)

Bibi nek-bakht, damṛī kī dāl ān vaḡ. Mah. Wom.

A careful housewife makes a penny worth of peas serve for three meals.

Bich ke chāl jāṅge kām dūhā dūhan se ṛaḡd.

When the guests retire the business falls on the bride and bridegroom.

(Spoken of those who busy themselves in promoting a quarrel in which they have no concern, and which must finally be discussed between the parties interested.)

Bi Daulī apne tehe meḥ āp kī khālī. Mah. Wom.

Madam Purse-proud boils in her own flames.

(Fries in her own fat.)

Biddiyā lohe ke chane hain. Hin.

Learning is as hard as iron (to digest).

Biddiyā meḥ bibāḍ bas.

Controversy dwells in learning.

Bigār saṅvār Khudā ke hāth.

To make and mar is in God's hands.

Bigrī laṛāī, bakht-pohān ke sir.

The lost battle is laid on the soldier.

(By the commander who loses it!)

Biḡ boyā nahī, bhet kā dukh.

The seed not sown and he frets at the field.

Bijā chamke, meḥ barse.

When the lightning flashes it will rain.

(Oriental observation.)

Bijā kāṣṭī par girī hai.

Rich attracts the lightning.

(It is the rich that are liable to misfortune.)

Bijā meḥmān, ghar meḥ nahī tīnā.

The lightning is a guest and not a straw in the house (to burn!)

(A poor man inviting guests of higher position than himself.)

Bijulik mārāl, luḍh dekh bhāḡ. E.

Singed by lightning he runs from a burning stick.

(Burnt child dreads the fire.)

Bijya jāve, seḡḡ sove, tā ke baid picḥhāṛī rove.

Who drinks *bhāḡ*, and sleeps on a bed, his doctor weeps.

Bikh kī aukhāḍ kyā?

No remedy for poison.

Bikh soṅ ke bartan meḥ rakhs se amrit nahī hotā. Hin.

Putting poison into a golden vessel does not make it nectar.

Bilī aur dāḥ kī rakhvāī.

To set a cat to watch milk.

Bilī bhī dah-kar harbāḥ karī hai.

Even a cat at bay will turn.

(Even a worm will turn at last.)

Bilī bhī laṛī hai, to mātā par panjāḥ dhar leī hai.

When a cat fights she covers her face with her paws.

Bilī bhī māṛī hai chūhā peḥ ke līḡ.

Even the cat kills mice for its belly's sake.

Bilī chūhā Khudā ke vāste nahī māṛī.

The cat does not kill mice for the sake of God.

(To express that the person spoken of does good from interested motives.)

Bilī ke bhāḡon chhīnkī tūl paḡ. Wom.

It was the cat's luck that the net broke.

Chhīnkā is a net for hanging estates out of the way of ants, cats, and other predators. It is usually hung from the roof of the house; hence the proverb is spoken of one who meets with some unexpected good fortune, or is promoted far above his merits.

Bilī ke khud meḥ chhīnkhe.

The cat dreams of her tit-bits.

(Applied to one who on all occasions brings forward his own wants.)

Bilī ke khud meḥ chūhē kadeḥ.

[down.]

The cat dreams of mice running up and (Moral as in the preceding.)

Bilī khāḡī nahī, par phailā tas bhī jāḡī.

What the cat can't eat she is sure to scatter.

(The dog in the manger.)

Bimār kī rāt pahār barabar.

A sick man's night is as long as a hill.

Binā thagāī kām nahī nikalā!

Without deceit business can never thrive!

Binauln kī lūḡ meḥ barāḥī kī ghā!

When plundering cotton seeds he is wounded with a spear.

(Great loss, little gain.)

Binā vasīle chakrī, binā buddh ke deḥ.

Binā gurū kī bālā, sir meḥ jāle bhā.

Employment without interest, body without sense, and a disciple without a teacher are valueless.

Bin bulā prī nahā.

There is no love without a wife.
(Your father-in-law will love you only while your wife is alive.)

Bin biddiyā nar nār, jaise gadhā kumhār.

A man or a woman without sense is but a potter's ass.
(I.e. made to work hard for another's gain.)

Bin bulat ahmaq le dawrī sahnak. Mah. Wom.
The fool has come uninvited with a platter.
(Spoken of one who comes without invitation to a feast, or who unasked intermeddles in any affair.)

Bin bulāṭ dōmīṭ laṭke dāle samet āe. Wom.
Uninvited the songstress comes with all her children.

Bin chūchīṭ dārāḥ baras laṭke ko rakhtā hai.
He can keep a child for twelve years without giving it suck.
(Said of one who makes false promises.)

Bin dāmōḥ ke naukār haiṅ.
I am a servant without pay.
(A devoted slave.)

Bin dekhdā chor bāp barābar.
An undetected thief is (honoured) as your father.

Bindh gayā so motī, rah gayā so patthār.
Pierced it is a pearl, unpierced it is a stone.
(Said of one who uses his opportunities.)

Bin-gāṛ kī badhnā.
A pitcher with a round bottom.
(Said of an unsteady feeble character.)

Bin gharṇī-ghar bhūt ke dērā.
Without a wife a house is the abode of the devil.

Bin gharṇī-ghar pādāt hai, Hai gharṇī, ghar gāfat hai.
Without the wife the house is dull, With the wife the house is lively.

Bin honī hoī nahā, aur honī hovan hār.
If it is not to be, it will not be; if it is to be, it will be.
(Che sara sara.)

Bin jāne kī thanaiṭā hūdā hai. E. Wom.
No child brought forth and breasts inflamed.

Bin jāne kuan māne ?
Who believes without knowing ?

Bin julāhe id !
No festival without a weaver !
(Because he makes the praying carpet, musalla.)

Bin julāhe namāz nahā; bin dholak tarīz nahā.

There can be no prayer without a weaver, nor public punishment without a drum.

Bin kutāpe chhinālā nahā.
No adulteress without a procuress.

Bin lāg khele jād, āj na māā kal māā.
Who plays at dice without skill will lose to-day, at any rate to-morrow.

Bin māḍge milē so dudh, aur māḍge milē so pān.

It is milk if obtained without asking, and water if by begging.
(To beg I am ashamed.)

Bin māḍge motī milē, aur māḅgi milē na bhik.
Without asking you can get pearls, by begging not even alms.

Bin māre kī tobā karā.
To cry out before you are hurt.

Bin paidāṭ karī ke telī sāhā, tūṭī hāḅṭī kōḅḅā sāhā.

The oilman trades without capital, the grain parcher on his broken pot.
(Their occupation brings them sustenance.)

Bin parche parit nahā. Hin.
No belief without proof.

Bin rōi to māḅ bhī dudh nahāṭ pildā.
Even the mother doesn't give milk unless (the child) cries.
(Spare to speak, spare to speed.)

Bin rukē baūd kī ghorī na chāl.
The doctor's mare never goes without jibbing.
(At the places she is accustomed to stop at.)

Bin tāl pakhdāṭ nāche hai.
He dances without a drum or a tune.
(Without music or singing. To dance without a pipe.)

Bipat barābar sukḥ nahā, jo thōpe dīn kī hoḅ.
No pleasure like misery, when it does not last long.
(The pleasures of melancholy.)

Bipat parī jab bhēṭ mānā, mukar gayā jab denī dī.
When the trouble was on him he made a vow, when the trouble passed he denied it.
(When the devil was sick the devil a saint would be, When the devil got well the devil a saint was he.)

Bipat saṅghāṭī tin jāne, jorā, beḅḅ, āp.
Misery hath companions three, a wife, a son and self.

Biphre risāle aur bhūkē bhāle māmas so dāriye.
The angry low and the hungry high are alike to be feared.

Birachh kī chhāyā, aur purush kī māyā. Wom.
The shade of a tree, and the influence of a man (go with them.)

Birādar-i-haqīqī dushman-i-mādar-sād hai.
Your greatest enemy is your uterine brother.
(Very true of royal families in the East.)

Birādrī ko na khilāyā, chār kānāḅḅ hī jīmā dīye.
Hin.

The kinsfolk have not been feasted, only the corpse bearers have been fed.

Bis khīṭ !
Shrivelled and twenty !
(Allusion to the early maturity of women in India.)

Bismillāh *hi galat.* Mah.

Wrong at the very *Bismillāh*.

(*Bismillāh* *rahīmān-rahīm*, in the name of God the merciful the compassionate, is the prayer used at all commencements, so the proverb means to be wrong at the very beginning.)

Bismillāh ke gumbud meñ baithē haiñ. Mah.

He resides under the dome of *Bismillāh*.

(i. e. he leads a resigned and retired life: in the odour of sanctity. *Bismillāh* means in the name of God.)

Bis pachis kā andar meñ jo pūt sapūt huā so huā, Māt o pūt kut tārān ko, jo Gayā na gayā, so kahin na gayā.

If a son be dutiful between twenty and twenty five it is well, but if he has not gone to Gayā to procure salvation for his parents, he has made no pilgrimage at all. (Said by Brahmins to encourage pilgrimages.)

Bisuni bīār dābri meñ dēdā. E.

The unexpected cat sits on the dish.

(Cats always wait silently and come on one unawares, so the proverb is applied to an uninvited guest.)

Bisvā bis kī gāñā hai.

A share in a village is a dangerous thing.

(*Bisvā* is a twentieth part of a village: allusion to a coparcenary community always at feud.)

Bisyar pakar, sahar ko chāt:

Par nārī sang chāl nā bāt.

Better catch a serpent and suck its poison, Than have dealings with another's wife.

"*Bis, bis, id āi,*" "*Chal, haram sādī, tujhe kyā?*" Mah. Wom.

"My lady, my lady, the feast has come!"

"Go, along you wretch, what has it to do with you!"

"*Bis, bis, id āi!*" "*Chal, mardār, tujhe (kiyā se kām.*" Mah. Wom.

"My lady, my lady, the feast has come!"

"Go, you wretch, and mind your loaf of bread!"

Biyāh huā nahīñ, gaunē kī jhagrā.

The marriage is not yet over and he is quarrelling about taking the bride home.

Biyāhī beñ kī ghar rakhnā aur hāñtī pālnā barābar hai.

To keep a married daughter at home is to keep an elephant.

(i. e. a great expense.)

Biyāhī beñ parāwan dāñhī.

A daughter married hath entered into neighbourhood.

(She no longer belongs to the family.)

Biyāhī, na barātī chāñhī, doli meñ bañhī nā chāñhī hū.

Nor wed, nor gone in marriage procession, she never sat in a palanquin to make it creak.

(Unwed.)

Biyāh kī ashgun malūm bhā, lahore meñ āt bhāñā? E.

It is ill for the marriage, when rubbish is sent for the first present!

Biyāh meñ bīd kī lakkā?

Pasturage accounts are not settled on a wedding day.

(There is a time for every thing.)

Biyāh meñ khāl dūr, phir kyā khāñgī dhār? Wom.

If you eat saw-dust on a wedding day, you will eat dust afterwards.

(If you live on the alms of the wedding you cannot live long.)

Biyāh nahīñ kiya barātēñ to dekhi haiñ.

I have not been married, but I have seen marriage processions.

(That is I have not done this kind of work, but have seen it done by others. In reply to one who asks another tauntingly what he knows of the matter.)

Biyāh na kardō, jhūt mūt kī chā.

Nor wedding nor nuptials, but sham love; (Dishonorable intentions.)

Biyāh piche pāñāl bhārī. Hin.

When the marriage feast is over, even the leaf plates are a heavy expense.

(Plenty comes with the feast.)

Biyāj barhāve dhīn ghanā, rār barhāve chhō,

Jaise gandak āg meñ gire to dūñī hō.

Wealth grows greatly on interest and a quarrel on anger, As a fire increases doubly if sulphur fall on it.

Biyāj moñā, māl kī foñā. Mercantile.

High interest loses the capital.

Boē ām phālē bhonñā.

I planted mangoes and got egg-plants.

(To sow the wind and reap the whirlwind.)

Boē per bābūl ke to ām kahāñtē se hōñ?

If you sow acacias how will you eat mangoes?

(You shall reap as you sow: as you sow you shall mow.)

Boññī (hōñī, rad bālā. Mercantile.

Cash for handseil puts a way misfortune.

Bole k: na chālē kī, main to rūñē ke bhālī.

E. Wom.

No good for talk or company, I'm the one for sleep.

(The mother-in-law reproving the idleness of her daughter-in-law.)

Bole to bīñ merī, nahīñ to dāñk nahīñ tēñ.

If you can talk you are my wife, if not I care not for you.

Bolī bolī to ye bolī "merī jāsī bole." Mah. Wom.

When she did speak all she said was, "May my shoe speak."

(She would not talk at all.)

Bolo to bolo nahīñ pāñrā khālī haro.

Either speak or leave the cage.

(Said to a parrot. Do thy work or go thy way.)

Boltā chākar munī kē age gūdgā.

A chattering servant is dumb before his master.

(Nervousness.)

Boltā hai jab talak hai boltā.

While there is life, there is speech.

Boltā kē dāsmā hai.

Attachment ends with life.

(Used in two ways—1. When one evinces a disposition to quarrel, another says, our friendship is only during the short space of our lives, why disturb it prematurely? 2. When any one is inconsolable on the death of a friend, the expression is employed by way of consolation to represent the unavailing nature of his grief.)

Boltī band hojāt.

His speech has left him (for grief.)

Boltī par sadma hai.

A blow hath fallen on his speech.

(He is overwhelmed with sorrow.)

Boī de-kar bakrā lete hai.

Giving a piece of meat and getting a goat.

(A great bargain.)

Boī nahīn to shorba hī sahī.

If not meat it is at any rate broth.

(A penny if not a pound.)

Boya gehūā, upjā jau. Agric.

I sowed wheat and reaped barley.

(I received evil for good.)

Boya ne jōdā Allāh Mīyān ne diyā potā. Mah.

Wom. [I] had a grandson.

Without sowing or ploughing God gave

(Undeserved good fortune: also allusion to the custom of widows' remarriage among Muhammadans and Jāts.)

Būcha, sab se ūchā.

A man without ears is above all.

(i. e. conspicuous.)

Buddhā biyāh karē, parāsiyōn kō sukā hōv.

When an old man takes a wife, the neighbours have a pleasant life.

Buddhā huā ūhī, par mātā na dyā.

The camel grew old, but knew not how to make water.

Buddhe kī aulād.

The issues of old age (are weak).

Buddhe kī nā mare jorā, bālē kī nā mare mā.

(God) preserve the old man's wife and the infant's mother.

Buddhe kī sikh karē kām kō fāik. [straight.

An old man's teaching sets the work

Buddhī bōkri aur pūndar se thāthā.

An old goat should not jest with a wolf.

Buddhī bhāids kē dādā shakkar kē ghōlad.

Buddhe mard kī jorā galē kē ghōlad.

An old buffalo's milk is sugar sweet, An

old mans' wife is a garland for his neck.

Buddhī ghōrī, lāl lagām.

An old mare with a red bridle.

(Applied to an old woman who decorates her person sumptuously.)

Buddhī hātā nāhā is hāl kō pahōnchīn,
Sir hīlne lagā, chhābiyān patāl kō pahōnchīn.

The old harlot comes to this—Her head begins to shake, and her breasts to hang down.

Buddhōn ne jo kām āikhayā, dhokā māl na vā men dyā.

What an old man teaches has no flaw in it.

Būgāī, bū-dār gāī, rāhī khal kī khal.

The fragrance and the perfume are gone, and the skin remains as it was.

Bulāve, na chālāve, "mañe to dūhan kī chācht"

Nor called nor invited and 'I am the bride's aunt.'

Bulāve, na chālāve, mor ān bakhre. E.

Nor called nor invited, she claims three shares for herself.

Bulbul kā sā chōndā. Mah. Wom.

Hair-braided like a crested shrike.

(The plaiting of the hair exactly on the crown of the head is considered to be the mark of a prostitute.)

Būd būd kar-ke tālao bhāī hai.

Drop by drop fills the pond.

(Many a little makes a muckle.)

Būd kā chūkā ghore dhalkīve.

A caak-full too late won't make up for the loss of one drop.

(A stitch in time saves nine.)

Būd se gāī, so phir haos se nahīn dāī.

Lost by a drop can't be recovered by a pond-full.

(A miss is as good as a mile.)

Būṭī bārā hōe to bhāndr na phōre. E.

One grain, howsoever big, cannot break the oven.

Būrā bans Kabir kā, jo upjē pūt Kamāl.

A doomed race was Kabir's whence sprang such a son as Kamāl.

For Kamāl (perfection) the son of Kabir, used to make *dohās* (couplets) in refutation of those pronounced by his father. For example—*Kahē Kabir, do nāre chārhiye, Ek bārē to ekhē rahiye.* Saith Kabir, always get into two boats, for when one goes down, the other will remain for you. *Kahē Kamāl, do nāre chārhiye, Phōrē gāhr, utān kō pariye.* Saith Kamāl, never get into two boats, for your thighs will split and you will turn over.

Būrā bōṭā, kholā pāid, ek vagī par kām ā jātā hai.

A bad son and a bad coin will serve you some time or other.

(It is an ill wind that blows no one any good.)

Būrā hākim Khudd kē gasab.

A bad ruler is a scourge of God.

Būrā kahne-vālē par ān harf. Mah.

For evil speakers three letters.

(*Viz. lam, ain, nūn*, which spell *lān*, meaning a curse in Arabic.)

Burbak barke sājhe bichavān. Bhoj.

A stupid bridegroom goes to sleep in the evening.

(To sleep before dark is considered very unlucky.)

Burbak Dās gaē harvāt, dāt bail meñ eko nāhīn. Bhoj.

Mr. Fool went to plough and lost both his oxen.

(By ill treatment and folly.)

Burbak deñt ke kulhī ke achchhat. Bhoj.

Linseed is offered to a foolish goddess.

(The ceremony of the achchhat consists of putting rice on the idol's forehead.)

Burbak dhanai kā rahikā dās, kōhī meñ chāur, ghar meñ upās. Bhoj.

Riches don't give pleasure to a fool; rice in his barn, and his house without food.

(He can't learn to spend.)

Burbak ek gaē bar gāth, derā pāñ āñche thāñ, bāh bēār, āñ nahīñ pāvēñ, phāñe gāñ mālār gāvēñ. Bhoj.

A fool went to a great village, and got a lodging in a high place; the wind blew hard and no shelter could he get; so as miserable as possible he whistled and sang the song of rain.

Burbak gaile, machhī māre, tāp aile gamvāde Bhoj.

A fool went to fish and lost his rod.

Burbak ke dhan jahīma mār khāñ.

The intelligent spend the fool's wealth.

(A fool and his wealth are soon parted.)

Burbak kī jorā sab kī bhavjāi.

A fool's wife is every body's sister-in-law.

(i. e. any body may flirt with her.)

Burbhas lagī hai.

Second childhood has come over him.

Bure bhale meñ chār ungal kā furq hai.

Between the good and the bad there is but a hand breadth.

Bure kā sath de, so bhī burā.

Who sides with the wicked is wicked.

(Evil communications corrupt good manners.)

Bure kā sathī koñ nahīñ.

No one befriends the wicked.

Bure kī burāi se darīye.

Fear the wicked man's wickedness.

Bure se deo darāñ.

Even the gods fear the wicked.

Bure se Khudā bhī darāñ hai.

God even fears the bad.

Bure, tujh se darīye. yā terī burāi se ?

Bad man, why should I fear you or your vicious deeds ?

Bure waqt kā Allāh betī.

God helps us in bad times.

(Man's extremity is God's opportunity.)

Bure waqt kī kumā hai jās Khudā ?

Who helps in bad times but God ?

Burhā, bālā barābar hotā hai.

An old man and a child are alike.

(Second childhood.)

Burhā Baniyā aur ber chunne jāñ !

The old shop-keeper going for wild plums !

(That is, undertaking more than he can perform.)

Burhā chochā jāñce ke sath. Mah. Wom.

An old woman's wantonness ceases at her funeral.

Burhā jāñe kiyā, bālā jāñe kiyā.

Old age judges deeds, childhood judges the heart.

Burhā kutī, pilā nāñ !

An old cur and called a pup !

Burhāpe meñ aīl māñ gāt hai ?

Have you turned mad in your old age ?

Burhāpe meñ māñ kharāb.

Old age is misery.

Burh bhāi guñāñ, dimāg mor vañce. E. Wom.

My friend has grown old, but her airs are the same.

(Skittishness in old age.)

Burh bhailāñ, nāñ lagle rahlāñ. Mag.

He has grown old, but doesn't know how to wipe his nose.

Burh bhail, burh ghāñ na chhāñ. E. Wom.

He has grown old but his childishness has not left him.

Burhe kālāñai kī kawn sunē ?

Who would listen to an old man's singing ?

Burhe mādāñ mādāñ, log dā tamāñ.

When pimples break out on an old face people run to see the wonder.

(Applied to one who in old age affects the manners of youth.)

Burhe toñ bhī kākāñ parhē hāñ ?

Does an old parrot ever learn ?

Burhī jurāñ nām Khatijā !

An old woman and her name Youth and Beauty.

Burhiyā dīvāñ hūñ, parāñ bartāñ uñhāñ lagī.

The mad old woman takes away another's plates.

(There is method in her madness.)

Burhiyā, gosab kī purgā.

An old woman is a pocket of evil.

Burhiyā ko pedh bīñ kab sārē ?

The old woman cannot go without market-ing.

Burhiyā mar gāt, to kuchh gam nahīñ, par farīkhāñ ne ghar dekhtīyā.

If the old woman is dead no matter, but the angel of death knows the house.

(He may come again.)

Burh na savāt ghīñ khichī. E. Wom.

An old man has no taste for dainties.

Bur ghayī na āñ !

May the evil hour never come !

*Būr ke laḥḥū khāḥē to pachhīde, na khāḥē to
achhīdā.*

Saw-dust sweetmeats; who eats grieves, who
eats not also grieves.

(A siren that allures to destruction.)

Buvad ham-pesha, bā-ham-pesha dushman. Pers.

Two of a trade can never agree.

C

Chabokar so lāṭokar. Wom.

Joking leads to fighting.

Chachā banā-kar chhōṛāṅgā.

I'll treat you as an uncle.

(Ironical: I'll give you good beating.)

Chachā chor, bhāṭijā Qāṭi.

The uncle thief, and the nephew Judge.

Chachere mamere, bāṭ tale bahutere.

Many cousins collect about a Banian tree.

(A rich-man.)

Chahār chīs ast toḥfa-i-Multān :

Gard, garmā, gadā o goristān. Pers.

Multan is famous for four things:

Dust, heat, beggars and graves.

Chahār-shambāh na dārad. Ped.

He can't keep Wednesday.

(This is a bad pun: the Pers. *chahār-shambāh* is the Hindi *Budd*, Wednesday, and *buddā* is wisdom, whence the proverb means he has no sense.)

Chāhat kī chāhṛī hī, an-chāhat kī nām-na hī.

Serve him that likes you, but mention not
him that dislikes you.

Chāh, chāmārī, chāhṛī; sab nīchan kī nīch.

Avarice is cobbler, scavenger; the lowest
of the low.

(No vice like avarice.)

Chāhe kadā dalālā, chāhe māṅḍā piḍā le. Wom.

Be it wheat or be it corn, I'll grind and
pound it for you.

(*Kodā* and *maṅḍā* are names for the same plant *eleusine cornana*.—Stewart, *Punjab Plants*, 254.)

Chāh karē jā kī chāhṛī hī, nā karē tā kī nām-na hī.

Serve him that desires you, but mention
not him that spurns you.

(Spoken by one to whom any thing has been offered with a bad grace, which he in consequence will not accept.)

*Chāh karūn, pyār karūn, chūṭar tale aṅḡar
dharūn, jā jā to-mān kī karūn ?* Wom.

I'll love him, and I'll caress him and I'll put
fire under him; if it burn him; what can
I do ?

(Sham affection.)

Chahle kī bhāṭhe.

A buffalo of the mire.

(A fat slovenly woman.)

*Chāhne ke nām gadhī ne bāṭ khet khānd chhōṛ
diyā thā.*

Even the she-ass was scared from her
pasture when one talked to her of love.

(Follow love and it will fly from thee, fly
from love and it will follow thee.)

Chākar hai to nāchā-kar, nā nāche to nā chākar.

If you're a servant you must dance, if you
won't dance you're no servant.

Chākar ke āge kākar, kākar ke āge pesh-khema.

Before the servant a dog, before the dog a
pesh-khema (a tent sent on in advance).

(The phrase is used when a servant, who has
received an order from his master, sends
another instead of going himself.)

Chākar ko usr nahīn, kākar ko usr hai.

The servant can make no excuse, but a
dog can.

Chākar se kākar bhālā jo soṛe apnī nīd.

Happier than a servant is a dog that hath
his fill of sleep.

Chakaryā chākṛī kar-ke āp apne hāth bīkṛī hai.

Service is self inflicted slavery.

Chakh dāl māl dīan ho, kaurī na rakṛī kajan ho,

Jis ne diyā hai tan ho, deḡ vohī kajan ho.

Eat up all thy wealth, keep not a penny for
thy shroud. He that hath nourished thy
body will provide thy shroud.

(Eat, drink, and be merry for to-morrow we
die.)

Chālī pherī, kūt chān kī dhert. Rns. Wom.

It is the turning: of the mill that makes
the flour heap.

Chālī māt kaurī dālḡe to chān pāḡe. Wom.

Throw grain into the mill and you'll get
flour.

(You'll get nothing for nothing.)

Chālī tale ghar torā, nīkāl, oḡe, ghar mard.
Wom.

Get out, thou mother-in-law, thy house is
under the mill-stone; this house is mine.

(Among the poor the mother on her son's
marriage leaves the house and lives in the
outhouse where the hand-mill is kept.)

Chālī ko Taḡḡer ke māmūnī nahīn karūn rafū :

Sevanī-taḡḡer chālī uss go oḡe rakh.

You cannot close up the rent made by
Fate, Though the needle of your remedies
be plied all your life.

(*L'homme propose et Dieu dispose.*)

Chakmak dīdāh, khāḥ māḥdāh. Wom.

Wanton eyes are on dainties fed.

(Said of harlot.)

Chākṛī māt alṛī hī ?

What excuse is there in service ?

Chakṛā chākṛī do jamē, in māt mārō koḡ.

Zab mārō Karṛār ho, rain bī-choyā ho.

No one should ever kill the shield-drake, for
they are separated at night by the curse
of God.

(The natives have a legend that two lovers,
for some indiscretion were turned into two

sheldrakes and condemned to pass the night apart from each other on the opposite banks of a river. All night long each asks in its turn if it shall join its mate, and the answer is always in the negative. The peculiar cry of the sheldrake at night no doubt gave rise to this legend.

Chalā chālī kī saudā, pyār, bhālā bhālī kar lo.
Death is in the market, friend, do good betimes.

Chalā chālī kī rāh meṁ bhālā bhālī kar lo.

Do good in this way of Death.

Chalāt phirāt dhām pāyē; baithē degā kauri ?

By moving and going about you can get money; who will pay you for sitting idle ?

Chal basē jo log the Islām kī,

Rahgās bāqī Musalmān nām kē.

The true Musalmān have gone from us, The remainder are Musalmāns in name merely.

Chal chakhe ! mere mūṁh mat lag. Mah. Wom.
Away ! avant ! don't stick to my mouth.

(Don't talk with me.)

Chal, chādō, mājī āī hū, jumla pīr mandī hū.
Mah. Wom.

Go on, shadow; I will follow, for I have invoked all the saints.

(Put into the mouth of a woman who affects extreme delicacy, so as to be unable to walk without great difficulty. She desires her shadow to go on before, and says that with the assistance of the saints she will follow as fast as she can.)

Chal na jāne dāgan fōṛā. E. Wom.

Can't walk because, forsooth, the yard is crooked.

(A bad workman quarrels with his tools.)

Chalē rūpī kī charṛīkī, aur burē kī pēt.

A widow's spinning wheel, and a bad man's belly are always moving.

(The widow earning her livelihood by spinning, and the bad man suffering from the effects of intemperance.)

Chālī chālī āī saut bē pīhar. Wom.

She went for refuge to the family of the co-wife.

(To express one's taking a step that must inevitably lead to his or her ruin.)

Chālī chālī Bī Makko Sīn. [here.

Dame Runnour travelling along has alighted

Chālīs baras hē reuṁh.

A boy of forty years.

Chālīs sorī dī.

A forty ear fool.

(A complete fool : see following.)

Chālīs sorī bāt hūkē kōṁ.

His words are full forty ears.

(40 ears make a man : so that his words are complete, i. e. good and valuable.)

Chal manghat hē, labṛghā saṁī hū.

Come to your funeral pyre, wood is cheap now !

(Said to a niggardly person.)

Chal mere charṛīkē charṛākh chālī, kahāṁ kī burhī-yā ? kahāṁ kī tū ?

Go along spinning wheel and hum away, whence the old woman and whence thou ?

(A common variant of the nursery tale of the Lambkin relates how an old woman persuaded a tiger, a leopard, and other beasts of the forest to defer eating her, till her return from her daughter's house after she had grown plump and fat. On her way back she cheated the hungry expectants by concealing herself in a spinning-wheel and repeating from within the above complete in answer to the anxious enquiries of each beast of prey.)

Chalnā bhālā na kōs kī, beṛī bhālī na ch.

Denā bhālā na bāp kī, jo Pīrbhū rākhē jek.

It is not well to walk even a mile, to have even one daughter, To owe to your father: God preserve you from these.

Chalnā hai, rahnā nahī, chalnā bīse bī.
Aīse suhē suhāg par kauri guṁdhāve sī ?

Go we must, we cannot stay, this is very certain: Who would deck her hair for such a short married life ?

Chal na sakāṁ merā Kūdan nām.

I cannot walk and my name is Jumper.

Chalāī chammā, ghor lagammā, Kāīth galammā,
ye tīnō nahī kōī kammā. E.

The strings of a sieve, the bit of a horse, a Kaith as a servant, are three useless things.

(The two first can't be used second-hand, as constant use wears them out.)

Chalāī dīse rūpī ko kī jī meṁ bahattar chhad.

The sieve with seventy two holes chides the winnowing fan.

(The pot calls the kettle black.)

Chalāī meṁ gāṁ dūhne, haram kō kā dōṣ ? E.
Wom.

She went to milk with a sieve, so what blame

Chalo na jā, gaphrī muraṁtho. E. Wom.

He can't walk and a bundle on his head.

Chalo, sukhi, vahāṁ chālē jahāṁ basē Brij Rāj,
Goras bechat Hari milē, ek panth dō kās.

Wom.

Come, friend, let us go to the place where the sovereign of Brij lives, To sell our milk and meet with Krishna, and thus kill two birds with one stone.

Chālā phirāī na marā, baīṭhāī mar jā. E.

Walking and wandering don't kill, sitting still does kill.

Chālē bāt kī chātār meṁ lakṛī karṇā.

To goad the willing ox.

Chālē chor langōṣī lāb.

A loin-cloth is a prize to a passing thief.

(All's fish that comes to his net.)

Chālāī hāth pād sūṭk kar lo.

Do good while you may.

Chālē hāth pād uṭhāle.

May I die while I am able to stir about.

(May I never be bed-ridden)

Chalti chalti dekh kar diya Kabir roṣ,
Do pāṭan ke bich meṁ adbit rakh na koṣ.

Kabir wept to see the mill go round,
As nothing remained whole betwixt the two
stones.

(Allusion to the earth and sky and whatever
is between them.)

Chalti gārt meṁ rorā aṅkānā.

To stop a running cart with a stone.
(To put a spoke in his wheel.)

Chalti havā se laṛti hai.

She quarrels with the breeze.
(Quarrelsome beyond endurance.)

Chalti kā nām gārt, gārt kā nām ubhā.

What moves they call a cart, what is fixed
they call a mortar.

(There is a double pun here: *gārt* means "a
cart" as well as "a fixture;" *ubhā* means
"a mortar" and "uprooted," so that the
phrases can be taken in exactly opposite
senses.)

Chalti meṁ kaun kasar kartā hai?

Who fails to do what he can for himself?
(Every one tries his best in his own interest:
to put one's best leg forward.)

Chamār chamre kā yār.

A cobbler is a friend to leather.
(He can't be kept straight except by shoe-
beating.)

Chamār ki chhokri Chandan nām!

A cobbler's daughter and named Sandal!
(Sandal is applied by high caste Brāhmans
for the *śikā* or sectarian mark on the fore-
head.)

Chamār ko arāṣ par bhī begār.

Even in Heaven forced labor is the cob-
bler's lot.

(To describe an unlucky person whose fortune
does not change by change of situation.)

Chamār ko Dīvālī meṁ bhī begār.

A Chamār must work even on the Dīvālī.
(i. e. on a holiday, he is then employed to
light the lamps.)

Chamārōn ke kōse ṭhor nahīn marie. Rus.

Cattle don't die of the currier's curse.
(If the cattle die he will get their skins for
leather.)

*Changiddarōn ke ghar mehmān ā: "ham bhī
laṭen, tum bhī laṭo."*

The bats entertained some guests and said
"we are hanging (from the roof) and so
do you hang."
(In Rome do as Rome does.)

Chām kā chamōṭā, kākar rakhvāl!

A dog set to watch a leather strap!
(He will be sure to walk off with it.)

Chām kā ghar kutṭā tīpē jātā hai.

Dogs will walk off with a house of leather.
(Build your house of durable materials.)

*Chām ke chamōṭā chālā pahār, pichhlāl taṅgīṣ
ṭāṭal hapār. E.*

A man of leather (weak) went up a hill, he
missed his footing and broke his pate.

Chām ke dām.

The price of the skin.

(Said of anything bought cheap: allusion to
the debased coinage of Muhammad Tughlaq,
who issued in 1330 A. D. copper tokens
having fictitious values in gold and silver.)

Champā ki das phūl, chāmbeli ki ek kaṭi,

Mitrakṣ ki sārī rāṭ, chātūr ki ek ghaṛī.

A bud of jasmine is better than ten flowers
of *champā*. An hour with a clever man
is better than the whole night with a fool.
(Better fifty years of Europe than a cycle of
Cathay.)

Chamre ki s ubān hai, bhūl chūk ho hī jāti hai.

The tongue is but skin and liable to err.

Chamṛī jāṭ par damṛī na jāṭ.

He'll part with his skin, but not with his
(You will get nothing out of a miser but his
skin.)

Chand aur chugal mūnh lagā burā.

It is a bad thing to get a taste for pulse and
tale-bearing.

(Pulse is a very difficult taste to give up.)

Chand aur chugal mūnh lagā chhūṭā nahīn.

The taste for pulse or tale-bearing once
acquired never leaves you.

*Chand kare "merī ūchī nāk, Ek ghar dalye,
do ghar rāṭ. Jo khāve merā ek ṭūk, Pāni pive
sau sau ghūṭ."*

Saith pulse, "my honor is great, When I
am ground in one house the noise is heard
in two. Who eats bread made of me Will
drink a hundred gulps of water."

Chand mard nāṭ hai.

Pulse is a grain for warriors.

Chāmbeli chāṭ meṁ ā, Bakhṭāvar roṣiyān

bāṭe. Mah. Wom.

The jasmine has begun to bloom, for Bakh-
ṭāvar is dispensing sweets.

(The phrase is used to express that one who
is generally morose is in an uncommonly
good humour, or that a miser is beginning
to spend his money like a gentleman.)

Chāmbeli chāṭ meṁ ā, bakhṭiyārē sātṭ lāt. Mah.

Wom.

Show my lady Jasmine favor and she'll bring
her whole family. [Bāhar bhāṛī.

Chānchal nār chhail se laṛt, Khām andar, khām

When a mistress quarrels with her lover,
She is sometimes in the house and some-
times outside.

(Lover's quarrels.)

*Chānchal nār ki chāl chhipi nahīn, nich chhipi
na barāpan pāṭ,*

*Jogi kā bhēt nek dhoro, koī karam chhipi nā
bhābhūt ramāṭ.*

The wanton's gait betrays her, the low-born
though in place betrays himself.

Put on a saintly garb and the ashes will
hide no evil deeds.

(Scratch the Russian and you will find the
Tatar.)

Chandan ki chugki, nā gārī bhari kōth,

A pinchful of sandal powder is better than
a cart-load of wood.

Chandan parā chandī ke nit vñ kālē chām,

Ro ro chandī nahi phire "parā nīch se kām,"

A log of sandal wood got into a cobbler's
house who beat leather with it,

The log went bewailing to the world that it
had fallen into the hands of the mean.

Chānd āsmān chāpēt sub ne dikhā,

Everybody sees the moon rising.

(Worshipping the rising sun.)

Chānd chupē kul ālam dikhē,

All the world can see the moon in the sky.

Chandē āb, chandē mahāb,

Fair as the moon, and bright as the sun.

Chāndī gahan meñ chakkī rahē kā kyā kām?

What has the mill-stone dresser to do at
an eclipse of the moon?

(He is never employed at that season.)

'Chandī, ghar lipēgi?' 'Nahīn, nigore, khodūngī,'

'Chandī, ghar khodēgi?' 'Nahīn, nigore, lipūngī,'

Wom.

'You shrew, will you plaster the floor?' 'No,
you wretch! I'll dig it.'

'You shrew, will you dig the floor?' 'No,
you wretch! I'll plaster it.'

(Mary, Mary, so contrary.)

Chāndī kā chāshma lagāte hoñ,

He wears silver spectacles.

(He takes bribes.)

Chāndī kā jūtā sir par,

A silver shoe is tolerated on the head.

(Money can do what force cannot.)

Chāndī kā tukrā,

A part of the moon.

(Very bright and shining.)

Chāndī ko gaharī log gayā,

The moon is eclipsed.

(Said when a beautiful girl is matched to an
ugly fellow; also when the fame of a virtu-
ous man is tarnished.)

Chāndī meñ māt nahīn,

No dirt in the moon.

Chāndī ne khet kiya,

The moon has risen.

Chāndī nār gā,

The moon has struck him.

(Said especially of a horse that is weak in the
back.)

Chāndī meñ fad khulvāni mana hai. Super-
stition.

It is not advisable to open the veins in
the bright fortnight of the month.

Chāndī meñ shahī nahīn hotā,

Bes don't make honey in the moonlight.
(Native observation.)

Chāndī pe khāk dāne se nahīn chhiptā,

You cannot hide the moon by throwing
dust on her.

(A good man's reputation is not injured by

speaking ill of him. Solid worth is not
sullied by slander.)

Chane chabāo yā shuknāi bañto,

Chew the peas or play the bag-pipe.

(Either dance or hold the candle.)

Chane chāraunī hogē, qāhān hoñāi dākh,

Ghar meñ gahne tin huñ, charkhā, pīñhī, khāt.

Wom.

Peas dear as almonds, wheat as raisins, And
three ornaments only in the house, a
spinning wheel, a stool and a bed.

(Hard times.)

Chane kā marā mār...

A man dies from the stroke of a pea.

(To express the injustice of human life.)

Chane ke sūkh kahān gūm me pīs jāē?

May the weevil not be ground up with the
peas!

(Let not the poor suffer with the rich; let not
the innocent suffer with the guilty.)

Chān ghātē nīk ke ghār jāē, Bhāt ghātē kuchh

mukh ke mānge, Rāj ghātē kuchh aukhād khāē,

Giyān ghātē kusangut jāē.

Liking lessons by meeting every day,

Respect lessons by making a request,

Sickness lessons by using medicine,

Knowledge lessons in bad company.

(Familiarity breeds contempt.)

Chāpāsi kā mūñh kālā,

Smearing hath a black face.

Pañhī bhār pāni meñ dāh maro.

Scow yourself (for shame) in a saucer-
ful of water.

Chāpī likh-kar sir par dhārī, nīkal parā yā
nīkal pāri. Mah. Wom.

The inscribed platter is placed upon her head,
a fairy boy or fairy girl will come out.

(This couplet, together with the name of Sheikh

Fard, is inscribed on an earthen plate, and
placed as a charm on the head of a lying-in
woman to facilitate delivery.)

Chāpāsi he satāē nahīn rakhe.

The chāpāsi won't go without pinching you.

(Without squeezing something out of you.)

Chāg chān band, takā nāl band.

A fine horse and a penny to the farrier.

(False economy.)

Chār ajūmī aur ān huqqa,

Four opium eaters and three pipes.

(Great inconvenience and serious disputes in
consequence.)

Chār Bed aur pāñchvān labed.

Four Vedas, the fifth a cudgel.

(He who does not listen to precepts or reason
must be compelled to do so. A bridle for
the horse, a saddle for the ass, and a rod for
the fool's back.)

Chārī chāhī āñkhō meñ to nāchan lagī āngan
meñ. Mah.

When there is a film before her eyes, she
goes dancing about in her yard.

(Añkhō meñ chārī chāhī, to be blind and

also to be shameless, so there is a pun in the proverb.)

Chār chor chaurāsī Baniya, ek ek karke lūā.

Four thieves plundered eighty four Baniyas one after the other.

The story goes that four thieves met eighty four Baniyas on a road. The thieves began to pick out one man at a time from amongst the Baniyas and to loot him till they had plundered them all; the Baniyas not daring to make common cause against them.

Chār dinān kī chāndal pher andherā pākḥ.

There is moonlight for a few days, and then it is as dark as before.

(Riches have wings. Applied to express the (transitory nature of prosperity.)

Chār din kā rang chāy: chhor, dahī-jarvā, morā saṅg ! E. Wom.

Your love lasts four days only; none of your company, you mean brute!

Chār din kī āiyān, aur sonīḥ bīdāhan jāiyān.
But four days married and she's off to buy dry ginger.

(For her accouchement!)

Chār din kī chamār jotish !
Four days ago he was a cobbler and is now an astrologer!

Chār din kī chamār chaudash ho.
The cobbler's feast is for four days in the year.
(A nine days' wonder.)

Chār ghar chau-bhaiyā, tekrā bich meh bhikhan bhaiyā. E. Wom.

Four brothers dwell in four houses, and one of them is a beggar.

(The inequality of men.)

Chār-gorvā bānīlā jā, du-gorvā na bāndhā jā.
You can tie up the four-footed, but not the two-footed.

Chār hath pāon sab ke haṁ.
Every man has two hands and two legs.

Chāpḥegā so girgā.
Who climbs falls.

Chāpḥ par na chāpḥo, sir dikhe na pāon.
He did not mount step by step, nor distinguish the head from the feet.
(To do any thing in a confused manner.)

Chārki karḥā tel na āyā, kīb āyā? Wom.
The oil may keep away, if it comes not when the frying-pan is on the fire.

Chāpḥ jā, bṛā, sūlī par, Bhagvān bhālī karrāge.
Come, my son, and impale yourself, God will help you.
(Said of sinister advice.)

Chāpḥ mār, gūlar pakke.
Get up, the fruit is ripe for you.

(The fall is at your feet, or the game is in your hands.)

Chāpḥṭe barse Ardrā, utral barse Hast,
Kṛtī rājā dand le, rahe anand girhast. Agric.
If rain falls in July and October the peasants will be happy, however much the king may tax them.

Chāpḥī bār-gāḥ.

A walking mosque.
(Said of any holy personage.)

Chāpḥī kalā, jāgī jō.

May you shine like the waxing moon, brighter and brighter.

Chār jāṭ gāvān har thong, Ahir, Dafālī, Dhoḍī, Dom.

Four castes are always singing, Neatherds, Musicians, Washermen and Bards.
(Common observation in India.)

Chār mahīne hāl kā, bhār mahīne tāl kā, chār mahīne pāl kā.

Four months fresh (water), four months tank (water), and four months kept (water).

(In the rainy season fresh water, in winter tank water and in summer kept water is best.)

Chārōn raste mōke.

All four roads are open.

Chārpās baro kitābe chand. Pers.

A quadruped with some books on its back.
(Originally from the Gulistan.)

Chār pāon kā ghorā chavakkā hai, do pāon kā ādmī kyā balā hai?

If a horse with four legs stumble, what can the man do who has only two?

Chār sāl, burā havāl.

Four years are full of risk.

(Said of a horse.)

Chār-sī yār kis ke? dam lagāyā khiske.

The smoker is no one's friend! he smokes and is off.

Chārā so bhārā.

Strong porters are great eaters.

Chāshṁ bad dūr, āḥkheḥ mōṭī chār !

May the evil eye never fall on this eye of pearl!

Chāshṁ-i-mā raushan, dil-i-mā khush. Pers.
Light of my eyes and my heart's delight.
(A son.)

Chāukā din das kā; parāyā khusham kis kā? Wom.
Illigit love is but for ten days: who can claim another's spouse?

Chāukā lagā burā.
A bad habit is a bad thing.

Chāt mōḥṁṁṁ patṭīyāḥ: tāt gāi taṅgī, rah gayā bīyāḥ. Wom.

The betrothal now, and the wedding anon: a leg is broken and the wedding is put off.
(The uncertainty of human affairs.)

Chāṭorā khāve apnā ghar, baṭorā khāve doṣ ghūr.

The glutton eats up his own house, the spongers eat up others.

Chāṭorā kuttā alonī sil.

A ravenous dog (will eat) a saltless stone.

Chāṭorī sabān dāulat kī hān.

An epicure's tongue wastes his wealth.

Chātūr kā kām nahīn pākar se ake.

Pātūr kā kām yehī, liyā diyā saṅka.

The wise man's work is not stopped for a harlot. A harlot's work is this—to give and take and be off.

Chātūr kā qarar man meñ nistār. [heart.]

The wise man's debts are a pleasure to his (He borrows money to make more by it.)

Chātūr kī cherī bhālī mūrakh kī nār se.

Better be a wise man's slave than a fool's wife.

(Better be an old man's darling than a young man's slave.)

Chātūr ko chaugunī, mūrakh ko saugunī.

The wise man's four fold is the fool's hundred fold.

(The wise man's estimate of another's wealth is four fold, whereas a fool's estimate is a hundred fold its real value.)

Chātūr nār, nār kūṅh se biyāh hoe pakhṛā,

Jaiss rogī nim ko āṅkh mīch pī jā.

A clever maid married to a fool sorrows, As a sick man takes his bitter draught with closed eyes.

Chātūr to bairī bhālā, mūrakh bhālā na mī,

Sadh kahē haiñ, 'mat karo ko mūrakh se pī.'

Better a wise foe than a foolish friend.

The sages have said 'have no friendship with a fool.'

Chauhe gaṛ Chhabbe hone, Dubbe hī rah gaṛ.

A Chauhe went to be a Chhabbe and remained Dubbe.

(Dube, Chauhe and Chhabbe are 3 castes of Brāhmins, who (God save the mark!) have read respectively 2, 4 and 6 Vedas.)

Chauhe mareñ to bandar hon, bandar mareñ to

Chauhe hon.

Chaubās dead to monkeys turn, and monkeys dead to Chaubās turn.

(They are both so attached to their country that they cannot leave it.)

Chaudah biddiyā nīthān.

Learned in the fourteen arts and sciences.

(All that there are in Oriental estimation.)

Chandhām rāt ke chānd ko gahan lagā.

The full moon is eclipsed.

(Said when an ugly man marries a handsome woman.)

Chaukī gāon-vālon ko lūt khātī hai.

The police station loots the village.

Chāval, pache idāl.

Rice is soon digested.

Chle chintī ho gaṛ, gurū gur hī rāhe.

The pupil becomes sugar, and the teacher remained treacle.

(To surpass one's master.)

Chle lāvēñ māṅg-kar, baithā khātī mahant.

Rām bhajan kār nām hai, pēt bharam kār panth.

The disciples beg and the priest eats at his ease. The name is "Praising God," the sect is "Filling the stomach."

Chenā fī kā lend : chaudah pānī dond, byār chals to lend nā dend. Agrio.

Millet eats up the heart : give it fourteen floodings, and then comes the hot wind, and there is nothing to give or take.

(*Chenā*, panicum mitissimum, is an uncertain crop requiring much water; hence proverb.)

Chene ke bans meñ sapūt bhāṛ mārkh. E.

Parched maize is the excellent offspring of millet.

(An expression used, but rather contemptuously, when the child of worthless parents turns out good for something: *parvans, nouveau riche, novus homo.*)

Cherī sab ke pāon dhove, apne dhōṭī lajā.

The maid servant washes other's feet, but feels ashamed to wash her own.

(I.e., no one will serve his own relatives.)

Chhabbe hone gaṛ the, Dubbe bhī na rāhe. Hin.

Wanting to become a Chhabbe loses even his original rank of Dubbe.

(It is used to express the folly of him who, like the dog in the fable, loses what he actually possessed in the vain pursuit of higher attainments: For explanation see above *Chauhe* gaṛ, etc.)

Chhab gathrī meñ, joban rakabī meñ. Mah. Wom.

Show in his bundle, and youth in his platter.

(Fine feathers make fine birds.)

Chha chāval aur nāv pakhāl pānī.

Six grains of rice and nine bags of water.

(To cook them!)

Chhachhūndar chhōṛā.

To let loose a musk-rat.

(Mischievous making.)

Chhachhūndar ke sir meñ chāmbelī kī tel.

Oil of jasmine on the head of the musk-rat.

(Said of a worthless swaggerer.)

Chhāṇḍām meñ laṛḍī, pais meñ sughar bhālḍī.

E. Wom.

A half-penny will settle a row about a farthing.

(A *chhāṇḍām* = 12 *kaupis* = a farthing; a *paiss* is a half-penny, hence point of proverb.)

Chhail chhīntī, bagal meñ tāt.

He is a queer beast that has bricks under his armpits.

(To swell out the muscles of his arms and make him look a powerful man.)

Chhājā, bājā, kee, tīn Bangālā de :

Chūñā, chūñī, daktī, tīn Bangālā nakhī.

Thatches, music, and long hair: these three are in Bengal : Lime, busta, and tyre : these three are not in Bengal.

Chhāj bolē so bolē, chhālḍī bhī bolē, jis meñ bahattar sau chhāl. Wom.

If the winnowing fan speak it is well, but if the sieve full of holes speak, what then?

(The innocent can speak out freely but not the criminal: those that live in glass houses can't throw stones.)

Chhināl kā beṭā 'babulā re babulā' E. Wom.

A harlot's child is every body's darling.

(Many talk with the children for the sake of the milk.)

Chhināl lagāi, chāter sipāhī.

A loose woman and a gallant soldier.

(Cannot hide their qualities.)

Chhinākt anbhāye, chhinākt khatye, chhinākt rahiye soṭ, chhinākt par ghar nā jātye, chahē sarb sone kā hō. Hin. Superstition.

You may sneeze and wash, eat, and sleep, but must not sneeze and go to another's house, though all of gold.

Chhinākt hī pe rakhi māyē.

What's already in your net you will obtain.

(Chhinākt, a net suspended from the roof and containing catfish. It is used to keep these safe from cats, dogs, rats, ants, etc.)

Chhinākt gāṭ, jhīntē dā.

He went sneezing and came back weeping.

(Allusion to the wide-spread notion of the ill-luck of sneezing before starting on a journey.)

Chhinākt hī nāk kaṭī.

Cutting off the nose for sneezing.

(Biting the nose to spite the face.)

Chhinākt chān chāudāre rasot! Hin. Wom.

An ounce of meal and a feast on the housetop!

Chhinākt sārv, Mathurā men bhandār. E.

An ounce of pensive-meal and a granary in Mathurā.

(Vain show.)

Chhor chālē bānjārē hī sī āg.

Deserted like a carrier's fire.

Chhorē gāon kā nām kyā?

What name has a deserted village?

Chhorē gāon se nāṭā kyā?

Who is connected with a deserted village?

Chhor, Jāt, rārāṭ khat.

Give up, O Jāt! the cough of others.

(Leave off your habits of rapacity and violence.)

Chhor jhār majhe dāben dā. Wom.

O bramble! let me drown.

☞ The story goes that a woman threw herself into a pond, but repenting of her determination to commit suicide caught at a bush on the bank and pretended that the bush had caught her; applied to one who perpetually intrudes his company on another, and pretends that the other person will not part with him.

Chhor, Di Dilli, chāhā tādārā hī fegā. Wom.

Let go the rat, my Lady Cat, he will live, though he has lost his tail.

Chhoṭā ghar, bārā samahiyānā. Wom.

A small house and large connections.

Chhoṭā mūnā, bārā nivāḍā.

A little mouth and a large morsel.

(For point see preceding.)

Chhoṭā mūnā, bārā bād.

Small mouth, big words.

(Small wit great brag: said to any low per-

son who presumes to use language incompatible with his situation; old head on young shoulders.)

Chhoṭā, sab se khoṭā.

Small stature, bad nature.

Chhoṭā so mūṭā.

Short is stout.

Chhoṭe miyān so chhoṭe miyān; bārē miyān, subhān Allāh! Mah.

The young lord is the young lord; God save us from the old lord!

Chhoṭe se Gāzī Miyān, bārī sī dum!

A short priest with a long beard!

Chhoṭī bānd bārī chāṅkād, ālās sabhī miṭāi.

A few drops of rain startled her and all her drowsiness was gone.

(A trifling accident will often bring a man to his senses.)

Chhoṭī moṭī kāmni sab hī bis kī bel,

Bairī māre dāon se, yeh māreṅ hātē khel.

All pretty maids, or small or plump are poisonous pests. An enemy kills by hiding; these by smiles and jests.

Chhoṭī nānād, angiyā kā band, bārī nānād bijli basant. Wom.

My younger sister-in-law is as my bodice-strings, my elder sister-in-law is as the summer lightning.

(The younger one she loves and the elder she fears.)

Chhoṭī sī bachhā, bārī sī kattiā. Hin.

The calf is small but the sin is great.

(As well be hanged for a sheep as a lamb.)

Chhoṭī sī gauraiyā, bāghon se nāzārā. E.

A little sparrow staring at the lion.

(Little roast great boast.)

Chhūā aur mūdā.

They die as he touches them.

(Said of a mischievous man.)

Chhūāchhā kā sang na dāhi, bhāilā dudrē jhām

le khatī. Bhoj.

No friends for the empty handed, but elephants at the rich man's gates.

Chhūāche phāṭe ur ur jān.

Winnow hollow grain and it will all fly away.

(Little talent seldom stands test.)

Chhūāchhi hāṅṅī bāje ṭan ṭan.

An empty vessel makes a great noise.

Chhūāchhi kaṭhā, majrī kā phoran.

Rust breaks up the empty pan.

Chhūān nā chhūān, Algaṭe nān.

Nor spell nor charm and his name Exorcist.

Chhūpe Rustam.

Au unknown Rustam.

(Rustam is the Eastern Hercules: an angel unaware: ironically said of a coward.)

Chhūrī dhālī na kaṭārī. Wom.

The knife is no better than the dagger.

Chhūrī kharbās par gīrt to kharbās kā sarar,

kharbūṣ chhūrī par gīrt to kharbūṣ kā sarar.

Whether the knife fall on the melon, or the

me'on on the knife, either way the melon is cut.

(It cuts both ways.)

Chhuri par kaddū, kaddū par chhuri.

The knife on the cucumber, or the cucumber on the knife.

(It is all the same, the cucumber gets cut either way.)

Chhuri pātā hūn to āp ko nahīn pātā,

āp ko pātā hūn to chhuri nahīn pātā.

When I've found my knife I can't find you,
When I've found you I can't find my knife.

(Vindictive hatred.)

Chhuri tūle dam le.

Take breath under the knife.

(Bear up to the last.)

Chhūtal ghorā bhūsaule dhārh. E. Rus.

The loose horse makes for his stall.

Chhūṭ bhalāī, sāre gun. Wom.

He has all the qualities except goodness.

Chhūṭo bail bhūsaure meṁ. E. Rus.

The loose ox goes to his stall.

Chih nisbat khik rā ba-alam-i-pāk? Pers.

What connection is there between Earth and Heaven?

Chikangā faqir, makhmal kā langot! E. Wom.!

A foppish beggar with velvet breeches!

Chiknā dekh phisāl pāre. Wom.

A fair appearance misleads.

Chiknā gharā būnd parī aur dhal gāi.

A drop on a greasy jar will roll down.

(A shameless person does not feel the sting of a taunt: water on a duck's back.)

Chiknā gharā ho gayā hai.

He is grown into a greasy jar.

(A shameless person: see preceding.)

*Chikne gāl tilingān ke, aur jare bare dhurjān-
gāt ke. E. Wom.*

The oilman's cheeks are smooth and shiny,
the grain parcher's burnt brown.

Chikne gulāṁ malvā ke. Rus.

The smooth cheek of a rich man.

Chikne ghare par pānī.

Water on a greasy jar!

(Water down a duck's back slips away like money.)

Chikne mūnḥ ko sab chūṭeṁ hain.

All kiss the smooth cheek.

(All welcome the great.)

Chiknī bātēn jan patyāo.

Trust not an oily tongue.

Chiknī chupṛī bātēn se peṭ nahīn dhartā.

Fair words won't fill the belly.

(Soft words butter no parsnips.)

Chil baithē, to ek khar lehi upē.

From wherever the kite sits she takes away a straw.

(Some men will always manage to take away something with them: to feather one's nest.)

Chil kā mūl.

Kites' urine.

(Something very rare and useless.)

Chil ke ghar māns kahān?

There is no flesh in a vulture's nest.

(It is all eaten.)

Chil ke ghar meṁ māṣ ki dharor!

To deposit flesh in a vulture's nest!

Chū ke ghar meṁ pārus hotā hai.

The philosopher's stone is in the kite's nest.

For Kites sometimes carry off gold ornaments: Muhammadan women allege the reason to be that the young kites won't open their eyes till some gold is placed in the nest.

Chillar, chamokan, chithṛā, ye tinoṁ bipat kā bakhṛā. E.

Lice, slaps, and rags; these three are the lot of adversity.

Chillar chuṁn se bhayṛā halkā hoṛe? E. Wom.

The breeches won't grow lighter for picking out the lice.

(Cheese-paring won't result in large savings.)

Chillar māre, kutā khāon.

Killing the house and eating the dog.

(Straining at a goat and swallowing a camel.)

Chil sā mandlāyā, aur kabūtar sā bīndlā

phirā hui.

He hovers like a vulture and flutters like a pigeon.

(To pick up what he can.)

Chindāl na chhore makhḥ, na chhore bāl. Hin.

The low castes leave neither hair nor flies.

(High caste Hindūs will not eat food with either hair or flies in it.)

Chintā juāl, sarir ban, dāh laṛe na butlā,

lāghat dhūān na dekhīye. ur andarhi dhūān āī.

Cure is flame and your body the wood, and when it catches fire none can put it out.

Others see no smoke, for it burns within your breast.

Chintī chāhe sāgar thu.

The ant wants to fathom the sea

Chintī dal.

The army of ants.

(Great crowd.)

Chintī kā bil nahīn milā: kahān chhipān?

I cannot find an ant's hole: where shall I hide?

(No escape.)

Chintī ke ghar nēt mām.

[nest.]

There is perpetual mourning in an ant's nest.

(They are always being killed.)

Chintī ke par nikle aur mauṁ āī!

When the ant's wings come out his death

has come.

(No sooner shown his aims than his doom was sealed.)

Chintī kī āvāz Arsh par.

The cry of the ant (the poor) riseth up to heaven.

Chintī ko jo murat anī hotī hai to pernikalte haiñ.
When the ants are about to die they get wings.

(A common observation in the rains. *Quem Deus vult perdere prius dementat.*)

Chintī ko murat hī kī balā bas hai.

The mere misery of dying is enough for the ant.

(A small misfortune is ruin to the poor.)

Chintī sasarne ho jagah nahīñ. E.

No room even for an ant to creep in.

Chirāg gul, poggī gāyub.

The candle out and the turban lost.

(Said of maladministration.)

Chirāg jalā, dāñ gālā.

When the lamp is lighted, the chance is gone.

(Said of a thief.)

Chirāg meñ battī, aur āñkh pe patīñ. Wom.

A wick in the lamp and a bandage over the eyes.

(Said of a sleepy head.)

Chirāg rawshan, murād hāsīl. Mah.

The lamp is lighted and the wishes are fulfilled.

(Allusion (1) to the practice of lighting lamps at the shrines of holy men, in order to procure the accomplishment of wishes, (ii.) to the practice of the Naqshbandī *faqīrs* who go about begging with a lamp in their hands, whence the alms given to them is called *chirāg*, as much as to say "My lamp is lighted, you have now an opportunity of obtaining a blessing by giving me alms." (iii.) to the habits of libertines, thieves, and others, who look to the night, when lamps are lighted, as the favorable time for obtaining their wishes.)

Chirāg tale andherā.

Darkness under the lamp.

(Used when crimes are committed near the seat of authority: the nearer the church the farther from God.)

Chirā maran, gavār hāñt.

Killing birds is villagers' sport.

(It is sport to you but death to us: allusion is to the habit of keeping fighting cocks and other birds.)

Chire chār, baghāre pāñch.

She pares four and fries five.

(Said tauntingly by the mother-in-law to her sharp daughter-in-law.)

Chirā hai jis ne volī nīrōg. Hin.

Who opened the mouth will feed it.

Chirī mār kī meha bhūke nange rahte haiñ.

The fowler is always a half-starved ragged creature.

(A judgment on him.)

Chirī mār folī, bhāñtī bhāñtī kī panchhī bold.

In a street of bird-catchers the voices of many birds are heard.

(Applied to an assembly where every man gives a different opinion.)

Chir phir ke Angrez Daktar ustād haiñ.

The English Surgeons are the best at cutting and sawing.

(i. e. dissection.)

Chirya apnī jāñ se gai, khanevalē ko savād nā āyā. Wom.

The sparrow lost its life and still the eater was not satisfied.

(Said when the master does not appreciate his servant's work, or the husband his wife's.)

Chirya apnī jāñ se gai, larā khus na hua.

The bird perished and the boy was still displeased.

(See preceding.)

Chirya aur dūdh.

A bird and its milk.

(That is, the two are incompatible.)

Chirya kare khonchā, chirā kare nauchā.

The hen-sparrow collects the stuffing (for the nest) and the cock scratches it to pieces.

(Said of a prudent woman with an extravagant husband.)

Chirya kī chonh meñ churuthāñ hissah.

The fourth share is in the sparrow's beak.

(A very small share.)

Chirya kī jāñ gai, larke kī khilāunā.

Birds' destruction is children's sport.

Chirya ko shahāñ se kauth?

What has a sparrow to do with a hawk?

Chit bhī merī, pat bhī merī.

Heads I win and tails I win.

(Heads I win, tails you lose.)

Chitlī na parvāñ, mār khāñ mulk begāñā.

A stranger has seized the country without letter or license.

Chiz na rākhē apnī aur chorōñ gālī de. Wom.

He takes no care of his things and then abuses the thieves.

Choli dāman kī sūth hai.

Combined together like bodice and skirt.

(One cannot be parted from the other.)

Chor aur mot kas ke bāñdhe ke chāhe. E.

A thief and a bundle should be tied tightly.

Chor aur sāp dabe par choṭ kartā hai.

A thief and a serpent hurt when hard-pressed.

Chor aur sāp kī barī dhāk hotī hai.

A thief and a serpent create great fear.

Chor chakār chūke, lekin chugāl na chūke.

A thief and a swindler may cease from evil, but a backbiter never.

Chor chorī kar gayā, mūsālōñ dhul bajā.

The thief steals and bangs the drum.

(i. e. steals openly: said of misgovernment.)

Chor chorī se gayā, to kyā herā pherī se bhī gayā? Wom.

The thief has left off stealing, but has he also left off haunting?

(That is, bad habits though suppressed, will

show themselves occasionally. What is bred in the bone will never wear out of the flesh.)

It is related that a thief having been detected and punished, determined to reform, and took on himself the profession of a *Qasir*. While travelling in company with other *Qasirs*, when his fellow travellers were asleep, his old propensities came strong upon him, and his mode of gratifying them, without being guilty of theft, was to take the bundle of one from under his head and put it under another's.

Chor chor maucere bida.

All thieves are cousins to each other.

(Birds of a feather fly together: a thief knows a thief as a wolf knows a wolf.)

Chor churave, jardam hilave.

The thief steals and shakes his head.

(Denies the charge.)

Chor chor donah haur haiin.

The thief and the cattle are both present.

(Full proof.)

Chor gathri le gayā, begariyon ko chhutti hai.

When the thief walks off with the bundle the forced labourer is free.

Chor hatheli pe jān liye phirtā hai.

A thief carries his life on the palm of his hand.

(Careless of his life.)

Chori aur jārī kabhi band nahīn hotī.

Theft and adultery will never be stopped.

Chori aur mūkh zori.

Stealing and shouting!

Chori aur zinā-zori!

Thieving and bullying!

Chori aur sarhangī?

Are you a thief and a soldier?

Chori aur sir-zori!

Theft and boldness together!

(Spoken of one who glories in his crimes.)

Chori be-surāh nahīn nikalī.

No theft can be traced without a clue.

Chori be-thān nahīn hotī.

No theft without previous knowledge.

Chori kā gur mithā.

Stolen sugar is sweetest.

(Stolen kisses are sweetest.)

Chori karke sākūār bante ho?

Would you be a merchant on stolen property?

Chor jāne chor kī sār.

A thief knows a thief's ways.

(Set a thief to catch a thief.)

Chor jāne mangni ke bāsan?

Does a thief care if the vessels have been borrowed?

Chor jāte rahe kī anlihyārī.

Thieves and darkness are inevitable.

(Every dog hath his day, and every man his hour.)

Chor, juārī, gath katā, jār aur nār chhinār,

Sau san sangonul khāñ jo, māl na kar itār.

A thief, a gamester, a pickpocket, a rake and a harlot, Are never to be trusted though they take a thousand oaths.

Chor kā bhāi gath katā.

The pickpocket is the thief's brother.

Chor kā bhāi gathī chor.

The thief's brother is the betrayer of trust.

Chor kā hāl so mera hāl.

May the thief's deserts be mine.

(If I am in fault.)

Chor kā jī kitnā?

What heart has a thief?

Chor kā koi himdētī nahīn.

The thief has no friends.

[jā.]

Chor kā māl sab koi khāñ, chor kī jān akārat

All enjoy the thief's property and his life is thrown away.

(He has to give up so much of his property as hush money.)

Chor kā man bujhe meñ.

The thief's mind is intent on the packet.

Chor kā mūkh chāñd sā.

A thief's face is like the moon.

(I) because it wears an aspect of innocence and

(II) it is marked with dark patches like the moon, i. e. he is betrayed by his looks.)

Chor kā shāhid chirāg.

The witness against the thief is the lamp.

Chor kā sir nīchā.

A thief cannot lift his head (for shame).

Chor ke ghar meñ chhīchor.

A great thief is robbed by petty thieves.

Chor ke ghar mor.

A peacock in the thief's house.

(A thing that betrays itself. The proverb is founded on the story of a peacock who swallowed a gold necklace which a thief had stolen and brought home: the biter bit.)

Chor ke hāth meñ dīyā.

A lamp in the thief's hand.

(May help or betray him.)

Chor ke khuab meñ bujhe.

A thief dreams of bundles.

Chor ke man meñ chori bas.

A thief always thinks of theft.

Chor ke pair nahīn hote.

A thief has no feet.

(He never stands, but flies.)

Chor ke prī meñ gāñ, āp hī āp ramlhāñ.

A cow lows spontaneously in the thief's stomach.

(He betrays himself.)

Chor kī aur sāñp kī thāk bīñ hōtī hai.

The fear of a thief and a snake is very great.

Chor kī dāñhī meñ tīnā.

The straw in the thief's beard.

(By which he was detected.)

The story goes that a Qasir, when he was hearing a case of theft and was at a loss to find out who was the real offender from among the several suspected persons before him, made use of the sentence "the thief has a straw in his beard," upon which the real thief not suspecting any thing looked to his beard and brushed it thinking that there must be a straw in his beard, which betrayed him. Hence proverb.

Chor ki jora kone mein sir dekar roti hai.
The thief's wife goes into a corner and cries.
Chor ki maa kofhi mein sir dekar roti hai.
The thief's mother shuts the door and cries.
Chor ki nazar gahri par.
The thief's eye is on the wallet.
Chor ki samnat nahin hoti.
No one will go surety for a thief.
Chor ko chor hi pakchane.
A thief knows a thief.
(Set a thief to catch a thief.)
Chor ko angari mithi. Bhoj.
Live coals taste sweet to a thief.
(Allusion to the ordeal by fire. The person accused of theft is made to eat live coals in order to prove his innocence.)
Chor ko chauti-dar karna!
To set a thief to keep watch!
Chor ko chor hi sajhe.
A thief takes every body for a thief.
Chor ko chori hi sajhe.
A thief thinks only of thieving.
Chor ko pakariye ganth se, chhinat ko pakariye khat se.
Catch a thief with the purse, and a harlot on the bed.
(Or you will be unable to prove your charge.)
Chor ko panhai dar se sajhe hai. E.
The thief spies the shoe from afar.
(With which he is to be beaten.)
Chor lahi do jane, ham tap beje akele.
The thief with his stick were two, and I with my father were alone.
(What could we do against him?)
Chor le, na sadha pache.
When a thief steals he does not enquire if (his victim) be a saint.
Chor le, na sah chhu.
Nor thief can take nor banker touch it.
(So it is quite safe.)
Chor sub ghar le mare.
When a thief dies he takes the whole household with him.
(He gives information against his accomplices and even accuses the innocent.)
Chor se kahe, 'tu chori kar,' aur sah se kahe, 'tu jutha rahiyo.'
He tells the thief to steal and the honest man to keep watch.
(Applied to a go-between, who stirs up both parties in a dispute: to hunt with the hounds, and run with the hare.)
Chorva ke man base kakri ki khet. E. Rus.
The petty thief's mind is running on the cucumber field.
Chor lagi pahar ki aur torah ghar ki sil. Wom.
Hurt by the hill he goes home to break the grind-stone.
(Said of one who vents his rage on his wife.)
Choffi kutiya jalobbiyon ki rakhvati.
To set a hungry dog to watch sweetmeats.

Chachiyon mein har talqind.
To look for bones in the breasts!
(To draw blood from a stone.)
Chagal-khor, Khula ka chor. Mah.
The tale-bearer is God's enemy.
Chugla baihi nām pe, de sale ke tin sa.
The tale-bearer is up the tree, let us give the blackguard three hundred (blows.)
Chuhā bajave chapni, aur rat jutave ayni.
The rat rattles the lid and makes his nature known.
Chuhā billi ka shikar hai.
The mouse is the cat's prey.
Chuhā bil mein samata na tha, kanna bandha chhaya. Wom.
The rat was already unable to enter his hole and he tied a winnowing fan to his ears.
(A sarcasm aimed at those who enter into extravagant marriages.)
Chuhe ka bachcha bil hi khodega.
The mouse's young set to work to make holes.
(What's bred in the bone will never come out of the flesh.)
Chuhe ka bil dhanhdha.
To look for a rat's hole.
(To creep into.)
Chuhe ke hath lagi haldi ki girah, pansari hi ban baiha. Wom.
The mouse got hold of a piece of turmeric and set up a druggist's shop.
Chuka aur gaya.
Missed and gone.
Chuka so mara.
To be missed is to be ruined.
Chulha chhor, bhansar jao.
Out of the frying pan into the fire.
Chulha joke chavar hath!
He feeds the oven with a fan in his hand!
Chulhe ay na ghar pani, upar hi upar ja gubani! Mah. Wom.
No fire in her grate, no water in her jar, may she fly away above!
Chulhe, chulki, sab hi kam pakki. Wom.
She is quite up to the hearth and the mill.
(She is expert in every art, as grinding, baking, etc.: a good housewife.)
Chulh ka rao, lao hi lao pukare. Wom.
The king of the kitchen always cries 'more, more.'
(Said of a gormandiser.)
Chulhe ki, na chulki ki. Wom.
Nor fit for the hearth, nor fit for the mill.
(She can neither bake nor grind flour.)
Chulhe piche soch aur tikhri ko topun. Wom.
He sleeps behind the hearth and feels the empty plate.
(Lying from hand to mouth.)

Chullā chullā sādhegā to duāre hāthā bān-dhegā.

Save little by little and an elephant will wait at your door.

(Take care of the pence and the pounds will take care of themselves.)

Chullā meñ ullā, lote meñ garjap.

Drunk on a thimble full, is blind drunk on a cup full.

Chullā pāñ, tang zindgāñ.

Life goes hard on a drop of water.

Chām chāt ke khā liyā.

He licked him all clean.

(Absolutely ruined him—Jack Sprat could eat no fat, his wife could eat no lean, so 'twixt them both, you see, they licked the platter clean.)

Chāñā aur chamār kūtē par thik rahā hai.

Mortar and cobbler are best when benton.

Chāñā, chūhī, dahī, ye Banjārā nahīn.

Lime, bosoms, and tyre are never good in the Bengal.

Chāngal bhar ātā Sātā kā, beṭā jīve māi kā!

A handful of flour in the name of God: may my lady's son live long!

(Street cry of beggars.)

Chūñī kahe, "mujhe ghī se khāo."

The split pea cries, "eat me with butter" (The coarsest food requires money.)

Chuniye, khudiye ṛostoñ dhīyā,

Ail damdā, le gail dhīyā. Mag. Wom.

Bring up a daughter on cakes and tarts, And a son-in-law comes and takes her away.

Chūñ khāñ bhusand hove, talā khāñ rogī.

Eat bread and you will be robust, eat sweets and you will be sickly.

Chup ākhī marī.

Silence is half consent.

Chup kī ṛād Khudā degā.

God will avenge the wrongs in silence borne.

(Virtue is its own reward. He that humbly himself shall be exalted.)

Chupṛī aur do do!

Butter-d cakes and two of them!

(Dainties and plenty. Said usually of officers in which authority is combined with a large salary.)

Chupail pe dīl ā gūṛī, to phir parī kiyā hai?

Fallen in love with an ogress, what is fairy then?

Chupail pe dīl ā jāñ, to oñ bhī parī hai.

Fall in love with an ogress, and even she is a fairy!

Chūñā phār khon, laddū na toro.

Eat the crumbs only and not the loaves.

(Don't touch the parcel of fat live on the crust.)

Churao *ṛāñ, nāñ tor churkuthī vāt ke*

ṛ Wom.

A nose-ringed woman steals, and a ragged wench is charged with it.

(The wealth of the rich covers a multitude of sins.)

Chūtār se kāñ gāñhte huiñ.

He joins the ears to the buttocks.

(Said (i) of the eavesdropper (ii) of those who join the head and tail of a story.)

Chutiyaṛ kotel nahīñ, pakawroñ ko jī chāñ.

Wom.

No oil for her locks and she longs for fried cakes.

(*Pakawroñ* are fried with oil, and every woman uses oil for her hair—she would rather go without the cakes than without oil for her hair.)

Chūtiyaṛ mar gae, awlād chhor gae.

The fool died and left offspring.

(Said to the stupid survivor of a stupid father, who makes a mess of every thing.)

Chūtiyaṛ ne gāñh mārā hai?

Is the village plundered by fools?

(Have all gone mad? Said to one who makes improper demands.)

Chutke kā khāye, ukte kā na khāye.

Eat at the hands of the niggardly, but not at the hands of the illiberal.

(*Ukte* is a man who reminds of an obligation.)

Chūtroñ se supārī phorñ.

To crack betel nuts under the buttocks.

(To lie on a bed of roses: to loll in the lap of luxury.)

D

Dabā baniyaṛ pūrā tōle.

The overwound shopman gives full weight.

Dabā hākim mukhām ke tābe.

A bribe-taking judge is subservient to his subordinates.

Dabak shire ke mukhe meñ.

Go and hide yourself in a jar of treacle.

(Take advantage of a good opportunity.)

Dabā pāt gājri, 'gahrā bāsan lāo.'

The milk-maid is in our power, 'go and fetch a large basin.'

(Extortion.)

Dābar dābe jag tīre, jag dābe dābar tīre.

Agrie.

When the low lands are flooded the world swims (with plenty); when the world is drowned (with drought) the low lands swim (with rich produce.)

Dabē par chūñṛī bhī choṛ kartī hai.

Even an ant will bite when hard pressed.

(Even a worm will turn at last.)

Dabē par sab shēr haiñ.

Every body plays the lion to an humble man.

Dabī bālī chūhroñ se kāñ katāñ.

The coward cat lets the rat bite her ears.

Dabē ko sab dabāte haiñ.

Who yields is oppressed.

Dādā jān parāē barde dādā kartē the.

My grandaids freed another's slaves.

(To cut a thong out of another's bucket.)

Dādā kuhne se banyā gur dādā hai.

Call a Baniyā father and he will give you treacle.

(Please and get ease.)

Dādā maregā jab bail batēnge.

When the grandfather dies the oxen will be divided.

(The dead man's shoes.)

Dādā marengē jab mirās batēgi.

When the grandfather dies the estate will be divided.

Dādā marengē to pōdā rāj karēngē. Wom.

When the grandaids die, the grandsons reign.

(Le roi est mort vive le roi.)

Dādā marihē to bhōj karī haiñ. E.

When the grandaids die we 'll have good feast.

Dādā par-dādā ke rājī kī bātē kartā hai. E.

He talks of the times of grandfathers and great-grandfathers.

(Laudator temporis acti : the good old times.)

Dādē rāj na khās pān, dānt dikhāvat gas pirān.

He never tasted betel-leaf even in the time of his grandfather; but fatigued himself to death in showing his teeth.

(It is applied to a person who gives himself airs in showing off any new acquisition.)

Dādā, dunyā bārti, phir phir māngē dān,

Likkhan-hārā kikh gayā, meṃ-hārā kām.

Saith Dādā, the world's gone mad, again and again it prays, But what is written by fate cannot be effaced.

Dāge ke sārph, to dāge le lohār. E.

If the bull is to be branded, let the blacksmith do it.

(Every cobbler to his last.)

Dāg lagāē langōiyā yār.

Your childhood's acquaintance will put you to shame.

(If you attempt to injure him.)

Dah dar dunyā, sad dar ākhīrāt. Mah.

Ten in this world is a hundred in the next.

(Street cry of Mūhā mundaū beggars.)

Dah 'pōlē' shaktik bhāri.

Ten 'look outs' come from the heavy load.

(Porters carrying heavy weight are always crying "pōlē pōlē" in the streets.)

Dahī bechan chālā, pīth pichhārā kumōiyā. E. Rus. Wom.

She goes out to sell her tyre, and bangs the pitcher down her back.

(Ashamed to put it on, he head: above her work.)

Dahī bhāī kī mīsal.

A pestle for rice and curries.

(A sledge-hammer to kill a fly.)

Dahī kī gavāhī chūrā. E.

The fried rice proves the curd.

(As it cannot be used without them.)

Dāhnā dhōve bāhē ko, aur bāyā dhōve dāhē ko.

The right hand washes the left, the left the right.

(We all have to depend on one another.)

Dāī Chāmbēlī ke Mirā Mōgrā. [Mōgrā.

The son of nurse Chambellī is called Mirā.

(Applied to one of mean descent who affects greatness. The two names are the names of flowers, but are also applied to persons.)

Dāī, dāī, āhīnī, savī ghārā mūnī.

Nurse, nurse is as tall as a camel, and makes a jar-full and a quarter of water.

Dāī ho mīhī, dādā ho mīhā, to suary kām jāī?

Your nurse is dear and your grandfather is dear, which of the two is to go to heaven?

(Hobson's choice.)

Dāī ke sir pān phūl. Mah. Wom. [flowers.

On the head of the nurse are betel and

(Taken from the game of blindman's buff, in which one child, under the character of a nurse closes up the eyes of that one who is to search for the thief.)

Dāī jāne apnī hāī.

The midwife knows her own feelings.

(Allusion to their habit of making light of the pains of the lying-in woman.)

Dāī rī, dāī tere sāt hōh bhāī!

Nurse, may you have seven brothers!

(Said by children in blindman's buff.)

Dāī se peī chhipānā. Wom.

To hide the belly from the midwife.

(Applied to one who affects mystery towards the person who is already in his secrets.)

Dāī se peī nahīn chhipā. Wom.

You can't hide the belly from the midwife.

Dāīv na māre dīgā se, kumālī deī chaphā. Hin.

God does not kill any one with a club, but takes away his understanding.

Dakhī dar māqūlāt karnā.

To interrupt a reasonable proposition.

Dakhan gān na bāhōre, rahe Chanderī chā. Wom.

Who went to the Dakhan never returned, but took up his abode at Chanderī.

(Said of Aurangzeb's army which was before Chanderī for twelve years. Applied to one who has been abroad for a long time and has deserted his own country.)

Dāl bhāt khichī.

Peas and rice made up into a mess.

(A medley.)

Daliddar ghar meṃ non pakrān. Wom.

Salt is a delicacy in the house of poverty.

Dāl kī chāhā bandar aur bāt kī chāhā dāmī phir nahīn sakhāle.

A monkey missing his branch and a man missing his chance cannot be saved.

Dāl kā tāṭa.

Just plucked from the stalk.

(Brand new.)

Dālā kā dah-nerā.

The ten pound weight of *Dālā*.

(Expresses intrusion into a conversation with something entirely foreign to the subject. Popularly, *Dālā* was a grain merchant who used a weight of ten *seer* while all others used only one of five. However, the term is applied to any thing incongruous.)

Dāl meṭhā hāṭā hai.

There is something black in the pens.

(That is, I suspect some latent mischief: to smell a rat.)

Dālā der nahāṭā, sir par koṭwāl.

No sooner is than the police were on him.

(Caught in the act.)

Damā dam ke sāth.

Asthma goes with life.

Dām āve kām.

Money is a good servant.

Dam band rāhe!

May you live long!

Dam band rāhe, phūnk nikāl 'āṭ! [away.]

May your life remain and your breath pass

(A blessing and a curse.)

Dam bhar kī khabar nahāṭā.

No one knows what will happen at the next breath.

Damdams meṭh dam nahāṭā, khaṛ māṅgo jān kī!

No power in your batteries, so ask for quarter!

Dam darūd na hōnd.

To be without breath.

(Either dead, or very nearly so; at the last gasp.)

Dām dīye, kām kīye.

Give your money and get your work done.

Dam gammat hai.

Breath is my prize.

(Said by the old.)

Dam hai, jab tak gam hai.

While there is life, there is grief.

Dam hai to kyā gam hai?

While life remains, what do I fear?

Dam kā damdām hai.

Breath is the music of life.

(Of very short duration.)

Dam kā kiya bharonā hai? āyā, nā āyā?

What certainty is there in the breath, that comes and comes not?

Dām kare sab kām.

Money does all the business.

(Money makes the mare to go.)

Dam nāṛns kī jagah nahāṭā.

There is no room to take breath.

(To criticize the works of God, or of a superior.)

Dam meṭh kharā dam.

In one breath, a thousand breaths.

(While there is life, there is hope.)

Dam nahāṭā badan meṭh nām Zardār Khāṭ!

No strength in his body and called Mr. Arm-strong.

Dam nāk meṭh ā gayā.

The breath is in my nostrils.

(Weary of life.)

Dāmon dhert, yā hāṭā dhert.

Either (have) a heap of money, or be a heap of bones.

Dāmon rūṭhā bāṭā se nahāṭā mānā. [by words.]

Dissatisfied with his dues is not reconciled (Fair words don't fill the stomach.)

Damrī kā poṭī.

A farthing doll.

(Poṭī, a paper figure made for the amusement of children, the head shaking or nodding with the wind, like that of one who is drowsy from the use of opium. Applied to signify a contemptible, good-for-nothing, creature: a man of straw.)

Damrī ke pān Bangāṭā khāṭ, kaho "ye ghar rāhe ke jāṭī?"

If the shopman's wife spend a farthing on betel—saith he—"Will the house be ruined or not?"

(Allusion to the niggardly habits of the Bani-yā class.)

Damrī kī arhar, sārī rāt bharar. Wom.

A farthing's worth of peas, and the sound of grinding all night.

(Great cry and little wool.)

Damrī kī bulbul, jāṭā chhūṭā.

A penny for plucking a half-penny bird.

(Expending on anything more than it is worth.)

Damrī kī barhīyā jāṭā āṛ masāṭā.

A penny for shaving a half-penny hag.

(Widows in India shave their heads.)

Damrī kī chāṭā chāṭ.

A penny whistle.

(Chāṭ chāṭ signifies the chattering or chirping of birds, and is also applied to a small bellows made to imitate that sound. The proverb means an idle talker.)

Damrī kī dāl, apṭ kṛṇī, apṭ chhīnāl. Wom.

With only a farthing's worth of split peas, I must be host and guest myself.

(There is not enough for one person.)

Damrī kī dāl, "bād, pāṭī nā ho." Mah. Wom.

A farthing's worth of peas, and 'be careful sister, that (the soup) be not thin.'

(To express a miser who exacts impossibilities.)

Damrī kī ghorī, chha paserī dānd.

A farthing mare wants thirty *seer* of corn.

(Which would be worth about a rupee.)

Damrī kī gurīyā jāṭā doṭī kā. Wom.

A penny for fetching a half-penny doll.

(Said of the weddings of the poor.)

Damrī kī kharī gū, to kutte kī zūṭ pūṭhānī.

Miss a farthing pitcher and know the dog nature.

(A petty trap to catch a petty thief.)

Damṛi ki hāṇḍi let; hañ, to thok bajāke let; hañ.
In buying even a farthing pitcher, we test it and sound it.

Damṛi ki tū Baryāñ khāz, "ye ghar rahe ki jāē?" E.

The shopman's wife ate a farthing's worth of parched rice, (and quoth he) "the house will be ruined."

Damṛi ki murṛi, nau tokā nikāt. E.

A farthing for the hen and three half-pence for its plucking.

Damṛi ki nihāri meh tū ke tukre. Mah. Wom.

Farthing soup is made of (soaked) canvas.

Damṛi ki pāy, ulheḥ kā jāṭā.

A farthing for the turlan, and a shilling for the shoes.

(Topey turrey; upside down.)

Dānā chhitrānā bhāñ jānā sarār hai. E.

Where your grain (food) is scattered there should you go.

Dānā dushman nā-dān dost se behtar.

A wise enemy is better than a foolish friend.

Dānā jald bāz nahīn kar te.

Wise men don't hurry.

(Haste makes waste.)

Dānā khāz na pānī pive, voh dāmī kaise jive?

How will he live, who doesn't eat and drink?

Dānā khā moḥi kā, pānī pī soṅh kā.

If you eat millet drink ginger water.

(Millet being very indigestible requires a digestive: look before you leap.)

Dānā na ghās, ghore teri ā.

You trust in the horse that gets nor corn nor grass.

Dānā na ghās "hā hā" karē.

He keeps on neighing for his corn and grass.

Dānā na ghās, khurairā chhāe chhāe bār.

Nor grass nor corn for him, but curry-combing six times a day.

Dānā na ghās, pānī chhāe chhāe bār.

Neither corn nor grass for him, but water six times a day.

(Spoken of one who is ready to give any worthless thing, but not what is asked for.)

Dān, bit saman. Hin.

Be charitable according to your means.

Dānḍā sī pūñch, Burhānē kā rasta.

The tail like a pole and on the Burhānā road.

(Unfit for the task: the road near Burhān is very sandy and hard to travel over; *gandā sī pūñch* implies an old emaciated ox.)

Dānē dānē ko moḥtāj hai.

In need of even a grain of corn.

Dānē dānē par moḥar hai.

Every grain has its seal.

(Every bullet has its billet.)

Dānē ko tūpe, savāri ko pūñc.

He stamps for grain, but breaks wind when ridden.

(He is ready to eat, but unwilling to work.)

Dānē pānī ke hāth hai.

He looks to his meat and drink.

(Moral as in preceding.)

Dānē pānī ke ikhtyār hai.

It lies in the power of meat and drink.

(The doctrine of the fatalists.)

Dānī ki bhakhā khātā na jāē.

A charitable person's words don't pass away empty.

Dānt gir, aur khur ghise, pūth na bojā le,

Aise bāyhe bail ko kaun bāndh khus de? Rus.

Teeth all out, hoofs worn away, back unfit to load: Who would feed up such a decrepit old ox?

Dānt kālī ro'i hai.

Bitten bread.

(To express that such great intimacy subsists between two people, that they eat each other's food: hand and glove with each other.)

Dānt kurdne ko tīnkā nahīn bachā.

Not even a straw was saved to pick his teeth with.

(To express extreme distress in consequence of the loss of property by fire, etc.)

Dānt par mail nahīn.

Not even dirt upon his teeth.

(He is in great poverty.)

Darā so marā.

Be afraid and die.

Dar ba-dar, khāk bāsar phirā hai.

He roams from door to door with ashes on his head.

(Wretched.)

Dar dar māṅge phirte hañ.

He begs from door to door.

Darā ko voh samjhe jo khud darā-mand ho.

He knows the feelings of others who has felt pain himself.

Darrā lomrī se, nām Dilen Khāñ.

Afraid of a fox, and his name Sir Valiant.

Darrā lomrī se, nām Sher Khāñ.

Afraid of a fox, and is named Cœur-de-lion.

Dārhi Khutā kā nūr hai. Mah.

The beard is the light of God.

Darhyālā dhan. Mah. Wom.

A treasure of a beard.

(Spoken contemptuously of one with a long beard: wale issue.)

Dar-i-taubah bās hai. Mah.

The door of repentance is open.

Darīe, randī, tere dīde se! Muh. Wom.

We fear your gaze, you wench!

(Abuse: allusion to the evil eye or a wanton look.)

Dar na dahshat, utār phirī khishtak. Mah. Wom.

Nor fear nor awe, she goes about naked.

Darog ba gardan-i-rāv. Pers.

The sin of the lie is on the head of the teller.

Darog-go ko hāfiz nahīn hotā.

A liar has no memory.

Darog ko farog nahā.

A lie does not prosper.

Darshan ke nainā lobhī. Hin.

The eyes long to see.

Darshan moṭā, paṇḍā khoṭā. Hin.

Great object, but a bad road.

(Such as a pilgrimage to Badri Nath in the hills.)

Darshan thōrē, nām bhoṭ.

Great name, but little to see.

(Great cry, little wool.)

Dārū-i-gasab khāmōshī. Pers.

Silence is the best cure for anger.

(Compare. A soft answer turneth away wrath.)

Dāvāze par āi barāt, samdhan ko lagī hagās.

Wom.

The marriage procession has arrived at the gate, and the bride's mother feels a call of nature.

Daryā ko kūze mē bharnā.

To put the ocean into a goblet.

(To say much in a few words; *mulum in parvo*: also to attempt impossibilities.)

Daryā mē rahnā, aur magar machh se bair.

Live in the river and fight the crocodiles.

(To be on bad terms with him under whose authority one is placed.)

Daryā pe jānā aur piyāse dā.

To go to a river and come back thirsty.

Darī kī sū kabhī tāk mē, kabhī ṭaṭ mē.

A tailor's needle, now in embroidery and now in canvas.

Dāsī karam kahār se niche. Hin.

To serve is worse than to be a scullion.

(Service is another name for slavery.)

Das nakōṭ mē nāk-vāḷā—Nakkū.

Among ten noseless men one with a nose is swollen-nose.

(In Rome do as Rome does.)

Dason āngliyā, dason chirāg. Mah. Wom.

Her ten fingers are ten lamps.

(She is highly accomplished.)

Dastār, guṭār, apni kī kām āī hai.

Your own turban and your own speech suit you best.

Dastār, guṭār, raftār, judī judī.

Each has his own turban, gait and speech.

Dastar-khān ke bichhāne mē saw aib, na bichhāne mē ek aib. Mah.

Who spreads his table bath a hundred faults, who spreads it not hath only one.

Dastar-khān kī bilti. Mah.

The cat of the banquet.

(One who presents himself uninvited at every feast: sponger; toad-eater.)

Dastar khān kī makhā.

The fly of the dinner-table.

(Said contemptuously of a person who goes uninvited to a feast.)

Dātā dātā mer gāṭ, aur rah gāṭ makhī-chū,
Den len ko kuchh nahā, larnē ko manāḍ.

The liberal are dead, and the fly-eaters (misers) have remained, With nothing to give and ready to fight.

Dātā dātār, rathnī uṭār. Wom.

(My husband) is so liberal that he would even take off my trousers to give them away.

Dātā de, bhandārī kī peṭ phāṭ.

The liberal man gives and his steward breaks his heart.

Dātā de, bhandārī peṭ pīṭ.

The liberal man gives and his steward beats his belly.

Dātā de, kanyās jhūr jhūr marē.

The liberal man gives, and the miser grieves. (to see him give.)

Dātā deṛ aur sharmāṭe, bādāl barē aur garmāve.

The liberal gives and feels modest, as the clouds rain and it grows hot. (Hot weather means more rain.)

Dātā ke ghar Lachhmi phāṭī rahat havār,
Jaṣe gārā rāj ko bhar bhar det masār.

Fortune waits at the gate of liberal and supplies him, As a labourer supplies mortar to the mason. (Spend and God will send.)

Dātā ke tīn gun, de, dilāse, de-ke chhān le. Hin.

God has three qualities, to give, to make others give, and to take back what He has given.

(Said also of a king or master.)

Dātā kī nāo pahār chāṭhe.

The boat of the generous goes up hill. (He is always successful.)

Dātā ko Rām chhappar phāṭ-ke dātā hai.

God gives to the liberal through the roof. (Unexpectedly.)

Dātā pun karē, kanyās jhūr jhūr marē.

The generous gives, and the miser frets (to see him give).

Dātā sadā dilādrī.

A liberal man is always in want.

(Benevolence spells bankruptcy.)

Daulat anāhī hoṭī hai.

Wealth is blind.

(A rich man is prone to ignore his poor friend.)

Daulat kā khel hai.

(All things are) the sport of fortune.

Daulat ke pān lag gāṭ.

Riches have legs.

Daulat ke par lag gāṭ.

Riches have wings.

Daulat kharch ke vāṭe dī gāṭ hai.

Wealth is given to spend and give.

Daulat-mand kī dōṛhī ko sab sīdāh kartē hain.

Every body kisses the threshold of the rich.

Daur chālē nā aṛīdāḥ gīrē.

Never run fast or you will fall on your face.

Dau chole na champa gir.
Who runs fast falls on his back.

Dau-her chalayd so girayd.

Who runs falls.

(More haste less speed.)

Daud aur dūd dono.

Medicine as well as prayer.

(Pray to God, but keep your powder dry.)

Dard ki hīc dhāndlo, to nakht mīlī.

Even as medicine it is not procurable.

(Said of a thing which is very scarce and rare.)

Dard ki dard, gird ki gird.

It is both food and medicine.

Dāvat nakht, addavat has.

It is not a feast, it is enmity.

Dāvat qalam.

It is only pen and ink.

(There is no cash behind the paper.)

Dayā bēn zīnī qasāl.

A saint without sympathy is a butcher.

Dayā dharam kī māl hai, pāp māl abhimān :

Tulsi, dayā na chhāriye, jab tay ghat men prān.

Mersey is the root of faith and pride the

root of sin : Saith Tulsi Dās, give not up

mercy as long as thou dost live.

Dayān bhī das ghar chhōr-kr khātī hai. Wom.

Even a witch will pass over ten houses

before she fastens on her prey.

(Even the wicked have some regard for their neighbours; witches are supposed to feed on the brains and liver of children.)

Dayān khātī tau mūkh lāl, na khātī tau mūkh lāl.

The witch has a bloody mouth—whether

she devours human beings or not.

(Give a dog a bad name and hang him.)

Dayān ko bachchā saunghnā.

To entrust a child to a witch.

(To risk its life : she will eat its brains and liver.)

Dayān ko bhī dāmād piyārā.

Even a witch loves her son-in-law.

(For the sake of her daughter : one touch of nature makes the whole world kin.)

Dehī dīn kālī, toj parchā māyān. Hin.

Devi (Goddess) spends her days (in care),

and man is ever demanding a miracle.

Dehī Madār kī kaur sāk ?

What connexion is there between Devi and Madār ?

(The former is a Hindū goddess, and the latter a Mahamadan mist : irreconcilable incongruity.)

De dāl meḥ, in, paigā bah chole chūdnī. E.

Put enough water into the pea-soup to float a log.

(To prevent your neighbours from sponging on you.)

De de dārd meḥ āg, hī kī ramī ? aur kis kī rah jāg ?

Throw gunpowder into fire and whose will it be ! or whose will it remain ?

De, dilāve, de de kare, so girānī bhāusāgar tīre.
Hin.

He that gives, causes to be given, and persuades others to give, passes through the sea of this world.

De dāi sandhigāne ko, nakht phirtī de dāne ko. Hin. Wom.

Call blessings on the marriage relations, but for whom you would have been a beggar.

(Honour to whom honour is due.)

Deh dhare ke dand hāt. Hin.

The penalty for being created.

(Disease and suffering; no body no pain : Adam's legacy.)

Deh meḥ anek rog bharen hāt. Hin.

Innumerable maladies lurk within the body.

Deh meḥ na lātā, lātē ke Kalkatā ! E.

Without a rag on his body, he intends to plunder Calcutta !

Dekhā bhālā topchī, aur choprā Sayad hoe.

Known for a gunner he affects the Sayad.

(Affects the rank of a nobleman.)

Dekhā dekhī sādhe jog, chhīje kāyā, bādhe rog !

Imitate the ascetic's life to waste in body and increase your ailments.

Dekhā, Mirdād, terā ramā ; Gajron kī rel pel, rotīyon kī chambā !

Mirdād, I have seen what your hoe can do : plenty of carrots and no bread !

Dekhā na bhālā, sādhe gai khālā. Mah. Wom.

The aunt is devoted to the nephew whom she has never seen.

(Applied to one who launches out in praise of that of which he has no knowledge of but by report. Distance lends enchantment to the view.)

Dekhan ke aūtī hāt, besūt se rahe pānā !

Māthe tilak lagāe hāt, mālā gal meḥ dū.

In appearance a saint, but in love with a prostitute ! For all his sectarian marks on his forehead and his ten ascetic's garlands round his neck.

Dekhā shahr Bangālā, dānt lāl, mūkh kālā.

I have seen the land of Bengal, where the teeth are red and the faces black.

(The former from chewing betel leaf, and the latter from excessive heat.)

Dekhā so khāyā, na mūkh pān jogā. Wom.

He ate what he saw and nothing saved for his face or feet.

(Living from hand to mouth.)

Dekhī dhāl ke pān rakhnā chāhiye.

Put down your foot with care.

(Pick your way : look before you leap.)

Dekhe dhālē Shekhī aur chīriyēn said hoḥā.

He puts on the face of a saint to catch birds.

(In front of a nullā fīdā.)

Dekhe ke baurahiya, dūe pānchōn pīr. E. Wom.

In appearance she is mad, but she knows how to invoke the five pīr.

(The five great ones : Muhammad, Ali, Fāti-

ma, Hasan and Husain, properly speaking, but any five great saints the speaker may happen to know in practice.)

Dekho ko buchhi, kām ko ānāh. Wom.

An old woman to look at, but a whirl-wind at her work.

(Not much to look at, but a devil to go.)

Dekhe rāhi, bole sipāhi.

The wayfarer looks and the soldier speaks.

Dekhi thok bajā-ke, dunyā tālib zar kī.

I have tested it and know that the world runs after riches.

Dekhi, pīr, teri karāmāt! Mah. Wom.

Your miraculous powers are known, my saint!

(We know the length of your tether.)

Dekhi, Rām! teri karūt. Hin. Wom.

I know, Rām! thy wondrous works.

(See preceding.)

Dekhi teri Kālpi, aur bāvan purā ujār.

I have seen your Kālpi, and its 52 desolate villages.

(So what are you boasting about?)

Dekhiye dīdār, aur māriye paisār Mah. Wom.

Look at them, but don't touch them.

(Advice to a young man with regard to the frail of the fair sex.)

Dekhiye qasāt kī nazar, aur khulāye sonē kī nūāl.

Behave to your child as a butcher, and feed it with tit bits.

(Spare the rod, spoil the child.)

Dekhiye tāt, kī kal baithā hai!

See on which side the camel sits down.

(Mark the end—Spoken when two persons are contending and the victory is yet uncertain.)

☞ A potter and a green grocer hired a camel between them to carry their pots and greens respectively. On the way the camel made free with the grocer's greens, whereat the potter rejoiced that his pots were safe. But the green grocer, said, "Dekhiye tāt, kī kal baithā hai!" We shall see on which side the camel squats" and at the journey's end the tables were turned, for the camel sat down on the side the crockery was loaded and crack went all the pots. Hence proverb. Don't count your chickens before they are hatched.

Dekhnā so pēkhnd. Hin. Wom.

To see is to desire.

Dekhne aur sunne mein barā farq hai.

There is a great difference between seeing and hearing.

Dekhne ko bulbul, nigalne ko domaryā bar. E.

A nightingale to look at, he can swallow wild figs.

(Applied to one who is weak in appearance, but can perform the work of a strong man: the race is not to the swift, nor the battle to the strong. Ecclesiastes ix, 11.)

Dekhne mein na, so chakhe mein kyā?

If it is not fit to look at, how will it be to taste?

Dekho re, Ahiriyān ke dāthā,

Chhanklās chāur, parosāl pīthā. E. Wom.

Look at the perversity of the cowherd's wife; She takes out the grains and serves the husk.

Dekho Mīyān ke chhand band, phāṭe jāma, tīn band. Wom.

Look at this gentleman's consequential airs and his tattered robe, with three straps.

(Whereas it ought to have eight or nine.)

Dekh parāṭ chūprī, gir par be-tamā,

Ek ghari kī be-hayāt, dīn bhar hā arām.

Pounce upon the buttered bread of others, thou faithless wretch, A moment's shamelessness, and comfort for the day.

(Said to a greedy person.)

Dekh parāṭ chūprī mat lāchāve jī.

Misā kusi khās-ke, thandā pāni pī.

Don't let your mouth water at another's bread and butter, Content yourself with your crust and cold water.

Dekh parāwan jal mart. Wom.

My neighbour saw and died with envy.

Dekhtā hai so kahtā nahīn, kahtā hai so dekhtā nahīn.

What sees (eye) doesn't speak, what speaks (tongue) doesn't see.

Dekhti ānkhon makhhi nahīn nigī jāī.

No one swallows a fly with his eyes open.

(A man apparently bad is avoided: attitude is every thing.)

Dekh tiryā ke chāl, sir munda, munh kāl!

"Dekh mardon kī pherī, mā terī kī merī?"

"See the wily tricks of women, the head is shaven and the face is black."

"See the superior skill of men, Is she your mother or mine?"

☞ The story goes that a tricky woman feigned sickness beyond all hopes of recovery, unless *apni mā* (own mother), meaning the mother of her husband, were brought before her on an ass with her head shaven and her face blackened. Her ingenious husband, however, went to her mother (*apni mā*) and induced her by appealing to her maternal affections to undergo shaving and the other humiliations desired by her daughter; the simple mother hesitated not to submit for the sake of her daughter, and when brought before her daughter, the sick woman exultingly repeated the first line of the proverb, being proud of her tricks having worked so well, when to her great disappointment the tables were turned upon her by her husband instantly retorting with the second line.

Denā aur marnā barābar hai.

Debt is death.

Denā bhālā na bāp kī, beṭi bhālī na ek,

Chālā bhālā na koo kī, jo Sāib rākhē tek.

From a debt to your father, from a single daughter, and from travelling a mile on foot, may God preserve you.

*Denā lenā kām denā dhāriyān kā, mohabbat
ajab chū hai.*

Taking presents is the way of pimps and
buffoons, love is quite a different thing.
(Capboard love.)

Denā thora, dildas bahut.

Little gift, great promise.
(The land of promise.)

Dene ke nām to darwāze ke kindar bhī nahīn dete.

On account of the name of giving he won't
even shut (give) the door.
(*Kindar denā, i.e.* to give the door, means to
shut the door.)

Dene-vālā se dildāse-vālā ko ziyādah savāb hai.

The merit of causing to be given is greater
than the merit of giving.

Denī parī bindī, aur ghafā batāve rūt.

Now that he has to pay for the weaving he
says that the thread is short.

Deotā bandā ke bhāke hai. Hin.

The Gods hanger after the smell only.
(Of the offerings, which are the daily meal of
the worshipper when made in the house,
and the perquisite of the priest when made
in the temple.)

Der ā, durust ā.

Come late, come right.
(More haste less speed: slowly does it.)

Deh chāval apne judē hī pakāte hai.

He has a grain and a half of rice, and cooks
it by itself.
(Eccentricity: going one's own way.)

Deh tāt kī masjid judī hī bandī hai. Mah.

They built a separate mosque of their own
with a brick and a half.
(Going their own way.)

Deh pāo dā, pul par rasō. Hin. Wom.

A pound of flour and a dinner on the bridge.
(In a public place: a vain show.)

Deś deś chāl, kulā kulā bechār.

Every country its fashion, and every family
its custom.
(Each to his own taste: *de gustibus non dispu-
tandum.*)

Deś chorī na, pardes bhik.

Begging in a foreign land is better than
stealing in one's own country.

Deś chorī, pardes bhik.

Begging in a foreign land brings no shame.
(Spoken to one, who, being fallen from better
circumstances, is ashamed to beg in his own
country, where he is known.)

Deś gadhā, Panjābī rāgh.

A native ass with the Panjābī bray.
(A hit at the Panjābī language.)

Deś gadhā, Pārśī chāl.

A native ass with the Eastorn gait.
(See above: a counter hit at the people of the
N.-W. Province.)

Deś ghōrī, Marāṭhī chāl.

A native mare and Marāṭhī pace.
(Things that don't go together.)

Deś murgī, Valān lō.

A native hen with the English cluck.

(Things that don't go together: the English
being the finer of the two birds.)

Deś par chāphā, sir chukhe na pāoi.

Nor head nor feet ache on the road home.

Deś bhālē, na lē.

It is better to give than to receive.
(It is more blessed to give than to receive.)

Deś bhālē, nā lē. Mercantile.

Neither giver, nor taker can make a mis-
take about it.

(Said of an easy and plain calculation.)

Devegā so pāvegā, bovegā so kātegā.

Who gives will get, who sows will reap.

Dhāle mēn khāk. Wom.

Dust on her skirt.

(An abuse.)

Dhārīdhāgā so bulāyā. E. Wom.

A blazing fire is soon out.

(Pride goes before a fall.)

Dhāk talē kī phū'ar, Mahve talē kī sughar.
Wom.

A blockhead under a *Dhāk* tree is as good
as a clever fellow under a *Mahvā*.

(The former gives no shade and the latter
no edible fruit.)

Dhāke ke Bāngāl, kūze ke kargāl. E.

At Dacca in Bengal the paupers have no
goblets.

(Although it is famous for their manufacture:
The nearer the church the further from God.)

*Dhāl bāndhūn, talvār bāndhūn, kar-ke bāndhūn
pheṛā, Bīch basār mēn dākā mārūn, tū bāp
kā beṛā.*

I wear a sword and I wear a shield, and a
turban is on my head, I'll rob the market
openly, if I be my father's son.

(Straightforwardness: hammer and tongs.)

Dhāl talvār sirhāne, aur chūtār bandī-khāne ! E.

Sword and shield on the pillow, and his
legs in the prison !

(A coward.)

Dhālā phīrī chhān hai.

The shadow is ever shifting.

(The changeableness of the world.)

*Dhamdhūsar kā hai mōṭā, bahāj karē, na āve
tōṭā.*

The son of Dhamdhūsar is very fat, doing
no trade and suffering no losses.

(Free from cares.)

Dhamkās pāyā Banyā, dhar dī deṛh cētī.

Frighten the shopman and you 'll get a
pound and a half (for a pound).

Dhan aur gend khel kī doṛ ek subhāo,

Kar āvāt chhīn ek mēn, chhīn mēn kar se jā.

Wealth and a child's ball are in nature a-
like. One moment in your hands, and in
another out of them.

Dhān, bichāre bhālē, jo kūtā, khāyē, chālē. E.
Wom.

Rice is a very good thing; pound it, eat it, and go your way.

(Pounded rice is very soon cooked.)

Dhan chāhe to dharm kar, mukh chāhe bhāj Rām.

To be rich be charitable, to procure salvation call on God.

Dhāndā bālā, jādā talā. Rus.

When the fog burns the cold goes away.

(Care leads to success.)

Dhan de jī to rākhīye, aur jī de rākhī lājī.

Sacrifice your wealth to your life, and your life to your honour.

Dhan kā dhām gayā, aur māt ki māt gāi.

He lost both money and friendship.

(Lend your money and lose your friend:

'Lend your money to your friends, Money lost, so friendship ends.)

Dhān kā gāon pūal se jānā jāta hai. Agric.

The rice village is known by the straw (lying about).

(The tree is known by its fruit)

Dhan ke pandra, Makar pachhī, Chille ke yeh din chālī.

15 days of December and 25 days of January are the 40 days of winter.

Dhan mē dhan tin dīkhi san.

His wealth consists of three bundles of hemp.

(Worth very little.)

Dhanda seṭh ban ke baṭhe hain !

Look, he is now a merchant prince !

(A petty dealer assuming the airs of a rich merchant.)

Dhan nālī hūkhā, posūh nālī julūph. E.

A pipe for property, and hair for clothing.

(Wretchedly poor.)

Dhān, pān, ho rahī hai.

Sho is as delicate as the rice plant and betel leaf.

Dhān, pān, pānī, Kālak aarāḍ jānī. Wom.

Rice, betel and water taste best in October.

Dhān, pān paniyaule, nānā jāi lāsiyaule. E.

Agric.

Rice and betel, must be well watered or they will not thrive.

Dhān sūkhā hai, kavāḍ tārṭarātā hai. E. Wom.

As long as the rice is drying the crows will keep on cawing.

(Wherever the carcass is, there will the eagles be gathered together. Mat. xxiv, 28.)

Dhanvanti ke kāṭhā lagā, dāure log haṭār,

Nirāhan girā pahār se, kōi na āyā kār.

A thorn runs into a great man and a thousand run to help; A poor man falls down a mountain and no one comes near him.

Dhāo dhāo, harām tikhā so pāo ! Hin. Wom.

Work on and get what 's in your fate !

(Said by the lady : what is the good of working ?)

Dhāo, jo Bidh tikhā so pāo. Hin.

Rush on, but you 'll only meet your fate.

Dharam hār dhān kōi khāi. Hin.

Any body can make money by dishonesty.

Dharam ki jor sādā harī. Hin.

The root of faith is ever green.

Dharam rāhe to usar mēt jur.

By faith you can make the desert green.

(Compare Hebrews, Ch. xi.)

Dhar chat sir kōḍā ki lāṭh,

Mat chāl sāth kuchāl ke bāt.

Go with the piston of an oil mill on thy head, rather than in the company of a bad man.

Dharī bhar kō sir to hild diyā, pāidā bhar ki zabān na hildāi gāi.

He will shake his heavy head, but won't wag his light tongue.

(Said of one who nods his head in returning a salute, but does not say good morning.)

Dharī dharī kar-ke luṭā.

Robbed of the last penny.

Dhar jā, mar jā.

Deposit and die.

(Used to describe a person of bad faith. It is his wish that whoever commits anything to his care may die, so that he may convert the deposit to his own use.)

Dharnī ki mā sājīh. Hin.

Evening is the mother of patience.

(All natives eat in the evening under any circumstances.)

Dharī mātā bojīh sabbhāl !

May mother earth long bear your weight !

(May you live long.)

Dhātīngar kāhe mōḍā ? lāhā gine na toḍā.

Why are the worthless fat ? They neither care for gain nor loss.

Dhāulā bāl, mauṭ ki nishān.

Grey hair is the forerunner of death.

Dhāvagā so pāvagā. Hin.

Who runs gets, or who worships gets.

Dhela sir musḍat, takā baḍlāl.

Pay a half-penny for the shave and two pence for the discount.

Dherdās o kaddā, lānat ba har dā !

A gourd and a pumpkin, a curse on both !

(Applied to a dispute between two persons equally worthless.)

Dhī beṭi apne ghar bhālī. Hin. Wom.

Daughters are best in their own houses.

(i. e. their husbands' houses.)

Dhī chhōṛ, dāmad pyārā !

To neglect the daughter and cherish the daughter's husband !

(Usual custom in India, expressing exactly the opposite of the English proverb—My son is my son till he marries a wife, my daughter is my daughter all the days of her life.)

Dhi, jadvāi, bhānjā, yeh tīnō nakhā āpnā.

A daughter, a son-in-law, and a nephew,
these three are never one's own.

(They have always other and nearer ties.)

Dhī mārā, putāh le tarā. Tir. Wom.

I beat my daughter to frighten my daughter-in-law.

(Four encourage the others.)

Dhī mār, jadvāi cher. Wom.

The daughter dead, the son-in-law is as a thief.

(That is, no more seen.)

Dhī na bēh, udhāl gāi samdhēh. Wom.

Nor child, nor daughter, and she cries out
that her daughter's sister-in-law has gone
wrong.

(Samdhān is the daughter's mother-in-law;
samdhēh is her daughter.)

Dhī na dhīyān, āp hī kamān, āp hī khān.

Hin. Wom.

Nor daughter, nor son-in-law, whatever he
earns goes into his own stomach.

Dhīn-dhāmkar, Allāh Miyān kī nāmkar.

A fat man is God's servant.

(i. e. a lazy fellow who won't work and resigns
himself to God's forbearance.)

Dhīyā dhīyā Ballū kī rāj.

Violence prevails under the government of
Ballū.

(Might is right: Ballū was a Jat, whose
government was a kind of anarchy, under
which every thing belonged to him who
had the strongest arm.)

Dhīvar ke bas parī.

A fairy under the power of a (black) fisher-
man!

(Said of an ugly husband.)

Dhī parāi, ākh lājī.

The eyes feel shame for another's daughter.
(When married into the owner's family.)

Dhīraj, dharm, mītr aur nār.

Āpat kāl parakhīye chār.

Patience, virtue, a friend, and a wife, are
all tried in the time of misfortune.

Dhīrā kām Rahmānī, shīrā kām Shaitānī.

Deliberation is of God, hastiness of the
Devil.

Dhīrā so gambhīrā.

Steady and deep.

(Still waters run deep.)

Dhīyā pūt ke na gātī, bilāiyā ke gātī. E. Wom.

No clothing for his son or daughter, but
for his cat (mistress).

"Dhīyā, to ko kahū. Bahuryā, tū kām dhar!"

"Daughter, I speak to thee. Daughter-in-
law, do you listen!"

(And learn better next time.)

Dhōh bēhā chānd nā sīf aur pākā.

The washerman's son is always clean on a
whistle and a bang.

(He is dressed in the clothes of others, which
his father washes. The dhōh of India whis-

ties at his work and bangs about the clothes
to clean them. Applied to one who keeps
up a respectable appearance at the expense
of others.)

Dhōhī chhōr saqqa kiyā, rakī Khisar ke ghāt.

Mah. Wom.

She left the washerman, and wedded a water-
bearer, but still her fate is connected with
water.

(Khuṛjā Khisar is the lord of the flood in
India.)

Dhōhī kī chhāilā, ek wītā ek wālā.

The washerman's son has on one clean and
one dirty coat.

(He is rigged out in the clean and foul lines
of his father's customers.)

Dhōhī kī kuttā ghar kī na ghāi kī.

A washerman's dog belongs neither to
the house nor to the washing place.

(From pillar to post. Said of any person who
has no fixed habitation.)

Dhōhī ke biyāh, gadhe ke māṭhe mār.

On the washerman's wedding, the chaplet
goes on to the donkey's head.

(Allusion to the marriage customs of the
Dhōhīs.)

Dhōhī ke ghar biyāh, gadhe kī chhūṭī bhāi. E.

On the wedding of a washerman, the dou-
keys have a holiday.

(As above.)

Dhōhī par bas na chālā gadhāiyā ko kām mār.

He could do nothing to the washerman, so
he twisted his ass's ears.

(Spoken of one who is unable to punish the
person who offended him, but wreaks his
vengeance on those who are unable to
resist.)

Dhōhī par dhōhī, khendhīrē mōh sāban. [a clout.

Washerman after washerman is as soap to
(Moral: don't change your servants too often.)

Dhōhī rove dhulāi ko, miyān roveṅ koproṅ ko.

The washerman cries for his wages, the
master for his clothes,

(Very true in India.)

Dhōhī dhāt bhenī pāṅke lagī. E.

When the sheep was washed and cleansed
she went into the mud again.

Dhoke kī taṭṭī.

A deceitful screen.

(Not so secure as it is supposed. It is applied
to a new religious doctrine or teacher.)

Dhōl bāj dammāmē bājē. Hin. Wom.

The large drums followed the small ones.

(Used to express that a man's misconduct was
formerly known to few, but is now published
to the whole world.)

Dhōl ke bhītar pol!

Hollowness within the drum!

Dhōl na ḍaf, Har Har gū!

No drum nor kettle-drum, and chanting
hymns to God!

(In India drums are necessary to the praise of
God.)

Dil eoz, khānd tarāsh.

A fire in the heart and a knife in the house.
(A bad omen.)

*Dimakā kē khāil pūr, sark kē maral dekh kava-
no kām kē na ruke.* Rhoj.

A tree eaten by white ants, and a body
woru with care are nothing worth.

*Din aachhe hote hain, tau kankar javāhar ho
jāte hain.*

When fortune smiles stones turn into
gems.

Din bhale āchhe to ghar pū-hhe chale āchhe.

When good fortune comes she will seek my
house.

(I need not seek her, i. e. exert myself: A
doctrine of the fatalists.)

Din bhar chālē aghāi kos.

Travelled all day long, but covered only two
and a half miles.

(An idle man.)

Din das dār pā-ke karā āp bikhān,

Jo lag, kāy, sarādh pakh, to lag to sahman.

Having obtained honor for a few days, extol
yourself, O crow! As long as the fort-
night of the *sarādh* remains, you are
respected.

(This proverb is used when a man is guilty of
oppression in consequence of the office he
holds. The speaker means to say, that you
may be as you please now, but these golden
days of your's will soon have an end, when
you will no longer have it in your power to
tyrannise over me. The allusion is to the
custom of making presents to crows during
sharādh or funeral ceremonies of Hindūs.)

Din Divālī ho gat.

The day is turned into the Divālī.

(Turning day into the night: great rejoicing.)

Din dūnī, rāt chaugunī!

Double by day and four times by night.

(A blessing.)

Din Id aur rāt Shab barāt. Mah.

Each day was an Id, and each night a Shab-
i-barāt.

(A scene of constant mirth. The Id is a
Muhammadian day feast and the Shab-
i-barāt a night feast.)

*Din jab bhale āte hain, to maffī pe hāth dālō
sonā hotā hai.*

When good days come, if you take up dust it
turns into gold.

*Din jab bure āte hain, to sonē pe hāth dālō maffī
ho jāti hai.*

When evil days come, if you take up gold
it will turn into dust.

Din jāte der nahī lagē.

Time knows no delay.

Din khēd, mazdūr hānd.

[laughs.]

When the sun goes down, the labourer

Din ho sham, rāt kē bagul garm.

Coy by day and lusty by night.

(Allusion to the Hindū custom of married

women covering their faces by day before
their own husbands until they have borne
a child.)

Din ko ānī ānī, rāt kō charkhā pūnī. Wom.

She saunters all day to spin at night.

(Said to those who don't work at the proper
time.)

Din men sove, rozī khove. Superstition.

Who sleeps in the day time loses his liveli-
hood.

*Din nīke bīte jāte hain, pher nahīn wāh āte
hain.*

The good times are passing away, and they
won't come back again.

(O hard times, come again no more.)

*Din o dunyā men us kā hō burā, Jo kisī kā kō
burā chīte.*

May he suffer in this world and the next
who meditates injury to any one.

Din se dunyā hai.

Faith keeps the world going.

Din se dunyā rakhtī muskīti hai.

It is harder to serve the world than God.

(Faith is easier than practical virtue.)

Divālī baras men ek din.

Divālī comes but once a year.

(Christmas comes but once a year.)

Divālī jīt, sāl bhar jīt. Hin. Superstition.

Win at Divālī, win all the year round.

(Allusion to the custom of gambling at the
Divālī festival for luck, common to all the
trading classes.)

Divālī kē butāe.

Divālī sweetmeats.

(During the Divālī festival a kind of sugar cake
called *butāe* is interchanged among friends.
The proverb is applied to one who wanders
here and there without having any fixed
abode: a rolling stone.)

Divālī kē dīre chāt kar jānēge.

They will lick up your Divālī lamp and go.

(They will completely ruin you: at the Divālī
it is incumbent on every orthodox Hindū
to light as many lamps as he can afford:
also said of flies which grow less annoying
at this season on account of the approach-
ing winter.)

Divālī kī kulhiyā.

A Divālī dish.

(Very fine, but good for nothing; at this feast
small plates of clay are made and painted
gaudily.)

Divālī kī rāt kō būnī būnī pukdētī hai. Super-
stition.

On the night of the Divālī every herb and
plant finds tongue.

Divālīge kī sakh Pattāl men.

The bankrupt's credit is in Hell.

Divālī rahēgi to leo bahotere chāp rahēngē. Hin.
Wom.

While there is a wall lots of the plaster will
adhere.

(While there is life, flesh will grow.)

Dindnah bakh-i-khud hushyār. Pers.

Mad, but in his interests wise.

Dindnah hai va talim bāt kabhā hai (shūdhān ki.

Mad as he is, his words are full of meaning.
(There is method in his madness.)

Dindnah ho bāt batāl, us ne le chhappar chaphūl.
Discloses a secret to a fool, and he'll cry it
from the housetop.

Dindnah as dākh nahāh mīlāye.

Don't even catch the eye of a madman.
(It is best to have nothing to say to an
unreasonable person.)

Dindnā dānī ho dindnā har dānī hai.

The Civil Courts make men mad.
(Allusion to the length of Civil suits.)

Dindnāh ke kyā sir sikhā hote haiñ?

Have blockheads horns?
(They are like other people to look at.)

Dindr ke bāi kām hote haiñ.

Walls have ears.

Dindr bhāi dīnā nā, ghar bhāyā sīlāh nā.

As nitches weaken walls, brothers-in-law
weaken the house.

(Allusion to the love between brothers and
sisters in India, which induces the sister to
give her husband's food to her brother.)

Diya bast anūp hai, diya kaha sab ko.

Dhard bast nā pāye, jo pāt diya nā ho.

The lamp is precious thing, every body
praises it, You cannot find a thing if no
lamp be with you.

(There is a pun on the word *diya* in the first
line, which means a lamp and also a gift in
charity.)

Diya dān madhā Musalmān. Hin.

Muslimans will claim back the given alms.
(Allusion to the Muhammadan custom of
taking back the dowry after the decease of
a daughter.)

Diya dār se, dāyī sālā khāne. Wom.

He gave her (food) at a distance and she
sat down to eat it on the spot.

(Gifts make beggars bold. Hindus threw food
to beggars and they are supposed to go to a
distance before they eat it.)

Diya fāchā ho, lage lūāne. Mah.

He squandered away what was given him
as an offering.

(Faded gifts should be kept: he sold even
his wedding presents.)

Diya hai to dākh le.

(i) If you have a lamp you can see.

(ii) You may see if you have given.

(See above under *diya bast* etc.)

Diya khāh, khāhā lagā sāl.

I gave him food into his hands, but he
began to eat out of my own dish.

(Impudence.)

Diya kya hi dāt dāt hai.

Charity protects you.

(What you have given in alms will be your
safety at the last day.)

Diya nā bāti, munda phire sūdā. Wom.

There is neither lamp nor candle, and the
widow is strutting about.

(Said of persons attempting to do what they
are unable to effect.)

Diya to chānd thā, nā diya to mūdā mūdā thā.

If he gives his face is as the moon, if he
won't give his face is dull.

(Flattery.)

Diya ki rāshnī mahāhar tak. Mah. Wom.

The lamp's light extends to the day of
judgment.

(Pun on the word *diya*, which means also
alma.)

Diya tale andherā.

Darkness under the lamp.

(Said of the police when thefts take place
under their noses.)

Do admiyon ki gawāhi se to phānsī hoī hai.

Two witnesses are enough to hang a man
(Allusion to the proceedings of courts upon
false evidence.)

Do chūn ke bāi bure hote haiñ.

Even two men of straw are good at a fight.

(Said to a person who challenges two persons
at a time.)

Do dil rāzi to kyā karegā Qāsi? Mah.

When two hearts agree what can the Qāsi
do?

(That is, when the two parties to a dispute
come to a mutual reconciliation there is no
longer room for the judge to interfere.)

Doḍo dī bāt thūtrāi.

The old hag came with her hair dishevelled.
(Untidiness.)

Do ghar Musalmān, dī nēh bāi dūd kām.

Even two families of Muslimans cannot
agree.

(Allusion to the quarrelsome nature of the
Indian Muslimans.)

Do hi chīs haiñ, betā yā bāt.

There are but two things (of value in the
world), a son or a daughter.

Do hi chīs haiñ, hār yā jī.

There is a choice of but two things, loss or
gain.

Do jorā hā khāsam, chawār hā pād.

The spouse of two wives is no better than
the dice on the backgammon board.

(He is tossed from one side to the other.)

Do khāsam ki jorā, chawār ki gāf.

The wife of two husbands is no better than
a draught in backgammon.

(Allusion to the custom of polyandry.)

Do lareḍge to ek gire hī rā.

When two fight one must fall.

Dōḍā dī, dōḍā dī, mere man meḥ chā,

Dōḍā meḥ se nikal parā bhāḍyā bilā! Wom.

The dōḍā comes, the dōḍā comes, and my
heart longs (for her). But out of the dōḍā
has come an ugly old cat.

(Allusion to the custom of never seeing the

bride until she is brought home: the girl is the bride's palanquin.)

Doli na kahār, Bivi bhāi kahā tūyār. E. Wom.
Nor palanquin nor bearers, and my lady is ready dressed.

(She is not wanted and no conveyance has been sent for her.)

Dom aur chandā mūkh lagā hūrd.

A bard and pulse are bad things to take a fancy to.

(It is difficult to part with either.)

Dom, baniyā, postī, sinoh be-imān.

A singer, a shop-keeper, and an opium-eater, are not to be trusted.

Dom doli, pāthak piyādah.

The hard in a palanquin, and the priest a-foot.

(Society upholds down: also used when a bad master has a good servant.)

Do meñ firā, ākhoh meñ thikrā.

A third among two is as grit in the eye.

(Two's company and three's none.)

Dom ke ghar byāh, man āve so gā.

When a minstrel has a wedding he may sing what he pleases.

(Allusion to the indecent songs these people are apt to sing and which are not allowed in respectable homes.)

Domni kī gāt chepnī bojā, apni rāt āp kī jatā.

The Domni's son drums on an earthen pitcher and shows his caste.

(What's bred in the bone will never come out of the flesh.)

Domni kī lavāñ.

The slave of a Domni.

(Domni, a woman of a tribe which performs the lowest offices.)

Do Mullā meñ murgī harām. Mah.

Between two Mullās the fowl remained unlawful meat.

(A Mullā is employed at the slaughter of animals to pronounce over them the name of God, whereby they are rendered lawful food (*halāl*) and for this he has a fee. The proverb supposes two Mullās to be striving for this office and the fowl to die in their hands without receiving the necessary benediction. Too many cooks spoil the broth.)

Donoh bor jo ghūme phire, tūn hāl jo khū.

Saddā nigrogi chandā rahē, jo prāte uñ nād.

Who walks out morn and eve and eats three times a day, And bathes at early dawn, will always keep good health.

Donoh dīn se gā pādē, hālā mīlā na mādē.

From both creeds the priest was expelled, (from Muslim's) *halā* (sweetmeat) and (Hindū's) buttered bread.

(Greed is a leech: applied to one who deserts one employment in quest of another, and loses both.)

Donoh hāthoh payī sabbāhāni payī hai.

He has to support his turban with both hands.

(He is hard put to support his position.)

Donoh hāthoh sabbāhāni nahā sabbāhāni.

With difficulty he supports his turban with both hands.

(He is so hard up.)

Donoh hāthoh tālī bajī hai.

Both hands beat time together.

(As you salute so you will be saluted: also, it takes two to make a quarrel.)

Donoh khos jogīyā, mudrā aur ādes. Hin.

The jogī lost both his ear-ring and his salute.

(Jogīs wear ear-rings, (*mudrā*) to mark them and are saluted by all. Proverb refers to a jogī giving up his celibacy.)

Donoh vagī mile nahānī sīte, sūraj kī ākh phūj jāgī.

Women's superstition.

One should not sew when day meets night, as it puts out the eye of the day.

Do piyālē pī to leh, harām-sadgi to peṭ meñ hai.

Let us drink two cups (of wine), and all the wickedness will be in the belly.

(I. e. be attributed to drunkenness.)

Do qasāyeh meñ gās murdār. Mah. [death.

Between two butchers the cow died a natural (And so became unlawful food.)

Do rakābah ghora, bakshi kī dāmāl.

The high horse is the tax collector's son-in-law.

(Under the protection of the great.)

Dost kī dushman dushman, dushman kī dushman dost.

Your friends' foes are your foes, your foe's foes are your friends.

(*Esprit de corps*: classiness.)

Dost mile khāte, dushman mile rote!

May I find my friend happy and my enemy wretched!

Doston kī hisāb dīl meñ.

Friends' accounts are kept in the heart.

Dud aur dāvā nī barnī chāhiye.

Use both prayer and medicine.

(Pray to God, but keep your powder dry.)

Dūr dhani ke par rahē, dhakā dhani kī khūd.

Lie at the rich man's door and take the rich man's kicks.

Dūdā bans Kabir kī jo upjā pū Kamāl.

The race of Kabir became extinct, when his son Kamāl was born.

[*See*] An expression used in reprobation of those who abandon the religion or manner of life of their ancestors. The origin of the saying is said to be this. Kabir instructed his son Kamāl from his infancy in the principles of universal benevolence, telling him that all mankind were his brethren and all women were to be considered in the light either of mothers, sisters, or daughters. When the son came to years of puberty and the father proposed to him a connexion in marriage, he asked whether he meant he should marry his mother, his sister or his daughter, for that the world contained no other women. He therefore declined any closer alliance with the other sex, and thus cut off his father's hopes of posterity.

Dubega bhārdi hā bhārdi, rāt aume na de eā jhārdi.
Ras. (Superstition.)

You will be utterly ruined if you sweep out your house at night.

Dubidhā meā dono gāi, māyā arih na Rām.

In his doubt he lost both his wealth and his Gōl.

(Hesitate and be lost.)

Dubī, kāmā, bhārasa tere ! Wom.

Reliance on you has ruined me, my husband !

Dubā kāmā, eārā kī dē.

A weak heir hath his hope in curses.

(If kept out of his inheritance by a stranger, he has no means of redress, but by praying for the death of the other.)

Dubā kālāvatī kī kām eare !

Who will listen to a poor singer ?

(Who ever heeds the voice of the poor !)

Dubā mārā Shāh-Madār.

Shāh Madār afflicts the weak.

(Applied to one who oppresses and tyrannises over those who are unable to resist, but does not attack the strong. Shāh Madār was a Mussulmā saint, whose tomb at Maknagar is frequented by pilgrims. Hitting a man when he is down.)

Dubā kō tinka kī eārārd.

A drowning man will catch at a straw.

Dubhail gāi kī dō lāten kī sāhi jāī hāi.

Even two kiks may be borne from a milch cow.

(That is, a man will put up with inconvenience or mortification where he has a prospect of advantage.)

Dubā bāi dhāulā, chhāchhī bāi dhāulī.

The milk is white and the butter milk too.

(All is fish that comes into his net.)

Dubā kī dūhā, pānī kī pānī. [itself.]

The milk is by itself, and water is by

(He separates the truth from falsehood. A phrase used to express just decision and accurate discrimination.)

Dubā kī jālā chhāchhī phūnk phūnk pītā hāi.

Scalded with hot milk will blow on butter-milk (to cool it).

(Burnt child fears the fire.)

Dubā kī sā ubāl hāi, āyā chūlā gnyā.

Boiled up like milk, and as suddenly went down.

(To be very passionate, but soon over it.)

Dubā kī dānt bāi abhī nakhī tūle hāi.

You have not yet shed your milk teeth.

Dubā kī abhī bāi dāi hāi.

The smell of your mother's milk is still on your mouth.

(You are still a child.)

Dubā kī ēi makhāi nikāl-kar phēk dē. [milk.]

He was thrown away like a fly out of the (Suddenly and completely.)

Dubā meā kī makhāi kī nē chakhī ?

Who would ever taste the fly in the milk ?

(Hindūs throw away any food in which they may find a dead fly.)

Dādāhā nahālo, pātān phālo. Wom. Benediction.
May you bathe in milk and be fruitful in children.

Dādāh pāt qimāt se.

Milk and children depend on fate.

('Milk' stands here for cattle or wealth.)

Dug dug bājē, bahut niki lāgē,

Navā nēy māngē, ughā bāihī lāgē ! E. Wom.

It is pleasant to listen to the music, But how fidgety one gets when the musician wants his fee.

Dukh bhārē Bī Fākhtā, Kavā meā khāi.

The Lady Dove has all the pains, and the Crow eats up the fruit.

(One beats the bush and another catches the birds: the cat's paw.)

Dukh meā Har kō sab bhājāi, sukḥ meā bhājāi nā kōi, Jo sukḥ meā Har kō bhājāi, to dukḥ kḥē kō kōi ?

All remember God in their trouble, none in their joy, But who remembers God in his joy will never be in trouble.

(The devil was sick the devil a monk would be; The devil got well, the devil a monk was he.)

Dukḥ meā sukḥ kī qadr hotī hāi.

Health is best appreciated in sickness.

Dukḥ sukḥ bahīn bhāi hāi.

Pain and pleasure are brother and sister.

(There is no pleasure without pain.)

Dukḥ sukḥ nī-din sang hūi, meā sake nā kōi,

Jaise chhāyā deh kī nigārī nek nā hōi.

Pain and pleasure are with us ever, none can separate them, As the shadow of the body never departs.

Dukḥ sukḥ sab kē sāth lagā huā hāi.

Pain and pleasure are ever with all of us.

Dukḥ chot, kanauḥde bhet.

Meeting a man you wish to shun is like an injury to a sore place.

(Adding insult to injury.)

Dukḥte dānt kō ukḥernā hī chāhiye.

Better have out the aching tooth.

Dukḥyī dukḥ rowē, sukḥyā jeb tōwē. E. Wom.

While the wretched weep, the happy feel their pockets.

(To see what they can make out of them: said of lawyers.)

Dukḥyā rowē, sukḥyā sōwē.

The wretched weeps, the happy sleeps.

(Sleeping with a good conscience.)

Dulāh dhāī dīn kī bādāhā hāi.

The bridegroom is a king for two and half days.

(Allusion to his being the prime mover in the marriage procession.)

Dulāh du'han mil gāi, jhūī parī barāi.

When the bridegroom and bride have come together, the procession has become useless.

(Applied to the case of two people engaged in a dispute with numerous partisans on each

side, when the principals are reconciled,
their partisans are thrown over.)

Dulak dulhan pā, Shān-bala lān khā.

The bridegroom gets the bride and the best
man gets the kicks,

(The *shān-bala* is the boy that follows the
bridegroom in all the ceremonies and comes
in for all the chaff.)

Dulak gail barāt.

All the marriage guests follow the bride-
groom.

(As sheep follow the shepherd.)

Dulak ke pattal na, bajaniye ke thār / E.

No platter of leaves for the bridegroom,
and the musician wants a brass dish!

Dulārī biyā, tāle kē laṭan / E.

A darling daughter, and bricks for her
ear-rings.

Dum dabā-ke bhāgnā.

To run with the tail between the legs.

(To show the white feather: to turn tail.)

*Dum menḥ nandā bāpāh-ke chāḥānī ko saup-
dīyā.*

Tie a felt cloth to its tail and give it to
the moonlight.

(To make fun of any thing.)

Dunyā ba ummed qāyām hai,

The world is sustained by hope,

Dunyā be-sabdt hai /

This world is frail!

Dunyā chand rosā hai!

This world is but for a few days!

Dunyā dhokā kī ṭāfi hai.

The world is a deceitful screen.

Dunyā dhund kī pasrā hai. Hin,

The world is but an expanse of vapour.

(The world is a mirage: all chase.)

Dunyā do-rangī makdūh sarā,

Kahā khair khūbī, kahā hāi hā.

The world is double-faced, and an abode
of treachery. Here mirth and laughter,
there weeping and wailing.

Dunyā hai aur kushamod!

There is the world and flattery!

(So you can still get on.)

Dunyā hai aur mallab.

There is the world and your object.

(So why despair!)

Dunyā jai ummed hai.

The world is the abode of hope.

Dunyā khāṭīye makkar se, roṭī khāṭīye shakkar se.

Gain the world by treachery, and eat your
bread with sugar.

(The end justifies the means.)

Dunyā men aise rahiye, jaise sūban men tār.

Live in the world, as wire in soap.

(That is, not of it, as the wire cuts through
the soap.)

Dunyā men chār paisa bārī chīs hai.

A penny is a great thing in the world.

Dunyā men do kī chīs hai, bārī yā ṭī.

There are only two things in the world, a
son or a daughter.

(Said to console the parents to whom a
daughter has been born when they would
rather have had a son: Hobson's choice.)

Dunyā men sāṛhe tīn dal hai.

There are three and a half sorts of armies
in the world.

(Ants, locusts, and clouds are called the three
dals or armies, the other half are the rest
of the world.)

Dunyā mardāh pasand hai.

The world praises the dead.

(De mortuis nil nisi bonum.)

Dunyā sakhir parast hai.

The world worships appearances.

(The world is still deceived by ornament.)

Durangī chhor de, ek rang ho jā;

Sardār mom ho, yā sang ho jā.

Eschew the double face; be of one face,
Either be a stone or altogether wax.

Dūr ke dhal sūdhane. Wom.

Drums at a distance sound well.

(Distance lends enchantment to the view.
Spoken of any person or thing that does not
answer on inspection to the favorable report
which had been made of it.)

Dushālē men lapet-kar mārā.

To strike under a shawl.

(To say biting words indirectly.)

'Dushman kaun' / kī 'mañ kī peṭ.

'Who is thy foe?' 'He that was within
my mother's womb.'

(Brothers fighting over their estates.)

*Dushman ke dil men jagah karne ko hunar
chāhiye.*

It needs skill to make a home in the heart
of your foe.

Dushman ki nigāh jūṭī par.

Your enemy will always look at your shoes.

(i. e. will never look you in the face.)

Dushman ko kam na samajhiye.

Never despise your enemy.

Dushmanon ke man kī chētā hū.

The wish of the enemy's heart has been
fulfilled. [men sādān.]

Dushmanon men yāñ rahiye, jaise battī dānton

You must live amongst your foes, like the
tongue amongst the thirty two teeth.

(So as not to be wounded.)

Dushman soṭ, na soṭe de.

The enemy nor sleeps himself, nor lets you
sleep.

Dusht nā chhāṭe dushṭā. kaisī sikhā de,

Dhōṭī hūn sau ber ke kājar vest nā hoṭ.

The wicked will not leave his wickedness
for all thy teaching. As lamp-black be-
comes not white for a hundred washings.

(Can the Ethiopian change his skin or the
leopard his spots? Then may ye also do good
that are accustomed to do evil. Jer. xlii, 23.)

Dāre kī sūdhar dakh apnā līlār phorē. E.
Seeing the vermillion spot on another's forehead, she cuts her own open.

(Pārdī married women wear a spot of vermillion on their foreheads to mark the state of coverture: to bite the nose to spite the face.)

Dūrtī hāt dūre kahīe hūi.

Let others tell a different story.

(I. e. I speak the truth whatever others may say. I call him George Washington, you may call him what you darned please.)

Dūron kī cāb bārī jalāt dēkh sakte hāt.

Another's fault is very quickly seen.

E

Ehān kar aur daryā mē dāl,

Do good and throw it into the river.

(I. e. Don't remember it, as its memory breeds pride: let not thy left hand know what thy right hand doeth, Matthew vi, 8)

Ehān līje jahān kī, na ehān līje Shāh Jahān kī.

Receive a favor from the world, but not from the king of the world.

Ek ahārī sadda bārī, ek nār sadda jāī.

One meal a day means a constant fast, one wife only means constant chastity.

Ek Ahār kī cāī gāē, nā lage to chhākhī khal.

The Ahār has but one cow, and goes without milk if she does not give it.

Ekēi sādhe sab sādhe, sab sādhe sīb jāī.

Stick to one thing and all will come: aim at every thing and all will go.

(At all things strain, all will prove vain: Who serves the root will eat the fruit: don't have too many irons in the fire.)

Ek akela, do kī mēl.

One is lonely, two is company.

Ek akela, do se gyārah.

One is alone, two make eleven.

(Allusion to the Indian method of writing figures, in which, as in the European method, the figure 1, when placed with another 1, makes eleven; thus 11.)

Ek am kī do phānkē.

Two slices of a mango.

(As like as two peas.)

Ek ānār, sau bīmār.

One pomegranate to a hundred sick.

(One post to a hundred candidates: pomegranates are much used for medicinal purposes.)

Ek andā, voh bhī gandā.

Only one egg, and that an audled one.

(Said of a bad and only child.)

Ek ākh matāṭ kī bīyā, voh bhī ākh Bhavānī līyā. E.

She had an eye no bigger than a pea, and even that was taken by (the Goddess) Bhavānī.

Ek ākh men lahr bahr, ek ākh men Khudā kī qahr.

Prosperity in one eye, God's wrath in the [other].

(Said of a man half blind.)

Ek ākh phāṭī hai, do dūrtī par hāt rakhīe hāt.

When one eye gets blind, the other is protected with the hand.

Ek ākh se row, ek se hānse.

She weeps with one eye and laughs with the other.

(Said of a crafty person.)

Ek aur ek gyārah.

One and one make eleven.

(Taken from the way of writing 11 in figures: used to express the great advantage of acting in concert. See above *Ek akela*, etc.)

Ek dōe ke bartān hāt.

Vessels of the same kiln.

(Chips of the same block.)

Ek bakhīyā more pālī, kawn pīnautē hoke chālī.

E. Wom.

I have only a quilt upon my back, what care I where I go!

Ek bār jagī, do bār bhogī, tīn bār rogī.

An ascetic once, a glutton twice, and a sick man thrice.

(Allusion to the state of health as judged by going to stool.)

Ek bolī, do bolī, merī nakhī saṭ-saṭ bolī. Wom.

For a word or two my graceless offspring answers me at once.

Ek bolī tīn kām.

One word and three deeds.

(Killing two birds with one stone.)

Ek chānā bahetārī dāl.

One whole grain is equal to many broken ones.

(To express that the safety of the general is of more consequence than the lives of many soldiers: only the whole pea can be sown.)

Ek chānā do dāl.

A pea has only two parts.

(Two bites at a cherry.)

Ek chhāuntī ke āchāl men non.

Gharī gharī rūṭhe, mandavē kawn?

The girl has salt in her skirt. Who will keep down her hourly rage?

Ek chup hārī chup.

One silence is a thousand silences.

(Silence is golden.)

Ek chup, sau kō hardī.

One silence defeats a hundred.

(One man who is silent will defeat a hundred who talk.)

Ek dam, hazār ummed.

A single life, a thousand hopes.

Ek dam men hazār dam.

On one life a thousand lives depend.

Ek dar do tarāf.

Fear takes both sides.

(Fear in enemies is mutual.)

Ek dar band, hazār dar khul.

One door shut, there are a thousand open.

(There's hope yet.)

Ek din kâ pahonâ, dâre din anâ-khâonâ. Hin.

One day a guest, the second day a sponge.

Ek din kâ sau sâth din.

One day has for its turn a hundred and sixty.

(There is time enough to avenge ourself.)

Ek din mahmân, do din mahmân, âsre din

balâ-i-jân. Mah.

One day a guest, two days a guest, the third day a nuisance.

Ek din sab ko marâ hai.

All must die some day.

Ek dûbe to jag samjhâve, sab jag dûbâ jâe !

When one goes wrong the world gives him advice, and then the whole world goes wrong itself !

Ek garib ko marâ thâ nau man charbî niklî thî.

Once I killed a poor man like you and got half a ton of fat out of him.

(Said to those who pretend to be poor : especially at the income tax enquiries.)

Ek gharî kî be-hayâtî sâri din kâ dâhâr.

A moment's shame brings a day's food.

(A sarcasm on the shameless : also used towards prostitutes.)

Ek gharî kî 'nâ' sâre din kâ uddhâr.

'No' for an hour, brings peace for a whole day.

Ek gurû kâ bâlke. Hin.

Disciples of one teacher.

(To express that two people are equally bad : *aroades ambo.*)

Ek hammâm men sab naagê. Mah.

In one bath all are naked.

(We are all in the same boat. We all do the same thing.)

Ek hâsse, ek dukh men.

One man laughs and another groans.

Ek hâth lenâ, ek hâth denâ. Mercantile.

Take with one hand and pay with the other.

(Ready money.)

Ek hâth tâlî nahin bajî.

You cannot clap with one hand.

(It takes two to make a quarrel.)

Ek hâth sikr par, dâsârâ hâth jîkr par.

One hand on his beads, and the other hand on his affairs.

Ek kî lakrî sab ko hânkîâ hai.

He drives all with one stick.

(Makes no difference in the rank and position of different men : he is no respecter of persons.)

Ek hunar aur ek aib har admi men hotâ hai.

In every man you find faults and virtues.

Ek huan admî, hazâr huan kappâ.

Likeh huan sevar, karor huan nukhrâ.

Man has one beauty, apparel a thousand, jewels a hundred thousand, and love a million.

Ek dal, ek châr, karai gun aur bân. E.

The same pea and the same rice agree with one and disagree with another.

(One man's food is another man's poison.)

Ek inq kâ vâste masjid dhând.

To pull down a mosque for a brick.

(To use a sledge hammer to kill a fly : used also towards a niggardly man ; the story being told that a man building a mosque took a brick from a neighbour, who had the whole mosque pulled down in order to recover it.)

Ek janâ ghar murdâ bhel, châr janâ mâi khâftî

lel, âp âp kâ sabhî malak, jhûnt ukhârê mur-

da haluk ! E.

In a certain house a man died and four men went with the bier ; they were so delicate that they lightened the body by cutting off the hair !

Ek jân, do qâlib.

Two bodies, but one heart.

(Said of thick friends. Siamese twins.)

Ek jân, hazâr armân.

One life and a thousand wishes.

Ek jaw kî solah roft, Bhagat khâê, bhagatnî moft.

The saint eats sixteen loaves made of one barley corn, and the saint's wife gets fat.

Ek jorû kî jorû, ek jorû kâ khasam,

Ek jorû kâ sîr-phûl, ek jorû kî pasham.

Some men are their wives' wives, and some are their wives' husbands, some are their wives' chaplets, and some are their wives' cast off hair.

Ek jorû sâre kumbe ko bas hai.

One wife is enough for a whole family.

(Allusion to polyandry, and also to the custom of *karâo* among the Jatts by which a man marries his deceased brother's wife.)

Ek kaho, na das suno.

Nor say one word, nor hear ten.

(Don't abuse and you'll not get abuse.)

Ek kâ mûnh shakkar se bhârâ jâitâ hai, sau kâ mûnh khâk se bhî nahin bhârâ jâitâ.

You can fill one mouth with sugar, but you can't a hundred mouths even with dust.

(Applied to a person who is able and willing to support or entertain one or two people, but is unexpectedly called on to relieve a great number.)

Ek kân bahrâ karo, ek kân gângâ.

Make one ear deaf, and close the other.

(Said to one who is powerless to avenge what he is made to bear.)

Ek kân suni, dâsre kân urâdî.

In at one ear and out at the other.

Ek kâ tîte, tîno ât. Bhuj.

One bitter, all three bitter.

Ek kaurî gâthî, "chôrâ pahînîn kî mâtî ?

E. Wom.

One farthing's all she's got, and "shall I hny hangles or armlets ?"

(Foolish extravagance.)

Ek he dānd se sou he sandi bhal. E. Mer.

A hundred and quarter for a hundred is better than the two for one.

(Small profits on large sales aggregate to a greater quantity than large profits on a scanty sale. Also investments at low rates of interest are safer than those at high ones.)

Ek khās dādā matla, ek khās bhū.

One feeds on milk and cake, another lives on straw.

(Tells of the vic.)

Ek khaṭā, do khaṭā, tīn khaṭā mādār bakhaṭā.

One fault may pass, two faults may pass, the third is of the mother born.

Ek ki dīrā do, do ki dārā chār.

The cure for one is two, the cure for two is four.

(However strong a man may be he cannot be a match for two men: there is safety in numbers.)

Ek ki sar, do kā tamashā, tīn kā piṇā, chār kā sādā.

One man travels, two enjoy it, three fight over it, four make a funeral procession of it. (Moral: don't travel with a large party.)

Ek ko de has ruba-i-āli, Ek ko de has khurpā o jāli.

To one is given high honor, to another net and sickle.

Ek ko sāl, ek ko badhā.

To one promises, to another congratulation. (To promise a thing to one person and give it to another: welcome to one, and adieu to another: fickleness, vacillation.)

Ek lakh potā, savā lakh nāī, Us Rāvan ke diya na bālī. Hin.

With a thousand sons' sons and a million daughters' sons, nor wick nor lamp to such a Rāvan.

(Allusion to the story in the Rāmāyan according to which the whole of Rāvan's numerous progeny were killed in battle by Rām and Lakshman. The diya and bālī are placed in dead men's hands by his male posterity to light him to the next world. The point of the proverb is that though you may have a large family don't boast, as they may all die.)

Ek lāṭhī sab ko hānkā hai.

He drives every body with the same stick. (He is no respecter of persons.)

Ek machhī sāre jā' ko gandī karī hai.

One stinking fish spoils the whole tank.

(The dead fly maketh the ointment of the apothecary to stink.)

Ek main aur mēvā bhāṭ, tērā hajām nāī.

One is myself, the second is my barber, the third is the barber and shaver.

(Applied to a person, who being invited to an entertainment, carries a number of uninvited guests along with him: The story goes that a barber, at a wedding, refused one share of food, but claimed three shares under three pretended names: hence the proverb. It is also applied to any unreasonable demand.)

Ek mās rīs dge dhāve. Agric.

The season runs a month ahead.

(Its character is seen a month previously.)

Ek mere ghar aund, dīare ruvaund. Mah. Wom.

A servant girl I keep and eke an errand boy.

(How rich I am!)

Ek miyān menā d, chhūri!

Two knives in one sheath!

(Said of two men living with one woman. Also applied as the English 'two kings in Brentford.)

Ek miṭhā, do bāt!

Out of one mouth two (contradictory) statements!

Ek murgī nau jagah halāl nahīn hotī.

One cock cannot be killed in nine (different) places.

Ek miṭhā ki hasār hasār āsān rakhtī hai.

For one difficulty there are provided a thousand remedies.

Ek 'nahīn' sattu bālā talī hai.

One 'no' averts seventy evils.

Ek 'nā' sū dukh hare.

One refusal prevents a hundred reproaches.

Ek na shud, do shud.

Two ghosts for one.

A certain man having learnt from a magician three charms by which he could bring a dead man to life, extort a secret, and then deprive him of life, on one occasion revived a corpse and learnt the secret, but forgot the 3rd spell for killing him. So the ghost followed him about wherever he went. In order to get rid of his inevitable companion he restored to life his teacher, who had been long since dead. Unfortunately, however for him, this time he forgot the 2nd charm, so that now he was attended by two ghosts for one. One charge not proved, another against me laid.

Ek nīm, sab ghar sītāl.

One nīm tree cools the whole house. (Allusion to its thick cooling shade.)

Ek nīm, sau koplī.

One nīm tree and a hundred lepers.

(Nīm leaves are said to be an effective cure for leprosy.)

Ek nūr dāmī, haṭār nūr kaprā.

One beauty in the man and a thousand in his clothes.

(God makes and apparel shapes.)

Ek of chār Ved, ek of chaturāl.

In one scale the four Veds, in the other natural wit.

(Natural wit is more than a match for erudition.)

Ek pān jo baras Suddī, Kurmin pahīre come kā pādā. E. Agric.

When showers fall in September, the farmer's wife wears golden rings.

(Even a small shower of rain in Kāṭ or September is very useful.)

Ek panth, do kāj.

One road, and two objects.

(To kill two birds with one stone.)

Ek per harre, sagre gdot khinist. E.

There is one myrabolan tree, and the whole village has a cough.

(To express that the demand for anything is great, and the supply scanty. The myrabolan is said to be an effective remedy for a cough.)

Ek phār phār ke gai, jā kuthā sī thārtī bhāi.
Rus.

A ninny to a ninny went and stood before her like a corn-binn.

(And said nothing!)

Ek rafti bin nāthē rafti kā.

A man without fortune is not worth a straw.

Ek roṭī ke do tukre.

Two halves of a loaf.

(Chips of the same block.)

Ek se ek, do se gyārāh.

One is one, two make eleven.

(For explanation, see above—*Ek aḥād*, etc.)

Ek se le, ek ko de.

God takes from one and gives to another.

Ek sir, haṣūr saudā.

One head, a thousand jobs.

(Too many irons in the fire.)

Ek suhāgīn, nau laṭāḍā.

One woman and nine boys (after her).

Ek sūrmā chandī bhār ko nāthīn phay saktā.

One pea, however large, cannot break the oven.

(Don't kick against the pricks.)

Ek tandurustī, haṣūr nemat.

Health is equal to a thousand blessings.

(Health is better than wealth.)

Ek tarkash ke fir.

Arrows from one quiver.

(Chips of the same block.)

Ek tave kī roṭī, kyā chhoṭī kyā moṭī!

They are cakes of the same girdle, whether small or great.

(Broken in answer to one who endeavours to make distinctions between persons of one family or common descent.)

Ek to bhāl, dūre kōḍhē kudāl.

A bear with a hatchet on his shoulder.

(He is doubly armed.)

Ek to bhik, dūre pachhōr pachhōr.

Begging and sifting (the alms.)

(Never look a gift horse in the mouth.)

Ek to chorī, dūre sind-tori.

Thieving and bullying as well.

Ek to dāin, dūre hāth ladh.

A witch with a torch in her hand.

(A very dangerous person.)

Ek to garapan, dūre lason khād. E.

A shepherdess that eats onions.

(Very dirty: a dirty woman eating offensive food.)

Ek to khatī bēṭī kīyāḥī, dūre pachhōr-valōḥ ne jān khātī. Wom.

First I married my son to a one-eyed girl and now they worry me with questions.

(As to the looks of the bride.)

Ek to khatī bēṭī kī māt, dūre pachhōr-valōḥ ne jān khātī. Wom.

First I am the mother of a one-eyed girl and then I am worried by questions about her.

(When it comes to arranging her marriage.)

Ek to khatī thī, dūre par gayā kunnā.

Firstly she had only one eye, secondly grit got into it.

(Misfortunes never come singly.)

Ek to karēḥ karēḥ, dūre nīm chōḍhā.

Firstly karēḥ is bitter of itself, and next it has been added to nīm leaves.

Our Both the karēḥ and nīm are exceedingly bitter. To express that a man naturally of a bad disposition has become worse by associating with evil companions. 'Then goeth he and taketh to him seven other spirits more wicked than himself..... and the last state of that man is worse than the first,' Luke xi, 26.

Ek to mith, dūre kothānt thar!

What! sweets and a plateful of them!

(Asking for too much.)

Ek to Mīrāḥ the hī, dāḥe khātī bhōḍy. Wom.

He was already possessed by (the evil spirit) Mīrāḥ, and then he took to bhōḍy.

(And so got worse. For explanation of Mīrāḥ see above—*di Mīrāḥ* etc.)

Ek to mīrāḥ the hī the, dūre khātī bhōḍy; talē

And sir, āḥar hūṭ tūṅ.

The good man was already stupid enough, and then he took an intoxicant and turned head over heels.

Ek to mād an-bhāḍy thā, dūre saḥī sōḍhī dāḥ thā. Wom.

In the first place the fellow was disagreeable and in the next he came at night fall. (Said by a woman in censure of her husband.)

Ek to parā lōṭā hai, dūreḥ hātē 'sard' chōḍhī denā.'

One man is already on the floor, and another says 'brew it stronger.'

(Applied to one who is not deterred from an act of folly by seeing the bad effect of it in others.)

'E kūtār, tū dūbar kākī?' 'dās ghar kī dād jāī.'

'My dog, what makes you so lean?' 'I have to go to ten houses for food.'

Ek to aḥar, dūre baktār pahne.

A lion clad in armour.

Ek to thā hī dīḍnā, tīs par dī bōḥar.

He was already mad, and spring has come upon him.

(Lunacy is supposed to be at its height in spring: greasing the fat sow's tail.)

Ero ke chero, naved ke bardhil. E.

Slavery to the slave and shampooing to the barber.

(It is the barber's business to shampoo: every cobbler to his last.)

Echān chhōr gharīan meṭ pape.

From hauling he was hauled himself.

(Caught in its own honey: hoist with his own petard.)

Eas māvaṣ gila na dārad. Pers.

One thing for another prevents complaints.

(Exchange is no robbery.)

F.

Fajar fajar ki 'nāhh' kuchh nakāh. Superstition.

'No' in the early morning bodes no good.

(A saying of the shop-keepers; the idea is never to refuse hand-sell.)

Fajar fajar 'nāh hāh' mat karo.

Don't say 'yea' and 'nay' in the early morning.

"Fālane ki māh ne khasam kiya." "Bakut burā kiya." "Kar-ke chhōr diya." "Aur bēt burā kiya."

"So and So's mother took another husband."

"That was bad." "She ran away from that husband." "That was worse."

(Said of any one who attempts to remedy one blunder by committing another.)

Fāl ki kauriyān mullaḥ ko haldī. Mah. Wom.

Divination's fee the divine may lawfully take.

(Money earned is money lawfully got.)

Fāldah khāte dānt tāte to balā se. Mah.

If the teeth be broken by eating pudding it is of no consequence.

(i. e. The teeth must be rotten to break by eating fāldah: it is vain to grieve for a misfortune that could not have been avoided.)

Fāl zabān, yā fāl Qurān. Mah.

Divination by word of mouth, or divination by the Scripture.

Fāyah-kushi ki nauḥat pahunchī.

It has come to starvation.

Fāyah-masti!

What! pranks in poverty!

Faqir tānī se: hi kām nahīn nikalē, kuchh hamār meṭ bhī bātā chahiye.

An amule alone will not produce the effect, a little strength in the loins is also needed.

(Used as a hint to an impotent man, who, desirous of having children, has recourse to amulets and charms.)

Faqir apnī kamlī hī meṭ khush hai.

The beggar is happy in his blanket.

Faqiri sher kā burāq hai.

Mendicancy is the lion's veil.

(Faqirs are supposed to be able to do anything.)

Faqir ki sholī meṭ sab kuchh.

A mendicant's bag contains everything.

(He can grant any request.)

Faqir ki sūrat hī samīl hai.

The very appearance of the faqir is his best appeal (for alms).

Faqir hī sabān hī se līṭī hai?

Who can stop the mendicant's tongue?

Faqir ko jahān rāt ho gai vaktā oṛdī hai.

The faqir's inn is where the night overtakes him.

Faqir ko kambal hī dushalāh.

A blanket is a shawl to a beggar. [reyḍz.]

Faqir ko tīn cheṭi chāhīgah, fāqah, qandāt, aur

Three things are necessary to a mendicant, fasting, content, and devotion.

(Fāqah, qandāt and reyḍz. by their initials make up faqr, the state of being a faqir.)

Faqir, qarandar, lāṭhī, tīnēṭ nahīn samajhāte.

A beggar, a borrower, and a child, are all three destitute of understanding.

(There is no satisfying them except by compliance with their wishes.)

Faqir rā ba-mujdāla che hār? Pers.

What has a friar to do with fighting?

Farid Shakar Ganj!

O thou Farid Shakar Ganj.

(Used by street boys as a chaff to an old man riding a decrepit old hack. For an explanation of Farid Shakar Ganj see below.)

Farid Shakar Ganj, nā rake dukh nā rake ranj.

May Farid Shakar Ganj bless you, and from pain and grief keep you!

Farishtān ke bhī par jalte haiṭ.

Even angels wings would burn.

(An inaccessible place.)

Farishtān ko bhī khabar nahīh.

Even the angels have no news of it.

(A dead secret.)

Farīkhatī likhōnā.

To have the acquittance deed written.

☞ The story goes that a debtor, having assembled a band of musicians at his gate, invited his creditor, a Banya, to come over to his house for a settlement of his account. As soon as he got the Banya, with his books, inside his house, he ordered the band to strike up, and then he laboured his creditor till he wrote out an acquittance in full, the Banya's cries being drowned in the drumming outside.

Fārsī rā taṅg toṛam, tākī ā langrī shavad.

I will break the leg of Persian, that it may become lame.

(Used as a taunt to half educated scholars with a smattering of Persian, the sentence being a barbarous mixture of Urdu and Persian.)

Farand wāhī hai jo khalaf ho.

A dntful son is indeed a son. [fars jān.]

Farand wāhī jo parāṭ wāne, Aur bāp tā khamī.

A son is he who takes advice, And obeys his father's word.

Fars se adā ho gae.

The duty is discharged.

(Said by the parents after the marriage of their child.)

Fatah aur shikast Khuda ke haath hai.

Victory and defeat are in God's hands.

Fatah dād ilāhi hai.

Victory is the gift of God. [Itiye jāo.]

Fatah to Khuda ke haath hai, par mēr mār to Victory is from God, but strike out all you can.

(Pray to God, but keep your powder dry.)

Fātehā na darūl, khā gae mardūl. Mah. Wom. The reprobate has eaten without saying grace.

(No Muhammadan will eat before repeating the *fātehā* or grace.)

Fātehā na darūl, khāne ko muijād. Mah.

He is in too great a hurry to eat to say grace.

Fauj be-vakti, sahab be-ṭli.

An army without an envoy, a leader without an elephant.

(Moral: always go to war with a 'political' and a swaggering general!)

Fauj ki agart, dādhi ki picchhārt.

The invader's force in front, and a storm in rear (are most severe).

Fasal kare tāt chhuttiān, aāl kare tāt luttīān. Panj.

By mercy I may escape, but by justice I should be ruined.

(A confession of guilt and a plea for mercy.)

Fikr aur sikh dono chahiye. Mah.

Meditation and prayer both are required. (Of a mendicant.)

Fikr burā, fāqah bhalā; fikr faqīrān khāi.

Better fast than care: 'tis care that kills the beggar.

(Care will kill a cat.)

Fikr kare kye hotā hai? Hont thā so ho gayā.

What is the good of pining now! What is done is done.

(Why cry over spilt milk?)

Firni, fāladāh ek bhāo nahīn hotā.

Rice pudding and bread pudding are not of one price.

(*Firni* is made with milk, rice and sugar boiled together; *fāladāh* with flour, sugar, and water, the former being the most expensive.)

G.

Gāchh meṭ kathāl, hoṭh meṭ tel. E.

The jack-fruit on the tree, and oil on the lips.

☞ This fruit (*artocarpus integrifolia*) has a very glutinous juice, on which account those who pluck it, previously rub their hands with oil, and if its adhesive juice remain on the lips after eating, it is removed by the same means. The proverb is used to express premature precautions.

Gādar aūt ān ho, baūhī chare kapde. E. Rus.

The sheep came to be shorn, but ate up the cotton field.

Gadhā baratt meṭ bhāṭh mare!

A donkey starving in the rains!

(The ass cannot stand wet weather and does not flourish however plentiful the grass may be.)

Gadhā ghorā bardbar!

Are horse and donkey alike?

(See for explanation the next.)

Gadhā ghorā ek bhāo!

What! the same price for a horse and an ass!

(Said to a customer who appraises a superior article at the same price as the inferior one.)

Gadhā gire pahār se, murgī ke tātē kān.

The ass will fall down a hill, when a fowl's ear will split.

(An impossibility: allusion to the sure footedness of the ass tribe.)

Gadhā ke khūl khēt, na kar-loke ke, na par-loke ke. E.

If an ass eats up your field, it is neither good for this world, nor the next.

(But if a cow does it will take you to heaven. Such is the Hindū belief.)

Gadhā khadrā meṭ noṭā hoṭā hai.

Donkeys fatten in dry weather.

☞ The popular belief is that when the donkey looks round and sees the parched plain he persuades himself that he has eaten up all the grass, whereas in wet weather eating so much grass every where he believes he has eaten more of it. As a physical fact, asses do thrive better in dry weather than in wet.

Gadhā mare kumhār kā, dhoḅan satī hē.

The potter's donkey died, and the laundress sacrifices herself.

(Calamity this one assails, another weeps and wails.)

Gadhā pānī pīye ghayol ke.

Even an ass drinking water rejects scum.

Gadhā pīye ghorā nahīn hoṭā.

If you pound an ass you will not make a horse of him.

(Bray a fool in the mortar, yet will he not be wise.)

Gadhe kā jind thore din bhīrā.

It is best for an ass to be short lived.

(Who leads a life of labor might as well be dead.)

Gadhe kā mūṭ, kutte kī dānt.

The flesh of an ass, and the tooth of a dog. (Are put to no use.)

Gadhe ke khūlā kē pun nā pāp.

To feed a donkey is neither a good work nor a sin.

(But to feed a cow is a good work.)

Gadhe kī aank meṭ nūn dīyā, us ne kākā "meri aank phoṭ."

Put salt in a donkey's eyes (to cure them), and he will say "I am blinded."

(Ingratitudo.)

Gadhe kī yāt, lāt kī samandhāt.

Friendship with an ass results in a kick.

Gadhe ko angart bag !

A vineyard for a donkey !
(Pearls before swine.)

Gadhe ko gadha khujata hai.

All ass scratches an ass.
(You scratch my back and I will scratch yours.)

Gadhe ko gulqand !

Rose-candy to an ass !
(Gulqand—sugar-candy flavoured with rose flowers, a very expensive medicine used by native ladies and their children : pearls before swine.)

Gadhe ko khushka !

What ! boiled rice for asses !
(For point see the preceding.)

Gadhe ko puri aur halwa.

Cakes and sugar plums for an ass !
(For point see the preceding.)

Gadhe ko safran.

Saffron to an ass !
(Same point as in several preceding proverbs.)

Gadhi bhi javanti men bhati lagti hai.

Even a she-ass looks pretty in her youth.

Gadhen se hal chala to baal kahi bidaai ? Agrio.
If doukeys could draw ploughs who would buy oxen ?

(Which are of a higher price.)

Gadhi bichare rose, vahe ek kam tis. Mah.

When one day of the fast is over twenty nine remain.

(The Muhammadan fast of Ramzan lasts 30 days.)

Gad Dakhkan, vola karam ke lakhvin. Hin.

He went to the South, and had the same fortune.

Gad jab dab se saluk kare, to kiya khadi ?

If a cow spare the grass, what shall she eat ?

Gad joban, bhat r !

A husband, when my youth is gone !

Gad ka dudh, so maa ka dudh.

Cow's milk is as mother's milk.

Gad ka lavara margaya, to khaliya dekhi panhai.

The cow's calf is dead, but she gives milk to its sister.

OR Applied to the consolation derived from the sight of that which resembles any person or thing which is lost, as the picture of a deceased friend, etc. If the calf of a milch cow die, she retains her milk till the stuffed skin be presented to her, which she takes for a live calf, and then yields the milk to the milker.

Gad Katak, vahe atak.

Went to Katak (Cuttaek) and stuck there.

Gad to apne sing bhari mahai.

The cow does not feel the burden of her horns.

(A man does not feel the burden of his family.)

Gad na dwe bachos lej. E.

A cow is not ashamed of her calf.

Gad na bachchhi, nadi an achchhi. Rus.

Nor cow nor calf, and sound sleep.
(Without care.)

Gad na ho to hail daho.

If you have no cow, milk an ox.
(Make the best of a bad job.)

Gad the roach chhurane, namda gale pari / Mah.
He went to be freed from the fast, and prayers were added to it !

Gad voh din jo Khalil Khadi fakha mara the.
The good old days are gone when Khalil Khadi used to shoot doves.

(i. e. when there was liberty. A sigh for the good old times.)

Gadha aur mau ka chik nahin kab ave ? Mercantile. [coats]

Who knows when death or a customer will take toll, give masha.

Sometimes a pound, sometimes an ounce.

(To describe a person of a very changeable temper. Either all dirt or all honey.)

Gadhi latl dekh kar phul gumna bhai,

Kete bag jahan men lag lag sukhi gai.

The flower sees his beautiful hues and is proud, But how many a garden in the world is dried up !

(Full many a gem of purest ray serene, The dark unfathomed caves of ocean bear. Full many a flower is born to blush unseen And waste its sweetness on the desert air.)

Gad ka hal Khuda jane.

God alone knows what's hid.

Gad chandvahanat phiri hai.

He has got back his lost office.

Gad javani phir na bahare, chahi lakh mastan khao.

Youth once gone will ne'er come back, whatever food you eat.

(The tender grace of a day that is gone will never come back to us.)

Gur gur hi hai, apna apna hi hai. [own.

Another's is another's, your own is your (Blood is thicker than water.)

Gad ka sir kaddu barabar.

Another's head is a pumpkin.

(To you, and you may knock it about.)

Gad ke liye kua khodega, so ap hi girega.

He that digs a pit for another falls into it himself.

(Do to all men as you would they should do unto you.)

Gajar ki pungi, bajt bajt, nahin tor khali.

If the carrot won't make a pipe, I can at least eat it.

(It is best to have two strings to your bow.)

Galat-ul-am fusth. Arab.

Universal errors are correct.

(In language : usage beats grammar.)

Gale hach Gopalak mai. E.

Gopali's mother always has her hand to her (Native women sing with their hands about

the face, and hence the proverb means—a happy joyous woman.)

Gale part, bajde siddh.

When you have to do it make the best of it.

(To make the best of a bad bargain.)

Gāī aur tarkhīrī khāne hī ke vātē hai.

Vegetables and abuse are made to be taken.

(A pun on the meaning of *khānā* to eat, and to suffer: reply to an abuse and it will make two.)

Galla chāh arāh shavad, imālī Sayyid mī-shavam. Pers.

If corn were to grow cheaper I would turn Sayyid.

(The Sayyids are descendants of the Prophet and so great people among Muhammadans.)

Gāl-vālā jīte, māl-vālā hāre.

The noisy wins and the owner loses.

(Make noise enough and you will get your way.)

Gam na dārt dūm bakhar. Pers.

If you have no cares, buy a goat!

(And cares will soon follow.)

Gam pashm, jhāntī shādi, yā Hādī! yā Hādī!

O my Lord God, pleasure and pain are as nothing to me.

(Saying of the free thinking *faqirs* called *āsād* or *rind*.)

Gānd aur romā kis ko nahīn āis?

Who is there that neither sings nor cries!

Gānd na bajānā, pād-pād-ke rījhānā.

She cannot sing nor play, so she tries to please by stupid jokes.

Gānd uttam, bajānā madhīham.

Singing is better than playing (a musical instrument).

Gandī boī kī gāndā shorbā. Mah. Wom.

Stinking meat makes stinking broth.

Gāndū kī himāisi bhī hārā hai.

The coward's friend meets with defeat.

Gandum as gandum bīrayūd, jau zī jau. Pers.

Wheat grows wheat, and barley barley.

(As you sow you shall reap.)

Gāngā bahī jāī, baladīrīn chhādi pīte.

The river Ganges flows and the bar-maid beats her breast.

(On seeing so much good water flow away uselessly.)

Gāngā gae, mundaī sīdh. Hin. Custom.

When gone to the Ganges, shaving is necessary.

Gāngā gae mundaī sir. Hin.

Gone to the Ganges and shaved his head.

Gāngā, kar gaur garībān kī! Hin.

O Ganges, hear the prayer of the poor!

Gāngā ke mele meñ chakkī-rāhe ko kāun pūchhe!

At the Ganges' fair who wants a stone-mason?

(*Chakkī-rāh* is a mason who dresses and prepares the stones for the native women's hand mills. The people at these fairs buy their food from the market and therefore have no need of grinding or cooking utensils.)

Gāngā kis kī khudāī hai?

Who dug out the Ganges?

(Foolish questions: 'why is the sky blue?')

Gāngā to andā thā, Bhāgrath ko jas. Hin.

Fate made the Ganges flow, but Bhāgrath got the credit.

(In allusion to the well-known legend.)

Gāngā nahāī kyā phal pās? Mūchh mundaī ghar ko āī!

What good did you get by bathing in the Ganges? Coming home with your face shaved!

(Allusion to the custom of shaving clean on a pilgrimage to the Ganges.)

Gāngā nahāī muktī hot, to mundaī, machh/hiyān. Mūchh mundaī sīdh hot, to bher, kapāṭṭiyān.

Frogs and fishes must be sure of salvation, if it depend on bathing in the Ganges; and so sheep and lambs, if it depend on shaving the head.

(The saying of a free thinker.)

Gāng jāhān rang.

Where the Ganges is there is joy.

(Allusion to the fertile tract irrigated by the sacred waters of the Ganges.)

Gāngā, andhā, chug-darhiyā aur kānd.

Kāhen Kabīr, suno, bhāī sādho! in ko nā patiyānā.

The bald, the blind, the scrubby-bearded and the one-eyed; Saith Kabīr, hear friend Saints! don't trust them.

Gānjā marā khujāte khujāte.

The bald-headed dies scratching his head.

(He leads a miserable life.)

Gānjā pīe gur giyān ghāt, aur ghātē tan andar kē: Khokhāt khokhāt gānj ghāt, mūchh dekho jāise bandar kē.

From smoking hemp you lose mind and body, Are worried by cough, and transformed into an ape.

Ganj be runj nahīn.

No gains without pains.

Ganje ko Khudā nākhān na de.

God grant no nails to the bald.

(That he may scratch his head: never give authority to the wicked and low.)

Ganjfe ke sinoh khilārī rote hān.

All three card players are weeping.

(Each complains that he has a bad hand.)

Ganjī kabūṭī aur mahīl meñ dera.

A bald pigeon and a dwelling in a palace.

Ganjī panhārī, aur gokhūrā kē āṇḍā.

A bald water-bearer and a pad of thorns.

(*Āṇḍā* is the pad placed on the head for protecting it from the articles borne on it.)

Ganjī satti, āī pujārī. Hin.

A bald goddess and a foolish priest.

Gānj chālē, man baklōn ko!

His bowels are loose and he wants peas.

(Which are injurious.)

Gānj meñ gā nahīn, aur kavve mūhān.

Nothing to evacuate, and he invites crows.

(Great boast little roast.)

Garib ki javānī, garmi ki dhūp, jūre ki chāndnī,
akīrath jāñ.

The poor man's youth, the summer's sun,
the winter's moon: these three pass un-
enjoyed.

Garib ki jorū aur Umdah Khānam nām. Mah.
The wife of a pauper and named my Lady
Excellent.

Garib ki jorū sab ki bhāñi.

A poor man's wife is every one's sister-in-
law.

(It is customary in India to jest with the
wife of an elder brother. Hence the mean-
ing is, that every one jests or makes free
with the poor and helpless.)

Garib ko kaurī qashrī hai.

A kaurī is a gold mahar to a pauper.

(To a poor man a farthing is a pound.)

Garib ne rose rakhe din bare hūe. Mah.

When the poor fast, the days lengthen.

(Fasts among Mussalmāns are confined to the
day time and consequently are most painful
when the days are long, as in summer. The
meaning is that every thing conspires to
distress the poor.)

Garī kī dekhī lārī ke pāñ phūle.

When the slave girl sees a carriage she gets
too tired to walk.

Garmi nabsah rangon se, aur ghar men bhāñī
bhāng nahīñ.

Hot upon fair women and no parched *bhāng*
even in the house!

(Parched *bhāng* is an article so cheap as to be
worthless.)

Garmiyon men Kashmir jannat hai.

In summer Kashmir is a paradise.

Gāte gāte Kalāwant ho jātā hai.

Sing long enough and you'll become a
Kalāwant.

(Kalāwant is the Orpheus of the Hindus.)

Gāthiyā khulā, bitiyā pā-us.

When the packet is unbound, the daughter
is a precious stone.

(*Gāthiyā khulā*, idiom, to be in the family
way: *pā-us*, in the philosopher's stone.)

Gāthī bādhi dhāl ki, rahi pavan se phūl:
Gāthī jātā ki khul gai, ant dhāl ki dhāl.

A bag of dust puffed out with wind: When
its string is loosened, the end of the dust
is dust.

(Common religious saying: the answer is 'man'.)

Gau dhan, gaj dhan, kamak dhan, ratan khān,
bahū khān, Jab aye santokh dhan, sab dhan
dhul samān.

Wealth in cattle and elephants and gold
and mines and gems Are all as dust,
when wealth in contentment comes.

Gauṣṭhe āī harāt, bahū ko lagī hagdē! Rus.
Wom.

The bridegroom's procession has arrived and
the bride has a call of nature.

Gāñ na gāñ, to bīrhā gāñ. Wom.

I'll sing of the pangs of love, if I am to
sing at all.

Gaurā rūkhgī, to apnā suhāg legī, bhāg to na
legī. Hin. Wom.

If Gaurā be angry, she can take away her
gifts, but not my fate.

(Spoken by way of asserting independence by
one whose master or protector is angry and
threatens to discharge him. Gaurā is the
great goddess (Devī) of the Hindus.)

Gavāñ chust, muddat sust.

The witness is eager and the plaintiff care-
less.

(Allusion to the false witnesses, who keep
constantly hanging about courts in order to
give their evidence to the highest bidder.)

Gayā gāñ jahāñ thākur hanāñ Gayā rukh
j'hāñ baglā basā. Gayā tūl jahāñ upjī kāñ.
Gayā kūp jahāñ bhāt aṭhāñ.

Ruined is the village of which the lord plays
the fool. Ruined is the tree in which the
storks roost. Ruined is the tank which is
covered with scum. Ruined is the well
which has no bottom.

Gayā guzrā.

Lost and gone.

Gayā marā jin khātī khātī, gai rāñd jin khātī
mīṭhī.

Ruined is the man that eats acids and the
woman that eats sweets.

(Acids are said to make men impotent, and
'to eat sweets' is a common idiom for a
woman's losing her character.)

Gayā so gayā, rahā so bachā.

What's gone is lost, what's left is saved.

Gayā waqt phir hāth ātā nahīñ.

A lost opportunity cannot be recalled.

Gas bhar kā hansuā, na nigalte bane, na ugalte.

The sickle that is a yard long, can neither
be swallowed, nor spat out.

Gāñ Mīyāñ, Dam Madār, khichhar pakbā, ham
tatyār. Mah.

By Gāl Mīyāñ and Shāh Madār, I am ready
to eat the cooked dinner.

OR Gāñ Mīyāñ or Bālār Gāñ, the nephew of
Mahmūd of Ghazni, who died at Bharich in
1033 A. D., is a very celebrated saint, and the
expression Dam Madār arose out of the popular
practice of jumping into a fire in honor of Shāh
Madār, the saint of Makaspur. This last saint
died in 1433 A. D., and is often confounded
with Ghāñ Mīyāñ.

Geṭhē kī dhāl aur bijlī kī talvār.

A shield of rhinoceros-hide, and a sword of
tempered steel.

(Are the best: sword makers allege that they
temper their steel by lightning.)

Geṭhā kī bāl nahīñ dekhī.

He has not seen even an ear of wheat.

(He is totally inexperienced.)

Geṭhā kī roṭi to fāṭhā hē par chāhiye.

A stomach of steel for wheaten bread.

(Wheaten cakes, which poor men can't afford

are a sign of wealth, and it needs a strong mind to possess wealth without pride.)

*Gothī sabbār, madhūrī chāl, aj nā pahūn-
chub. pahūnchab kāl. E.*

Look to your baggage and go slowly, and if you don't reach to-day you will to-morrow.

(Slowly does it: the tortoise and the hare.)

Ghāṭā ghāṭā torā, manāṭā bāje mōd. E. Wom.

In private he is yours, in public he is mine. (i. e. my husband is your paramour: a taunt of one woman to another.)

Ghāt kī merī, tase kī terī. Wom.

What is in the pot is mine, what is on the plate is yours.

(Selfishness: I take what is cooked, you take what is still raw.)

Ghōp ghōṛā, rūṭhā chākār, in kā etibār nahīn.

There is no reliance on an unbroken horse, or an unwilling servant.

Ghar āṭ bārī ko bhī nā māriye.

Never kill an enemy when he is your guest.

Ghar āṭ kutte ko bhī nahīn nikālde hai.

Men do not drive away even a dog when he is a guest.

(To express the obligation of protecting one who flies to another for refuge.)

*Ghar āṭ Lachmī ko lāt mārānā achchhā nahīn
hōṭā. Hin.*

Never kick good fortune when she comes to you of her own accord.

(Never decline a spontaneous offer of marriage, or of a post.)

Ghar āṭ nāṅ nā pūje, bāṭhī pūjan jāṭ. Hin.

They do not worship the snake in the house, but they go to worship at his hole.

(Spoken of one who neglects an advantage when it is offered spontaneously, and afterwards searches for it with great labor.)

Ghar baitha! adhā bhālā. E.

Half at home is better (than all abroad).

*Ghar-bār tumhārā, ho'is kuthle ke hāth nā
lagānā. Wom.*

The whole house is your's, but do not touch any thing in it.

(Sham loves: sham professions of hospitality.)

*Ghar bhar kamayā, nā nigalne kā, nā thākne
kā. E. Wom.*

The house is full of sickles, and there is nothing to swallow or throw up.

(The house is full of knick-knacks of no sort of utility.)

Ghar bhāre, hāt bhāre, pūājī to lage biyāj.

*Munim baithā rotīyā jāṛe, divālā bhāṛe
hāt (āj) Mercantile. Mar.*

His house hired, his shop hired, and his capital borrowed, His agent idle and eating up his goods; no shame to him if he become bankrupt.

(Said of the improvident.)

Ghar bāt baitho. aur jān bāt khāo / Wom.

You stick at home and eat up our lives!

(Jān khānā, to worry to death: said to an idle son.)

Ghar chain to bāhar chain.

Comfort at home is comfort abroad.

Ghar chhōṛ hātṛā gāyam. Mah. Wom. [place.

He has left his house to lodge in a mean (A foolish fellow.)

Ghaye kumhār, bhare sonār.

The potter makes, the world fills. (Pitobara.)

Ghaye se ghōṛā nahīn bhārā jāṭā. Mercantile.

You cannot fill a jar with a jarful.

(i. e. on account of wastage.)

Ghar, ghar kī; sāt, nār kī.

For a house your own house, for company a man.

(Moral: don't live in rented houses or with women.)

Ghar ghar ke jāle buhārī phīrtī hai.

She wanders about to sweep out the cobwebs of every house.

(Said of one who is always changing houses and of a gadding wife: also of those who flatter every one.)

Ghar ghar pīt nā kīje, to gān gān to kīje.

If you have not a friend in every house, have one in every village at least.

Ghar ghar shādī, ghar ghar chain.

Comfort and joy in every house.

(Under a happy rule.)

Ghar ghar shādī, ghar ghar gam.

There is joy and sorrow in every house.

Ghar gharvātī se.

A home is where there is a housewife.

Ghar ghar yehī lekha. Wom.

In every house there is this one regulation.

(Every community has its peculiar customs.)

Ghar ghar yehī matiyālē chulhe hai. Wom.

Every house has an earthen kitchen.

(All are alike.)

*Ghar, ghōṛā, gārī, in tūnō ke dām khāṛe
khāṛī.*

A house, a horse, and a carriage, are sold best where they stand.

(i. e. where they can be seen.)

Ghar ghōṛā, nahkās mol.

The horse in the stable and his price in the market?

(Buying a pig in a poke.)

Ghar kī mōṭ baid, mare kaise?

With a physician in the house, how was it he died?

Gharī bhar kī be-sharmi, cāre din kā adhār.

Shame for an hour is a living for the whole day.

(Said of prostitutes.)

Gharī mōṭ auliyā, gharī mōṭ bhāl.

One hour a saint, another a devil.

(Said of a changeable disposition.)

Gharī meñ gāñ jāle, nau gharī bhadrā. Hin.
The village burns in an hour, and in nine
hours comes the lucky moment.

(For putting it out : a skit at the astrologers.)

Gharī meñ gharīāl hai. Hin.

The clock strikes differently every hour.

(Uncertainty of the future.)

Gharī meñ tola, gharī meñ māsa.

One hour an ounce, another a drachm.

(Unstable as water he shall not withstand.)

Ghar jāle, ghūr batāve !

The house burns and he says it is smoke !

Ghar jāle, gunā tāpe.

The house burns and the vagabond warms
himself.

(Dead to another's loss.)

Ghar jāle to jāle, chāl na bigre.

If the house burn let it burn, but I 'll stick
to my customs.

(The conservative feeling.)

Ghar jul gayā, tab chūpiyāñ pūchhiā. Wom.

When the house was burnt they admired
her bangles.

It is said of a vain woman that in a fit of
vexation, she set fire to her own house because
nobody noticed her new bangles. As she was
pointing, however, to the burning house her
bangles attracted attention. 'Ah,' she said, 'if
you had admired them sooner my house would
not have been burnt.'

Ghar kā āṭā kawn giā karē ?

Who kneads his own flour

(There is always some one to do it for the
householder.)

*Ghar kā aur dil kā bhed har ek ke sāmhne na
kahe.*

Don't disclose your heart's secrets and your
household affairs to every body.

Ghar kā bhed Lankā dhāve. Hin.

A domestic foe would ruin Lankā.

(Allusion to the siding of Bhabhan, the
brother of Ravana, with Rām Chander when
he invaded Lankā in the legends of the
Rāmāyan.)

*Ghar kā bhed jabhiñ pāyā, chauk pūran ko
dhaṅnū āyā.* E.

The household resources were found out,
when they brought an earthen vessel for
the house-warming.

The Hindū ceremony of *chauk pūran*
corresponds to the English house-warming. Rich
people use silver or brass vessels for it, poor
people earthen ones.

Ghar kā gharvāh kar diyā.

He has brought his house to ruin.

Ghar kā jogi jogmā, aṅṅ gāñ kī siddh. Hin.

A jogi is a beggar at home and a saint abroad.

(A prophet is not without honor save in his
own country and in his own house. Mat.
xiii, 5-7.)

Ghar kūj, bahā gīdāñ ko. Wom.

There is work in the house, but the bride
is in the court-yard.

Ghar kar, ghar, kar, satāir bolā sir kar.

Who builds a house and takes a wife, heaps
seventy afflictions on his head.

(Put here on the phrase *ghar karnā* 'to build
a house' and 'to take a wife'.)

Ghar ke hī mard hain !

He is valiant in his own house !

Ghar ke jāle bin gu, aur bin meñ lāgi āg,

Ban dīchārā kyā karē, jo karmon lāgi āg ?

Burnt out of house and home went to the
forest, and the forest caught fire : How
shall the forest save the unfortunate
when fate plays the incendiary !

Ghar ke khir khien aur deotā bhālā mānē. Hin.

The housefolk eat the offering of milk and
rice and the gods are propitiated all the
same.

(They persuade themselves that they have se-
cured the favor of the gods when they have
made in name only the offering which they
have themselves eaten.)

Ghar ke piroñ ko tel kā māḍā. Māh.

For the house priest only cakes of oil.

(Said one who gives dainties to outsiders and
coarse food to his relations : cakes of oil are
the cheapest and most indigestible of all
human food.)

*Ghar ke roṣe, bāhar ke khāñ, dud det qalandar
jāñ.*

The housefolk weep, the outsiders eat, and
the beggars go away blessing.

(Point as in the preceding.)

Ghar khir to bāhar bhi khir.

Dainties at home, dainties abroad.

(Feed well and you 'll be fed well.)

Ghar khode, indhan bahot.

[fuel.]

A house pulled down will supply abundant

Ghar ki dāhi bhālī, bāhar ki sāri kushh nahī.

Better half at home than the whole abroad.

(Natives love to live at home :—there's no
place like home.)

Ghar ki batā ghar ki meñ,

Evils of the house remain in the house.

(Allusion to the custom of the levirate in
Jāt families.)

Ghar ki bābi hāñṁī, ghar kuttōñ jogā. Wom.

When the mistress of the house is always
gadding, the house becomes fit for the
dogs.

Ghar ki billi aur ghar hi meñ shikār.

Your house cat hunting in your house.

(Domestic disturbances.)

Ghar ki mūchhēñ hī mūchhēñ kēñ.

Not a rap in the house but his moustaohs.

(Said of one who has no capital of his own.)

Ghar ki murgī dāl barābar.

The house fowls are no dearer than peas.

(You don't feel their expenses.)

Ghar ki pūṭī, bāñi sēg.

A pinch of flour of his own and the pot-herbs
stale.

(Said to the braggart.)

Ghar meñ ñi joë, teghî pagvî sîdhi hoë. Wom.
When the bride comes home, the crooked
turban is soon put straight.

(To wear the turban crooked on one side is
the sign of a rake, whereas the respectable
wear it straight.)

*Ghar meñ bhûñî bhâyî nahîñ, aur bâhar neote
sâth.* Wom.

Not even parched bhany in the house and
sixty guests invited.

(Parched bhany is a worthless article.)

Ghar meñ bilautâ bâgh.

A cat is a lion in its own lair.

*Ghar meñ chane kâ chûñ nahîñ, 'gehûñ kî do po-
lâiyô!*

Not even pulse flour in the house, and he
calls for two wheat cakes.

(Flour made of pulse, chana, is very cheap.)

Ghar meñ chirâg nahîñ, bâhar muskhal.

No lights in the house and torches outside,
(Vain show.)

Ghar meñ davâ, 'hâë ham mare!'

The remedy in the house and 'I am dying!'
(For want of it: mid of the stupid.)

*Ghar meñ dekho chhailî ne chûñî, bâhar Mîyân
Tir-andâz.* Wom.

At home nor sieve nor winnowing fan, and
abroad my Lord Archer!

(Every body in India has a sieve and a win-
nowing fan.)

Ghar meñ dhûn na pân, bîvî ko borâ gumân!
Wom.

Nothing to eat or drink in the house, and
the lady of it very proud!

Ghar meñ diyâ na bâlî, mundô phîre itrâlî.
Wom.

In the house nor lamp nor wick, but the
shaven-head (widow) proudly strutting.

Ghar meñ diyâ, to majîd meñ diyâ. Mah.Wom.

Light your lamp first at home and after-
wards at the mosque.

(Charity begins at home.)

Ghar meñ ghar, tarâñ kâ tar. Wom.

With close neighbours there is a fear of
quarrels.

Ghar meñ hal na baldyâ, mângë ikh kaldyâ!
Rus.

Without a plough or oxen, he demands
sugar-cane for his ploughing fee.

Ghar meñ jo shahad milë, to kâhe ban ko jâë?

If honey could be got in houses, who would
search for it in the forest?

Ghar meñ jorâ kâ nim Bahu Begam rakh to!

Every man may call his wife a queen.

Ghar meñ khâñ nahîñ, aqârî par dhûñ kare.
Bhoj.

Nothing to eat in the house, and he raises
a smoke on the balcony.

(Vain show.)

Ghar meñ kharach nâ, deorî par nâch. E.
Not a penny in the house and dancing in
the porch.

*Ghar meñ kharach nahîñ, awâlî pahîrî pokh-
râj-jaral saukh dâhâ.* E. Rus. Wom.

Not a rap in the house, and sports a topas
ring.

Ghar meñ nahîñ bûr, betâ mângë moti-chûr.
Wom.

Not even bran in the house, and the son
wants lollypops.

Ghar meñ nahîñ dâme, burhiyâ chali bhunâmë.

No grain in the house and the grand-mother
is gone to the grain-parcher's.

(Making a vain show.)

Ghar meñ nahîñ tâg, albelâ mângë pâyâ. Rus.

There is not a thread in the house, and the
blockhead wants a turban.

Ghar meñ pakke chûhe aur bâlur kakeñ pây.

They are stewing rats at home, and say
abroad that they are boiling milk.

Ghar meñ rahe nâ tirâsh jag.

Mind mundâ-kar jogî bhâë.

He neither stayed at home nor went on the
pilgrimage, But having shaved his head
has become a Jogî.

(Spoken of one who deserts one mode of life
for another, which he only adopts by halves,
thereby losing the advantages of one
without gaining those of the other.)

Ghar meñ rahe nâ tirâsh jag,

Mundâ mundâ fasîhat bhâë.

Nor stayed at home nor went on a pilgrim-
age, But shaved his head and became dis-
graced.

(To shave the head is a sign of having return-
ed from a pilgrimage.)

*Ghar miltâ hai to bar nahîñ miltâ, bar miltâ
hai to ghar nahîñ miltâ.* Hin. Wom.

If you can get a good house you cannot get
a good husband, if you can get a good
husband you cannot get a good house.

(To marry your daughter.)

Ghar na bar. Hin. Wom.

Nor husband nor home.

Ghar na bôr, miyân muhalle-dâr!

Nor house nor home, a leading householder
forsooth!

Ghar phûnk-kar birrâ marnâ. E.

To burn a house in order to kill a wasp.

(In India wasps' nests are usually burnt out,
so to burn down one's house in burning out
the wasps is the height of carelessness:
hence point of proverb.)

Ghar phûnk tmâsha dekhna.

To set one's house on fire and look on at
the sport.

(Applied to an inconsiderate spendthrift.
You must spend judiciously if you would
know what enjoyment is.)

Ghar phāṭa, gonvār lūṭe.

When the house is divided strangers rob it.
(Every house divided against itself shall not stand, Mat. xii. 25.)

Ghar rahe, ghar ko khāḍ, bāhar rahe, bāhar ko khāḍ.

At home, he eats up his own household, abroad, he eats up another's.
(The idle man.)

Ghar se bāhar bhālā, Wom.

Better abroad than at home.
(Said to an idle or quarrelsome husband.)

Ghar se khoḍ to dākhē hoḍ.

A loss at home opens the eyes.
(Buying experience.)

Ghar sukh to bāhar chain.

Happiness at home is pleasure abroad.

Ghar tuṅg, bahū sabar jāṅg.

The hut is small and the lady is tall.

Ghar-vālē kā ek ghar, nī-gharē kē sau ghar.

The married person has but one house, the bachelor a hundred.

(He is free to go and lodge anywhere.)

Ghar yār ke, pūt bhūtār ke.

His house a friend's, his child a concubine's.

(The loose liver.)

Ghās khāḍ dīn kaṭe, to sab koī khāḍ.

If man could live on grass all would eat it.

Ghāṭe meṅ kyā dāp nahīn phirtā ?

Do not snakes creep in grass !

Ghaṭat chhīn rhhīn, dāṛhat pa' pal, jāṭ nā lā-gat bār ; Kabūt Kabīr, suno bhāṭ sādho, supnā hai sansār.

Momently it decreases, momentarily it advances and hastes to depart; Hear brother saints, saith Kabir, the world is but a dream.

Ghāt ghāt kā pānī piyā hai.

I have drunk from many springs.

(I have great experience in the world: I have seen the world.)

Ghāyal kī gut ghāyal hī jāne.

The wounded only knows what it is to be wounded.

Ghāṭ bhī khāo aur pagṛī bhī rakho.

Eat your butter and keep your turban (honor.)

Ghāṭ gir gayā, mujhe rūkhī bhāṭī hai.

My butter spilt, dry bread doth please me well.

(A plausible excuse.)

Ghī Jāt kā, tel hāt kā.

(Buy) your ghī of the Jāt, your oil in the market.

(Pure ghī (butter) is best procurable in a village, and good oil in the shops after it has had time to settle.)

Ghī kahān gayā ? Khichṛī meṅ. Khichṛī kahān gayī ? Pīḍṛōṅ kē paṭ meṅ ? Wom.

Where is the butter gone ? Into the khichṛī. Where is the khichṛī gone ? Into my dear one's stomach.

(Allusion to the joint family in India where the whole family are apt to live on the earnings of one member.)

Ghī kā ladḍā ṛrḥā bhī bhālā.

A sweetmeat is good however crooked it be

(Don't judge by appearances.)

Ghī kē kuppe se jā lagā hai.

He has reached the bucket full of outter.

(To be in clover.)

Ghī khichṛī kē rāke haṭ.

Mixed up like khichṛī and ghī.

(Hand and glove.)

Ghī khichṛī meṅ dāva hai.

He makes a claim even on the provisions.

(Applied to one, who having received all he is entitled to, makes further claims.)

Ghī sawṛe kām, ḥarī bahū kā nām. Wom.

The flavor is in the ghī, but the eldest daughter-in-law gets the credit.

(Of being a good cook.)

Ghoṅge meṅ pakāyā, sipī meṅ khāyā.

Boiled in a mussel and eaten in a cockle-shell,

(Living from hand to mouth.)

Ghorā aur phorā jīnḍa rōlō, vīnḍā hī bārhe.

A horse and a boil, the more you rub the more they grow.

Ghorā chhiye b-dāḡṛī kō, zarā phirtā sā āyō. Him.

A horse is wanted for the bridegroom, so bring it quickly.

Ghorē bech-kar soḍ hātā.

Having sold their horse they enjoy sound sleep.

(Free from care : post equitem sedet atra cura.)

Ghorē bhāinsē kī lāḡ.

The enmity of a horse and a buffalo,

(i. e. fierce enmity ; a horse and a buffalo will always fight if put together.)

Ghorē ghorē layōṅ, moḱhī kē sīn tāt.

When two horses fight, the saddler's saddle is broken.

(Applied to a quarrel between two persons, when a third is the sufferer.)

Ghorē kā gird sambhālḍā ḥarī, nasrōṅ kē gird nahīṅ sambhālḍā.

Fall from a horse and you can be saved, fall in esteem and you won't be saved.

Ghorē kī dūm bārheḡ to apnī hī māṭhīyāḡ ḥilāḡḡ.

If the horse's tail grows longer, he will brush away the flies from his own body.

(On promotion a native will help his own relatives.)

Ghore ki hanst aur balak ka dukh jand nahin parta.

You can't find out the jokes of a horse or the ills of a baly.

(Because they can't speak.)

Ghore ki sarai chalti jandaa.

(i) Hide a horse at a funeral's pace.

(i. e. very slowly!)

(ii) Mounting a horse is mounting a bier.

(As it is very dangerous! See below *ghore par sir*, etc.)

Ghore ko lat, dilni ko bat.

A word for a man and a spur for a horse.

Ghore mar ga, gadhon ko raj aya.

When the horses are dead, the asses rule.

(The wise are dead and fools flourish.)

Ghore par sir se kaphan bandhke baithna chahiye.

Ride a horse with a cere-cloth on.

(As it is very dangerous!)

Ghron ko ghar kitni dur?

The horse's stable is never far.

(Because he always gallops to it.)

Chinon men udhar ky?

Is a blow ever taken on loan?

(A blow should be returned immediately.)

Ghute nivage to pet hi ko.

If the knees bow it is towards the belly.

(The native posture of sitting with the knees against the belly is used to express the natural disposition to serve one's own relations first.)

Gidar-bhadki.

A jackal's menace.

(Said in contempt. 'There roared the wrathful mouse'.)

Gidar gira shere men: 'aj yuhin rahiye.'

The jackal falling down a well said, 'Here I'll camp to-day'

(Making the best of a bad bargain)

Gidar ki shamat, aise to gao ki taraf bhage.

The jackal's evil fate drives him towards the village.

(Rushing blindly to destruction.)

Old gid gilaunda khadi, ber ber mohai tal ai. E.

Grown tame on the gilaunda he makes to the mahud.

(The mahud is the flower and gilaunda the pod of the same tree.)

Gilahr ka par thikona.

The squirrel's home is on the tree.

Giri lakri sidhi ho vakti hai.

Green wood can be made straight.

(A child may be trained.)

Giri sukhi sab jalni hai.

Both green and dried (wood) burn.

(The innocent suffer with the guilty.)

Gis bat, napa churva. Mah.

The bits of meat are counted and the soup is measured.

(1) Rigid economy, (2) income hardly equal

to expenditure (3) said when a man gets no more than his bare pay: no perquisites.)

Gini dalyat ho. Hin.

Each bit is counted.

(See preceding.)

Gini gao men chori nahin ho sakti.

Count your cows and they won't be stolen.

Gine gindae toad pade. Superstition.

Who counts loses.

Gin poia, sambhal khadi. Wom.

She counts (her cakes) and bakes them, and then eats them with care.

(Living from hand to mouth.)

Girah ka dije, par aql na dije.

Give out of your pocket, but not out of your head.

(Don't let your brains be picked.)

Girah ka dije, par damina na haije.

Give out of your pocket, but never stand surety.

Girah-ka ka bhat gath-ka.

The pickpocket is brother to the shop-lifter.

Girah men kauri nahin aur basir ki sir.

Without a farthing in his purse he visits the market.

Gire ka kyad girega?

What will fall for the fallen?

Gire khm, palan bhari.

When a pillar falls on it the packsaddle becomes heavy.

Gire pare vagt ka tukra.

A crust for declining years.

(Money saved against a rainy day: said also of a dutiful son.)

Girga ke se rang badalti hai.

His color changes like a chameleon's.

(Not to be trusted.)

Girga ki daur bitaure tak.

The lizard runs no further than the heap of cow-dung.

(i. e. to his home.)

Girhat-dharm barabar ko dharm nahin.

Family life is the best of religions.

(Moral: never be a bachelor.)

Gir pare ki Har Gang?

When a man falls down he cries out on Hari and Gang.

(Allusion to the common cry on falling down.)

Gobar Ganesh.

A cowdung Ganesh.

(An effigy of the fat god Ganesh is made of cowdung on commencing any business: said of a corpulent person.)

Gobar ki sadhi bhi pahri orhi aachhi lagti hai. Hin. Wom.

Even a sadhi of cowdung looks well when dressed up.

(A sadhi is a small image or doll made of dried cowdung (gober) by Hindu girls in September.)

Godī kā larṇā mar jāē, peṭ āg bujhāē. Wom.
When the lapling dies, the belly quenches
the fires of grief.

(i. e., all sorrow for the child gives way to
hunger.)

Godī meṁ baith ke dāṛhī nochē.

Sitting in my lap he plucks at my beard.

(Said of an undutiful child or of a rude person.)

Godī meṁ baith-ke āṅkh meṁ ukhṛī.

Sitting in my lap he pokes out my eyes.

(See preceding.)

God kā chhor, peṭ ke kī āē? Wom.

Losing the child in his arms and he depends on
her womb for another.

(A bird in hand is worth two in the bush.)

God kā khilāyā god meṁ nahān rahī.

Though fed on your lap, he does not re-
main there.

God meṁ larṇā, shahr meṁ dhanḍorā.

The child is in his arms and he proclaims
it (as lost) in the city.

(Applied to one, who searches for a thing
which he has by him; like the butcher, who
searched for the knife, which he held be-
tween his teeth.)

*Goṣṭhā khetī, sikhā sānp, māi dhāṣ-kāran, bādī
bāp.* Ruā.

A field by the village, a man-eating serpent,
a terrible mother, and a disagreeable
father are bad things.

Goṣṭhā jāle, gobār haṁsē!

When the cowdung cake burns the cowdung
laughs!

(Though its turn is coming: said of a fool.)

Gojhe kā ghāo, rānī jāne yā rāo. Wom.

The hidden wounds only the king or the
queen can know.

(The skeleton in the cupboard.)

Golā bārūt kahīn jāē, talab se kān.

Let the powder and shot go where it chooses,
I have to look after my pay.

(Said of the idle servant.)

Gond, pañjiri aur hī khāṛā,

Jachhā rānī paṛī karhāṛā. Wom.

The strangers eat the caudle and the lying-
in-woman simply groans.

Gor chamāin, garbhe mātāl. E.

A fair cobbler's wife is proud of her com-
plexion.

*Gore champe pe na jā, voh hī chhachhāder se
hai badiar.*

Don't go upon her fair skin, it is worse than
a muskrat's.

(Advice to a lad as to prostitutes.)

Gori kī joban chupkiyon meṁ.

The beauty of the fair is effaced by pinch-
ing.

(Applied to one, whose wealth has been all
expended by giving to others: natives have
a way of playfully pinching pretty girls and
hence the proverb.)

*Gorī, mat kar gore rang kā gumān; yeh hai koi
din kā mehmān.*

My fair one, don't be proud of your com-
plexion, it is the guest of but a few days.

Gorī, tere sang meṁ gāi umaryā bī,

Ab chāṭī sang chhor-ke, yeh nā rī prī.

My love, my life I have passed with you,
To leave me now is not the way of love.

(Said by the dying man to his soul.)

Gor meṁ chhote bāpe sab barābar.

In the grave great and small are all alike.

Gor meṁ pāon lūkhā bāithā hoī.

He sits with one foot hanging in the grave.
(One foot in the grave.)

*Gosht khāē, gosht barhe, ghī khāē, bal hoē; sāg
khāē, oṅh barhe, to bal kahān se hoē?*

Eat flesh and you will grow stout, eat but-
ter and you will grow strong, eat greens
and you will grow pot-bellied and have
no strength at all.

Gosht khāē, gosht barhe; sāg khāē, oṅh.

Eat flesh your flesh will grow, eat herbs and
your belly will grow.

Gosht khā lete hain, hundiyan phenk dete hain.
Mah.

Flesh is eaten and bones are thrown away.
(Take what is good for you.)

Gosht nakhūn se kahīn judā hotā hai?

Is the flesh ever separate from the nail?
(Relationship cannot be done away with.)

Gos-i-shutar, na samān kā, na damān kā.

If a camel breaks wind it goes neither to
the earth nor to heaven.

Grah apnā phal k: hī jāī hai. Superstition.
Each star yields its fruit.

Gulān apne dahi ko khatīā nahī kahē.

The cowherd's wife does not call her tyre sour.
(No one cries stinking fish.)

Guāle kā dahi, mahṭon kī bhet.

The curds are the milkman's, but [the pre-
sent is the steward's.
(Applied to one person having the credit of
another's labor.)

Guār khāē gaṅvār.

Coarse meal for village louts.

Gūlar meṁ gindavā. Hin.

A sweet cake in a rag.

(A wealthy person in a shabby dress: also an
intelligent child in an illiterate family.)

Gūdar meṁ lāl nahīn chhipē.

You cannot hide a ruby in a rag.

(Murder will out: truth cannot be hidden.)

Gū dar gū, murgi kā gū.

The filth of filth is the filth of a cock.
(The worst thing of all.)

Gudrī se bibī dī, 'Shabbī, kindre ho!' Mah.
Wom.

The lady comes in from the market and
says 'out of the way, Sir!'

Gūgā borā, kyā Bhagadā ?

Which is the greater, Gūgā or God ?

(Both are to be feared. Gūgā is worshipped as a saint who has power over snakes.)

Gūjar se ājar bhalī, ājar se bhalī udār.

Jahān Gūjar dekhīge vahan ājīc mir.

Solitude is better than a cowherd, desolation is better than solitude. When you see a cowherd bent him.

Gū kā kīrā gū hī meñ khush rahā hai.

The maggot born of filth enjoys filth.

Gū kā pūt naurādar.

Sal ammoniac is the child of ordure.

(It is used to clear the bowels.)

Gū kā tokrā sir par uṭhāū hai.

Bearing a basket of filth on the head.

(Said of mean work or disgrace: said also of the servant of a prostitute.)

Gū ki dārū mūt, aur mūt ki dārū gū.

Urine for the cure of dung and dung for the cure of urine.

(Tit for tat.)

Gulām ki zāt se vasā nahīn

The race of slaves is a faithless brood.

Gulām sātā, tau bhī nāth.

When your slave is with you, even then put a string in his nose.

(To prevent his running away.)

Gūlar kā pet kyōn phāre ho ?

Don't break open a fig.

(Don't disclose a secret: the allusion is to the fruit of the *gūlar* tree, which is full of a substance like worms and so is abominable in the sight of natives.)

Gūlar kā phul, pīpal kā mad, ghōrī kī jugālī,

Kabhī na pāve, aur pāve to rain Divālī !

Gūlar blossoms, pīpal juice and a mare that chews the cud have never been seen and if seen it was on Divālī night.

(When the seer was drunk.)

Gū meñ dhelā dālā na chhīnēn parēn.

If you throw no clods into dirt it won't spatter your clothes.

(To dissuade from altercation or jesting with a mean and worthless person: touch no pitch and you will not be defiled.)

Gū meñ kaurī gire, to dūnton se uṭhā le.

If a farthing should fall into ordure, he would pick it out with his teeth.

(Said of a great miser.)

Gū nahīn, chhīchhī.

Not dirt, but filth.

(Distinction without a difference: six of one and half a dozen of the other.)

Gunde chālē bādār, binaulā dhānk rakhīyo !

The vagabonds are going to market, hide your cotton seeds !

Gūnge kā gur khaffā na māthā.

A dumb man's sugar is neither sour nor sweet.

(Because he cannot talk about it.)

Gūnge kā gur khāyā hai ?

Have you eaten the treacle of dumbness ?

(Said to one who won't speak.)

Gūnge ne supnā dekhā, man hī man pachhānē.

When a dumb man has dreams he keeps his regrets to himself.

(That he cannot impart them.)

Gūngī jorū bhalī, gūngā nāryāl na bhalā.

A dumb wife is better than a dumb pipe.

(Natives say that unless the bubble-bubble makes a noise it is not worth smoking.)

Gan sikh-ke aagun sikhā hai.

He learns the vices after learning the virtues.

Gunyā to gun kahē, nīr-gunyā dekh ghīnāū.

While the good man praises goodness the wicked man looks on with disgust.

Gur bhārā haṭayā, khātr banā na ugālē. F.

A sickle covered with treacle cannot be swallowed nor vomited up.

Gur bin biākul chelā, kamā bin bāur gīt.

The disciple is out of place without the master, like a song sung without a voice.

Gur bin milē na gyān, bhāg bin milē na sampat.

You can get no knowledge without a teacher, nor riches without luck.

Gur churāve to pāp, tel churāve to pāp.

It is sin, whether you steal oil or sugar.

Gur diye marē, tau sahr kyōn dijē ?

If sugar will kill why give poison ?

(Why have recourse to harsh measures with him that yields to gentle persuasion.)

Gur gur biddā, sir sir gyān.

Every teacher has his own science, and every head its own wisdom.

(Many men have many minds.)

Gur khāgē to āgēi nādhērē meñ.

If she would eat sweets, she must meet (a lover) in the dark.

(Said of a loose character.)

Gur khān, gulgulon se parhē !

Sugar he eats, sweet canes he shuns !

(Inconsistency. To abstain from certain modes of transgression: to strain at a gnat and swallow a camel.)

Gur khān, pā : meñ chhed karēn.

He eats the sugar and destroys the cake.

(See above.)

Gur na de to gur kī ē bāt to kahē.

If you can't give sugar talk sugar.

Gur se baigan ho gā.

The egg-fruit is become as dear as sugar.

(Said when any cheap article has risen to a high price.)

Gur se kapāt, mītr se chōrt, pā ho nīr-dhan yā ho kōrhī.

To deceive a master, or deceive a friend is to be a pauper or a leper.

(Lepers are altogether shunned in India.)

*Gur to aise chāhiye, jān siqt-gar hoē,
Janam janam kē morohā, ohkin meh dāre khoē.
A teacher should be like a polisher, and rub
away the rust of ages in a moment.*

*Gurā, baḍī aur jolahi, deo, mintrī aur rāj,
Ineh bhēt bin jo milē, hoē na pūran kāj.
A priest, a doctor, a soothsayer, a god, a
minister, and a king, will never do your
business unless you pay them.
(Palm-oil is all powerful in India.)*

*Gurū bārā ke chelā ?
Is the teacher greater, or the disciple ?*

*Gurū gur hī rahe, chelā chini ho gaē.
The teacher remained treacle, the pupil
became refined sugar.
(The pupil surpassing his master.)*

*'Gurū jī, chelā bahut ho gaē.' 'Bachchā, bhāke
mīrchē to āp chālē jāgē.'
'My master you have many disciples.'
'When they starve, my son, they will go
away of their own accord.'*

*Gurū kije jān ke, pānī pījē chhān ke.
Test a priest before you appoint him, and
strain water before you drink it.
(Choose carefully your household priest.)*

*Gurū se pahle chelā mār khāē.
The disciple gets beaten before the priest.
(Allusion to the Hindu custom of *jugis* send-
ing their disciples to beg.)*

*Gurū, Shukr kī 'bādri' rahe Sunīchar chhāē,
Kāhe Ghāg, sun Ghāgū, "be barse nahīn jāē."
When Thursday's and Friday's clouds ex-
tend to Saturday, says Ghāg to Ghāgūnī,
"this will never pass without raining."
(It is very common to see cloudy days some-
time before rain in India.)*

*Gurūyā ke biyāh meh chiyā kī bel. Wom.
At a dull's marriage the gifts are tamarind
seeds.
(Said of the very poor : tamarind seeds are
very small.)*

*Gū se ghindonā kar dāgā.
I will make you worse than filth.*

*Gusēd bahut, sor thōrā, mār khāne kī nishānī.
A short temper and little strength are the
precursors of many a pummeling.
Gusēd hardān hai.
Anger is unlawful.
(Leads to many sins.)*

*Gusēd kamzor par dīd hai.
Wrath is visited on the weak.*

*Gusēd meh aqī dāt rahit hai.
Anger is an enemy to reason.*

*Gusēd meh burāi bhālāi nahīn sūjhit,
Anger knows not good from bad.*

*Gusar gai gurān, kyā jhoprī ? kyā maidān ?
Transitory things pass away, what is the
difference between a house or the open air ?
(It is all one a hundred years hence.)*

*Gusāhī rā salōt ! Pers.
Blessings on what is past !
(Let by-gones be by-gones.)*

*Gusāhī unche gusāhī. Pers.
Past is past.*

*Gyān bārhe soch se, rog bārhe bhog se.
Thinking promotes reason; intemperance,
diseases.*

H.

*Haddī khānd dād, par pachānd mushkil.
It is easy enough to swallow a bone, but it
is difficult to digest it.*

*Hāz re bārhapē !
Alas, old age !*

*"Hāz re bārhapē ! Savdāt meh kiya patthar
pirtē thē !" "Alas ! I am old now ! well, but
what great feats did I perform in my youth !"
The first portion is supposed to have been ut-
tered in the hearing of listeners. On turning round
the vain old man saw nobody, his conscience
then asserted itself and he owed to himself
humiliating fact mentioned in the last portion
of his speech.*

*Hāz, rī javdānī !
Alas : (the folly of) youth !*

Hagā, na ghar rakkhā.

He neither stooped, nor kept his house.
The story is told of a Jāt having refuted a
king in an argument and being promised what he
would in return. He asked for leave to soil
the royal cushion. The king would not break
his word, so the ministers made the proviso that
he might soil the cushion but must not make
water. If he did so he was to lose his house.
The Jāt could not manage this so he lost his
house. Hence the proverb, which is a variant of
the proverb of flesh and Shyluck.

*Hagāse lārke ke nathne pūchhāne jāte hain.
Wom. [go to stool.
The child's nostrils show when it wants to*

*Hag na sakhē, pēt ko pītē.
They cannot stool, but eat their bellies.*

*Hā hā khāē bārhe nahīn byāhe jāte.
The old are not married for begging.*

Hai admī hai kām : nahīn admī, nahīn kām.

If you are a man, there is work for you : If
you are no man, there is no work for you.

*Hai gharū ghar gājat hai, nahīn gharū ghar
pādāt hai. E.*

With the housewife the house is lively,
without the housewife the house is dull,
*Hai ghar meh, sūjhe nahīn, kar se gahā nā jāē :
Mild rahe, aur nā milē, tā se kāhā basāē ?*

He dwells in the heart, but is never seen,
nor touched by hand : What can be done
with him who is ever with us but never
found ? [hain.

*Hain mard wohī pāre jo har hāl meh khush
They are men indeed who are happy in ad-
versity.*

Hajamat ho gai.

Clean shaved.

(Cheated.)

Hajit-i-mushkhalak nest rāh dīl-ārām rā, Pers.

A fair face needs no paint.

(Beauty is adorned in the most.)

Hajjām kā tarhā pahle ustād hī kī sir mūshak hāi.

The barber's apprentice first practises on his master's head.

Hajjām kā takā,

The barber's penny.

(Any profits for which there is no risk. The barber is employed in negotiating marriages and gets his fee however the marriage turns out.)

Hajjām kā ustād, mere sir par bhī phirtā hai, tumhārā sir par bhī.

The barber's razor shaves your head and my head.

(I am as good as you:—One man is as good as another and a great deal better!)

Hajjām ke age sab kī sir jhukā hai.

Every one must bow his head to the barber.

Haj kā huj, nāj kā nāj. Mah.

Pilgrimage is pilgrimage, and trade is trade.

(The pilgrims to Makka and other holy shrines in the East, are said to be in the habit of combining profit with piety and while professing to undertake the journey from motives of devotion to purpose in truth a commercial adventure.)

Hakim do jānne-udālā meñ ek anjām.

The judge is an ignorant man between two knowing ones.

(Plaintiff and defendant.)

Hakim hāre, mūāh hī mūāh māre. [down.

If you confute the ruler, he knocks you

(It is vain to dispute with him who has the power in his hands.)

Hakim kī agāri aur ghore kī picchhāri na khayā ho.

Never stand before a judge or behind a horse.

(As in both situations you are apt to be injured.)

Hakim ke ānkā nahīn hotē, kām hote hain.

Rulers have no eyes, but only ears.

Hakim ke māre aur kichāf ke phāle kī kis ne burā mānd hai?

Never fret at the blows of a ruler or a slap into the mud.

Hakim ke tin, shahād ke nau.

Nine shares for the minister and three for the king.

(Allusion to the cheating supposed to go on in Native States.)

Hakim mahkām hī layā hī?

Can a subordinate fight his superior?

Hakim ko qārāre se lāij!

A physician, and ashamed to see his patient's urine!

Haldī meñ harkat, harām meñ barakat. [wicked. Sorrows to the upright and blessings to the

(I have seen the wicked in great power and spreading himself like a green bay tree, yet he perished, and lo, he was not. *Psalm* xxxvii, 55. 56.)

Halaq kā na tālū kā, yāh māl Miyān Lālū kī.

The wealth of Mr. Lālū, is neither for the throat nor the palate.

(Said of a thing which is too bad or unlawful to eat.)

Halaq ke kotāl.

The guard on the throat.

(Said of children who do not allow their parents to eat any thing without taking it from them.)

Halaq na tālū, khānā Miyān Lālū.

Mr. Lālū eats without palate or throat.

(Miyān Lālū means a boor, clothopper.)

Halaq ror, jīb love.

The throat weeps and the tongue gapes.

(Said of a very subtle or small thing in the mouth.)

Halaq se niklī, khalaq meñ parī. [world.

Once out of the throat it spreads over the (Said of a secret.)

Haldī kī gānth hāth lagī chūhā pānsārī hī ban bāithā.

A mouse got a piece of turmeric and set up a druggist's shop.

(A little learning is a dangerous thing.)

Haldī lage na phitkari, rang chokhā hī āre.

Without turmeric and alum he wants a good dye.

(A preposterous request: *haldī* and *phitkari* make a fine golden hue.)

Haldī lagī na phitkari, patāk bahā ān parī.

Neither turmeric nor alum was expended, for the bride came all of a sudden.

(To express any thing done gratuitously. Turmeric and alum are used in dyeing the bride's clothes.)

Haldī zardī nā taje, khatras taje na ām;

Jo haldī zardī taje, t. augun taje gulām.

Turmeric will never change its yellowness, nor a mango its acidity; when turmeric gives up its yellowness, the vicious will give up vice.

(Shall the leopard change his spots or the Ethiopian his skin?)

Hāl gayā, ahvāl gayā, dīl kī khayāl na gayā.

Health gone, wealth gone, but the bad habit not gone.

Hālī kā peṭ sukāli se nahīn bhartā. Agric.

The ploughman's stomach is not filled with crisp cakes.

(His labours require coarser and more substantial food.)

Hāl kā, na qāl kā, tukrā roṭī, chamchā dāl kā. Mah. Wom.

Nor enthusiasm nor doctrine; a bit of bread and a spoonful of peas is all he is fit for

Hal kã na rangar kã.

Not fit for service nor for employment.

(Said of a good-for-nothing fellow.)

Halke pickhore, nã nã jãhã. Wom.

Winnow hollow grain and it will all fly away.

Hal mekã fãl, dahĩ mĩn mĩnãl.

An oracle in prosperity is a pestle in curds.

Hal na rukãũ mere sau bakhre. Wom.

I can't move, but I claim a hundred shares.

(Applied to one who is lazy and greedy.)

Halãhĩ churehĩ ko!

What has a shepherd to do with ploughing!

(Every cobbler to his last.)

Halãĩ kĩ dũkũn aur dũdũ jĩ kĩ fĩtũhũ. Mah.

To celebrate a grand-father's obsequies at a confectioner's shop.

(i. e. to distribute the confections necessary to the occasion at the confectioner's expense. To describe one who supplies his own wants at the expense of others. Cocks make free with the horse's corn.)

Halãĩ kĩ jãũ aur sũũ sũũ qũũũ!

A confectioner's daughter, and mistress to a butcher.

(*Halãĩ* are usually Hindũs, and butchers always Muhammadans.)

Halãũ khãũ ko mãũh chãhĩge. Or,

Halãũ khũrdũn rã rãũ bãydũ. Pers.

It wants a proud face to eat *hũrũ*.

(*Halãũ* is an expensive luxury.)

Halãũ pũrĩ bãndĩ khãũ, pũrũ pũrũũn bãndĩ jũũ.

The slave girl eats dainties, and her mistress has to perform the menial offices of the house!

Halãũ pũrĩ bãndĩ khãũ, pũrũ pũrũũn bãndĩ jũũ.

It is the mistress that eats the dainties and it is the slave girl that gets the blows.

Hamãrã dam to tum par nikaltã hai, aur tum aur par martĩ ho!

I am dying for you, and you are dying for another!

(Unrequited love.)

Hamãrã kãm ho bitã: jahãũ se mãĩn chãlã rĩtã

My work is done and over: with empty hands I leave this world.

Hamãrẽ bũrẽ parãũẽ bardẽ ãũũl kartẽ the.

My ancestors always emancipated other men's slaves.

(Lived at others' expense.)

Hamãrõ dãdã nẽ ghĩ khãũ, aur hamãrã hãhũ sũũghõ.

My grandfather has eaten *ghĩ*; smell my hands.

(Applied to one who without any merit of his own, boasts of that of his ancestors.)

Hamãrẽ donũn mĩũhẽ.

Both of mine are sweet.

(Good and plentiful.)

Hamãrẽ ghar ãũgẽ, kyã lãũgẽ? tumhãrẽ ghar ãũũgẽ, kyã khĩlãũgẽ?

When you come to my house, what will you bring for me? and when I go to your house, what will you give me to eat?

(Heads I win and tails you lose.)

Hamũrẽ kãhẽ sũũ ãũ lãũ, nãm rakhã basãndãr.

Hin: Wom.

She brought fire from my house, and called it *basãndãr*.

(The sacred fire used in religious ceremonies, which fire no Hindũ gives to any one.)

Applied to one, who gives himself consequential airs towards his benefactor.)

Hamũrĩ billĩ, aur hum kĩ se miyãũhũ.

My own cat mewing at me.

Hamũrĩ bũũmũlãh aur ham se kĩ chũũ. Mah.

Wom.

My own charm practised on me.

Humũrĩ ham se pũchhõ, Kohkan kĩ Kohkan jãũ.

Ask me about my affairs, Kohkan knows of his.

(Don't trouble me with what does not concern me: Kohkan or Farhãd is the hero of the well known Persian romance *Farhãd-o-Shĩrĩn*.)

Hãũ chãũrẽ, bãsãr sãkrũ.

I am broad and the *bãsãr* narrow.

(Put into the mouth of a great boaster.)

Hãũshũ rote kĩ jahũm gũrũ.

My life has passed in lamentation.

Hum kĩ ko karnũ sikhãũ ãũũ hai.

He has come to teach me my work.

(Teach your grandmother to suck duck eggs.)

Hũũ-khũũmũ o ham-savãb. Pers.

Both the palm fruit and its virtues.

(Muhammadans look on the palm fruit as sacred, hence proverb means an action in which you find "earth's joys and heaven's combined.")

Ham kyã rãũd ke jahũũ hãĩ?

Do you take me for a widow's son-in-law?

(i. e. a person whom no one looks after.)

Hamũũũ kĩ lungĩ, jis nẽ chãhã us nẽ bãndhũ.

The washing towel in a bath is free to all who may use it.

(Easy as a barber's chair.)

Ham nẽ bhĩ tumhãrĩ ãũkhũ dekhĩ hãĩ.

I have seen your eyes.

(I am on the same footing as yourself.)

Ham nẽ kyã gadhẽ charãũ hãĩ?

Have I been leading asses to graze?

(See the following: do you see any green in my eye?)

Ham nẽ kyã ghãũ khodĩ hai?

Have I been plucking grass?

(Said in asserting a character of experience.)

Ham nẽ liyã, tum liyõ, rãh rãh jãũ diyõ.

I have taken, do you take and let it go away.

*Ham pardesti pāhune, aur ān kyā bīrdm,
Bhor bhāṣ uñ jāhng, baso tihārā gām !*

A guest from a foreign land am I, and have
sojourned here for a while, To-morrow
morn I will start away ; may your country
ever thrive !

*Ham-piyālu o han-nivāla. Pers.
Eating and drinking together.
(Bosom friends.)*

*Ham roṭi nahīn khā'e, roṭi ham ko khāṭi hai.
I don't eat my bread, but my bread eats me.
(The care and care of earning one's livelihood.)*

*Ham sūnp nahīn hai, ki jī-yā chāt ke mīṭi.
I am not a snake, that I can lick the dust
and live.*

*Ham se aur chausar !
Backgammon and with me !*

*Ham se bahū barī syāntī, painchā mānge pāni /
E. Wom.
The bride is cleverer than me, she asks for
water on loan !*

*Hānde se dāndā bhūlā.
It is better to be confined than to wander
uselessly.*

*Hāndī kī bhāt chhūpe, māñh kī bāt na chhūpe.
You can hide the rice in the pot, but you
cannot conceal the words of your mouth.*

*Hāndī men āchekhat nā, 'chalā samūhi jēve.' E.
Not a pinch of rice in the pot and he says
'come, friend, feast with me.'*

*Hāndī men hegā, se dōi-mā āp hī āvegā.
Whatever is in the pot will of course come
into the ladle.*

(What there is in the heart the tongue reveals :
out of the fullness of the heart the mouth
speaketh.)

*Hāndī na dōi, sab pat khoṭ. Wom.
Nor pot nor spoon, and all my credit gone.*

*Hānī ko hāniye, pāp dosh na qīniye.
Killing an assassin is no sin.
'Hānjī hānjī' sab se kīje, karye apne man kī.
Chime in with every body, but act in your
own interests.*

*Hāh karo yā nā karo !
Say yes or no !*

*Hāw, labh jīvan, maran, jas, apjās Bīdh hāh.
Gain and loss, life and death, honor and
disgrace are in the hands of Fate.*

*Hāw Dillī dūr hai.
Dehli is still far off.*

(The object of an incompetent or ignorant
person's labours is not speedily attained. It
is a far cry to Loah Awe.)

*Hāw rot dūval.
It is still the first day.
(There is room for improvement.)*

*Hāw chālā bhāg, kro na sāngae lāg. E. [it.
When the swan (soul) flies, none goes with
Hāw the so wē goṭ, aur kōgā bhāṣ dānd ;
Jā, Bānman, ghar āpne, singh kē kī jīmān ?
The swan hath fled and the crow hath*

filled his place ; Go, Brāhman, home, what
canst thou expect from lions ?

For The story is that the cupidity of a Brāh-
man led him into a lion's cave in the hope of
bringing away the ornaments of the bodies he
had devoured, and that he was saved by his
minister, the swan, who introduced the Brāhman
as the lion's spiritual preceptor. The new prime
minister the crow, however, was partial to carnion
and the lion generously warned the grasping
Brāhman against the minister advice which the
crow would be likely to give him.

Hāse to aṛon ko, rore to aṛon ko.

If a man laughs, it is at others ; if he weeps,
it is for himself.

Hāse to hāsiye, aṛe to aṛiye.

Laugh with those who laugh, war with
those who war.

(A smile for a smile, a blow for a blow.)

*Hāns gun pāre, tevar lāge. E. [frowns.
What is given with smiles he receives with
(ingratitude)*

*Hāns hāns khāngi phāṭar kā māl. Wom.
Enjoy the mimic's wealth and laugh at her.
(A fool and his money are soon parted.)*

*Hānī aur phānī.
Smile and be entangled.*

(A woman that laughs is half won.)

*Hānī bāri bāgar kī, khānī bāri chor kī.
A smile is the enemy of woman, and a
cough of a thief.*

*Hānī men bikhēti thōit. E.
Jest leads to earnest.*

*Hānī men khōṭī.
Laughing leads to coughing.*

*Hānī Bāman, khānī chor, kupāṭh Kāyath,
kul ko bō.*

Laughing Brāhman, coughing thieves, and
illiterate Kāyaths are destroyers of their
race.

Hāsiye dūr, parānī se nā.

Flirt with a stranger, but never with your
neighbour.

*Hāste kī ghar basā hai.
Flirting leads to wedding.*

Hāste ko, kucch purā pāp hai ?

Why do you laugh ? have you found any-
thing ?

*Hāste thākur, khāste chor, in donon kī āpī or.
A laughing king and a coughing thief are
near their end.*

*Hāstā chokh, na khurjā bhōtor. E.
Nor sickle sharp, nor axe blunt.*

(Fairly matched: when Greek meets Greek
then comes the tug of war)

Hāstā dūr, kī parānī kī nāh ? E. Wom.

Which is farthest off, the sickle or the
neighbour's nose ?

(Neighbours never can agree.)

*Hāstā kī diyāḥ, khurjā kī gīt. E.
The sickle is to be wedded, and the song is
of the axe.
(Irrelevancy)*

Hariyā hāthī, hākim chor, donoh ke bigre or na chhor.

A wild elephant and an extortionate ruler know no bounds.

Har jais ko taid.

To every one according to his merits.

Hār jit qismat ke hāth.

Loss and gain are in the hands of fate.

Hār jit sab meñ rahe, hāre nah datār.

Loss and gain come to all, but the liberal man never loses.

Har kamle rā savdā. Pers.

All maturity is destined to decay.

Har kē māne, par kē na māne. E

A disappointed man can be appeased, a snubbed one never.

Hār kē nirdō kyā?

What redress for a lost cause?

Har kare o har mard. Pers.

Every man to his own business,

Harkāyā bhālā, parkāyā na bhālā. E.

Better disappoint than snub.

Harkāyā ban gayā.

Become a man-eater.

(Said of an utterly abandoned man who raves like a madman.)

Harkāyā kuttā.

A mad dog.

Har bhāñ, ugheñ baherā.

Eat myrabolans and vomit myrabolans.

(You will mow as you sow.)

Harikhe pitar tilanjāl pāve.

The shades of the dead are pleased by the til anjāl.

(A funeral ceremony in which a libation of sesamum seeds and water is made in the name of the dead.)

Har ko bhaje so Har kē ho; Jāt pāt pūchhe nahit koe.

Who remembers God will go to God: No matter his caste and clan.

Hār māñ, jhagrā jītā.

Own defeat and you will win the battle.

Hār meñ hār, na ghar meñ bheñ.

Loss upon loss, and no harvest in the house.

(Misfortunes never come singly: it never rains but it pours.)

Har nivāle b'om'illāh. Mah.

Every mouthful in the name of God.

(Said to one who is always ready to take all he can get, but very unwilling to work: to be "unco guid" perpetually saying "D. V.")

Hārāñ bhā hār, jītāñ bhā hār.

Loss and loss, win and loss.

(Said of suits in civil courts owing to delays, costs, and damages.)

Hārāñ dhert, yā dāmāñ dhert.

Either a heap of money, or a heap of bones.

Hārāñ thakā, beohārāñ thakā.

Weary of his bones and weary of his toil.

(An old man.)

Har ros lā nest, kī hāled khurad hase. Pers.

Every day is not lā, that one may eat cakes.

(There is a time for every thing.)

Har ros kūd khodnā aur nayā pāñ pīnā.

To dig a well every day in order to drink its water.

(To live from hand to mouth: to live by the sweat of the brow.)

Hār sevā solāh baras, gur sevā pal chār, Tau chī nahit barābari; Badoñ kiya bichār!

Serving God for sixteen years is not equal to serving the priests for four minutes; according to the Scriptures!

(A skit at the extravagant pretensions of the Brāhmins.)

Har shab Shab-i-barāñ hai, har ros ros-i-lā.

Every night is merry night, and every day a festive day.

(Living like a prince: to be in clover: happy as a Queen.)

Hārāñ to hārāñ, jītāñ to thārāñ. [mer you.

If I lose I'll hammer you, if I win I'll ham-

(A man compelled against his will is of the same opinion still.)

Hāñd kē mūkh kālā.

Jealousy hath a black face.

(Kālā mūkh, idiom, disgraceful.)

Hāñ kē kyā bhāroñ?

What reliance on life?

Hāt o nest darābar hai!

His existence or non-existence is all one (to me)!

Hātam kī gor par lāt mār. Mah.

He has kicked the tomb of Hātam.

(i. e. outstripped Hātam in charity: ironically said of a miser: Hātam is the conventional Eastern hero of liberality.)

Hāt hāt pukāre Baisā, 'jaisā hare so pāve taid.'

Baisā proclaimed from market to market, 'to every one according to his deeds.'

(Baisā was a fakir.)

Hāth bechāñ hai, kuchh sāt nahit bechē. Hin.

I have sold you my limbs, not my caste.

(Said by a servant to his master when he abuses him or orders him to perform what it is not meet for the servant to do.)

Hāth dekhāñ ko dūñ kyā? Hin. Wom.

Why (keep) a glass to look at the hand?

(Añt, a small mirror worn in a ring by women on the thumb.)

Hāthēñ kē phaphōd.

A pustule on the hand.

(Said of a troublesome fellow. Compare the 'wart' of a Regiment.)

Hāthēñ par jāñ tīpe phārtā hai.

He goes about with his head on the palm of his hand.

(Careless of his life: mild of a desperate character.)

Hatheli par sirseñ jamāte haiñ.

He is sowing mustard in the palms of his hands.

(Said of a person professing to undertake extraordinary feats: also of saints.)

Hatheli par zahar rak'hā raho; khāegā so mare-gā.

If poison be put on the palm of the hand there is no fear; he will die who eats it.

Hath, gor lakri, peñ bakri!

Sticks for arms and legs and a goat's stomach!

Hath, gor sirki, peñ nadkolā?

Reeds for arms and legs and a swollen stomach!

Hathi dēñ, ghore jāñ, nāt bechāre gote khāñ.

Elephants come and horses go (by swimming), but the poor camels are drowned. (Said of very deep water.)

Hathi apñi hathiyāñ par ā jāñ, to admī bhungā hai.

If the elephant put forth his strength, man is but a fly.

Hathi charhe kutāñ kīye.

A dog may bite the rider of an elephant. (When ill-luck overtakes him.)

Hathi ghorā bahā jāñ, gailā kahē 'kitnā pāñi!'

The elephant and horse are carried away, and the jacksass asks if there is much water.

Hathi havār latā, tau bhī savā lākhi ṭake kā.

An elephant, however lean, is valuable. (Even the wrecks of a large fortune are considerable: natives value the elephant alive or dead; alive for itself and dead for its ivory and bones for ornaments.)

Hathi kā bojh hāthi hī uṭhātā hai.

An elephant's load only an elephant can bear.

(A difficult task is only to be performed by men of ability.)

Hathi kā dāñ, ghore kī lāt, mūñi kā chunyal.

The elephant's teeth, the horse's heels, and the tormentor's claws (be upon you). (A curse.)

Hathi kā dāñ, niklā jahāñ niklā.

When the elephant's tusk is out, it's out.

Hathi kā jag sāthi, kīñi pāñas pīñi. Rus.

The world befriends the elephant and tramples on the ant.

Hathi kā bandhā khālī nakhā rahā.

The elephant's shoulder (neck) is never unemployed.

(Oriental observation.)

Hathi kā pīr anas.

The god is the elephant's master.

Hathi ke dāñ khāñe ke aur, dikhāñe ke aur.

Like elephant's teeth, some to eat with and some to show.

(The elephant in popular belief has four teeth, two for eating and two tusks for show. Said of a double-faced person.)

Hathi ke pāñ meñ sab kā pāñ.

All others' feet in the elephant's feet.

(The great man has numerous attendants.)

Hathi nikl gayā, dām rah gā.

The elephant is over, only his tail remains.

(1. Said when very little remains to be done of a great work. 2. To express that a work is left imperfect, when nearly brought to a conclusion. To swallow a cow and be choked with the tail.)

Hathi phire gāñ gāñ, jis kā hāthi us kā nāñ.

The elephant goes from town to town, but always bears the name of his owner.

(Borrowed plumes.)

Hathiya barse, Chitrā mandrāñ, ghar baithe kīñi ririyāñ. Agric.

Rain in October and clouds in November, and the peasant sits at home and weeps.

Hathiya barse tin hot haiñ, shakkar, shālī, māsh;

Hathiya barse tin jāñ haiñ, tillī, kols, kapās. Agric.

Rain in October and three things prosper, sugarcane, rice and pulse; rain in October and three things die, sesamum, millet and cotton.

Hathiya chale nā priyā, baithe 'de Gusañiyā!' E.

He cannot stir his hands or feet, (and says) "God give me as I sit!"

(Said of a lazy fellow.)

Hathiyañ se ganne khīñe.

To snatch sugar-cane from elephants.

(To provoke the wrath of a strong person.)

Hathi kā chūhā bil meñ pañhā.

The rat in his hand escaped to his hole.

(There's many a slip betwixt our and lip.)

Hathi kā denā, aur bair bisind. Mercantile.

Lend your money and make an enemy.

Hathi kā diyā apī āñ!

What thou givest shall be thy shield.

(Charity averts calamity: beggar's cry.)

Hathi kā diyā sāth chalegā.

What thy hand giveth shall go with thee.

(To the next world at the Judgment Day: beggar's cry.)

Hathi kā diyā sāth khāñe laqā.

Given by the hand and eaten before me.

(It is an insult for a servant (or a beggar) to eat food with his master.)

Hathi kā hotiyār, peñ kā dāñhār.

A weapon in hand is food for the stomach.

(Might is right.)

Hathi kangan ko drēñ kyā hai? Wom.

To see the bracelet on your arm needs no mirror.

(In answer to one who puts a question, the reply to which is self evident: the *drēñ* is a small mirror worn in a ring on the thumb by women.)

Hathi bakhshāñ, dimāñ dīdāñ. Wom.

Needle-work in her hands and her eyes towards the sky.

(Want of proper attention: in the clouds.)

Hath kauri na bādār lekha.

Not a farthing in his hand, nor credit in the town.

Hath ke sankal mūkh ke piyār. E. Wom.

Handcuffs on his hands and loving words upon his lips.

(Sham affection.)

Hath ki lakireñ kahī mifti haiñ?

Can the lines in the palm of the hand be ever blotted out?

(Said by hereditary maniacs when demanding their customary fees.)

Hath ko hāth nahīñ sūjhīa.

One hand cannot see the other.

(A darkness that may be felt.)

Hath ko hāth pōchīāne.

One hand knows another.

(In answer to a person who goes to demand the payment of money lent by another. The meaning is I will pay only him to whom I owe.)

Hath Kyā kāhēd, to roṭion kī hyā sāhēd?

Once you take to begging have you any fear of a livelihood?

(Mendicancy is the last and unfeeling resource of getting a living.)

Hath meñ lānd, pāt meñ khānd. H. Wom.

Brings it in his hands and eats it from a leaf.

(To live from hand to mouth.)

Hath meñ, na gāt meñ, "main dhanvanī jā meñ!" Rus. Wom.

Nothing in her hands, and nothing on her body, "and I am of a great caste!"

Hath na gāl, nā meñ piyās ke dāl! Wom.

Nothing on hands and neck, and pieces of onion in her nose.

(To describe a strange and incongruous set of ornaments.)

Hath na muṭhī halbālāñ uṭhī. Wom.

Wit. nothing in her fist she gets up in a hurry to buy.

(Said of a person, who is very desirous to obtain a thing which he has not the means to purchase.)

Haṭhōñ hāth dik gayē. Mercantile.

Sold from hand to hand.

(A rapid sale.)

Haṭhōñ meñhāt, pāvan meñhāt, āpne lachchhan aurāñ dekhī. Panj. Wom.

She has stained her own hands and feet with henna and recommends the same practice to others.

OR *Meñhāt* or *hāt*, *homonā sūñ*, is used by native *feme covert* only: the point here is that an unmarried girl or widow is using it, in which case it would mean that she is of easy virtue.

Hath, pāñ bādhīye mēñ ke tārkhīye.

Save thyself and keep clear of thy foe.

Hath pāñ diyā sakī, bāt karnē kī fasāl Hātī!

Hands and feet are matches, but God save us from his words?

(A venomous tongue.)

Hath pāñ hālā, Bhagvāñ deṛā. Hin. Wom.

Labor, and God will give.

(God helps those that help themselves.)

Hath pāñ ke langrē, nām Salāmāt Khāñ!

A cripple and named Mr. Sound.

Hath pāñ kī kāheli aur mūkh meñ mūkhleñ jāñ. Mah.

His moustaches go into his mouth for very laziness.

(Muslims cannot allow their moustaches to go into the mouth and usually cut them so as to prevent it.)

Hath sūkhā, faṭīr bhūkā.

When his hand is dried up, the beggar starves.

(Because he can't hold out the begging bowl.)

Hath sumarnī, bagal katarnī, paṛhe Bhāgvat Gītā re,

Aurāñ ko tū gyañ batāve, āp phire tū rītā re.

Beads in hand, and knife in pocket, you repeat the Bhāgvat Gītā,

To others you learning preach, and yourself are wanting.

(*Bhagvat Gītā* is the name of a celebrated Hindu religious book: practise what you preach.)

Hath sumarnī, paṛ katarnī.

Beads in his hand, but scissars in his belly.

(To describe one who looks like a gentleman, but is a common rogue: a swell mobster.)

Hath uṭhāñ aṅghlā nahī.

It is not good to lift one's hand.

(To strike.)

Hauñ se rī bhāñ.

Emulation is better than envy.

Hauñ bhare to favārē chhūñ.

When the tank is full, the fountain spouts.

(Expenditure follows income.)

Havāñ dīdāñ.

Aerial eyes.

(Applied to a wanton person.)

Havā ke ghore par savār hāñ.

He rides a steed of air.

(To build castles in the air.)

Haṭr āfātēñ hāñ ek dīl lagāñe meñ.

There are a thousand miseries in one love.

Haṭr baras kī resāñ aur Nānāñ ndōñ. Wom.

A damsel of a thousand years and called Miss Trot.

Haṭr bhavē mārē, to ek khidmat-gār hō.

It takes a thousand pimps to make a *khidmat-gār*.

(*Khidmat-gār*,—*vulgo kits*,—are the table servants of Europeans: they are notorious rascals.)

Haṭr dāvā aur ek dūd.

A thousand medicines and one prayer.

Haṭr ilāz aur ek parhe.

A thousand remedies and one regimen.

Haṭr jāṭiyāñ lagīñ aur izāñ nahīñ gā.

Though beaten with a thousand shoes, his honor is not yet gone.

(Said of a truly shameless person.)

Hasir jātiyāh mārāh aur ek na girāh.

I will give him with my slipper a thousand blows, and not count it one.

(I am sure of him, though I treat him like a dog.)

Hasir hāho is ke kār par ek jūh nahāh chālī.

You may speak to him a thousand times, it has no more effect on him than a louse on his ear.

Hasir lāhī tūfī, tau bhī ghar bār ke bāsan tor-ne ko bahūt hai.

Though the club be broken into a thousand pieces, it is still strong enough to break crockery.

(There is life in the old dog yet.)

Hasir nemat aur ek tandurustī.

Health is equal to a thousand other gifts.

(Health is better than wealth.)

Hasirōh ghare pānī ke par gāh.

A thousand water pots have fallen.

(With shame at this proceeding.)

Hasir randiyāh marōh to ek āyā hō.

It takes a thousand harlots to make an āyā.

(*Āyās* are the nurses and maids of Europeans; they are commonly of easy virtue.)

Hasir hō lugma, gāyab hō takbīr.

Sustenance to the living and offerings to the dead.

(A good man.)

Hasir mārē, gāfil rōh.

The present receives and the absent deploras.

(*Moral*: always be on the spot. *Les absents ont toujours tort.*)

Hasir mōh hujjāt nahāh, gair kī tōldāh nahāh.

No objections (to giving) to those present and no search for the absent.

(See preceding.)

Hasir kē mēh mōh kōi hō. Mah.

Any one may be present at the breakfast-meeting.

(*Hasir kī mēh*, a feast held by Shias after the mourning for Hasan and Hussain, to which all sects are invited.)

Her pher dō to kāhī matkāse. Rus. [ber.]

If I can get it again, I'll again enjoy cucum-

OR The story is told of a village boor who had found a gold mōkar, but not knowing its real worth, he parted with it to a petty money changer who promised him a farthing a day to buy cucumbers with. At last when the villager had acquired a taste for cucumbers, the money changer refused to pay him any longer. Hence the proverb.

Hisr kē ghar bēhā hūh.

There is a son in the eunuch's house.

(Applied to one who professes to have done what he cannot possibly have effected.)

Hisr kī kamāl, mūdāwāt mōh gāt.

The eunuch's earnings go to the barber,

(He has to shave so often to look feminine and attractive.)

Hikmat-i-Osh, hujjāt-i-Bengālī. Rus.

China for art, Bengal for litigation.

Hilāo na jhūlāo, mujhe batīhe kī khilāo.

Neither shake me nor swing me, but feed me sitting.

(Give me some insurance.)

Hile risaq, bahāns mauz.

Livelihood by some means and death from some cause.

OR The point is that God gives livelihood and causes death, not the apparent labor or the apparent disease.

Himāit kī ghōrī Irāqī ke lāt mārē. [horse.]

The protected mare will kick the Arab

(The tyranny of the *protégés* of men high in office.)

Himmat-i-mardāh, madad-i-Khudd. Pers.

Endeavour is man's, help is God's.

(God helps those that help themselves.)

Hindī na Fārsī, lālā jī Bandarī. Hin.

With neither Hindi nor Persian, he is a scholar from Banāras.

(Banāras is noted for its Sanskrit scholars.)

Hindū, Muḥammān kī chōhī dāman kī sūhī hai.

Hindūs and Muhammads are as close

knit as skirt and boddies.

Hing hage phiroge.

You shall pass dirty stools.

(I will beat you till you get diarrhoea.)

Hinī puriyā, chhattī rog.

Cheap drugs, and thirty six diseases.

(Cheap and nasty.)

Hire kī qadar jaurhī jāne.

A jeweller only knows the value of a diamond.

Hire phire, khet meh kō rāh.

He looks every where and then goes through the field.

(Instead of by the road: a downright fool.)

Hirī phirī bal gāt, jalve ke vagt tal gāt. Mah.

She is always at hand for the benediction, but steals away when she should make a present (to the bride).

(Applies to any one who after a show of zeal and activity is found wanting when the decisive moment arrives.)

Hir kī hyā jīmān? aur lapī kī hyā pakvān? Rus.

Can an Ahir have a (religious) client? and can a crust be a dainty?

(*Jīmān* is a client to a Brahman priest.)

Hirī tāfā!

The spawn of emulation!

Hisāb-i-dostān dar dīl. Pers.

Friend's accounts are kept in the head,

Hisāb jaw jaw, bahkhiāh saw saw.

In accounts to a barley corn, in gifts hundreds.

Hisāb fyon kī tyōh, kumbā ḡabbā kyon?

The account is correct, and why is the family drowned?

OR The story is told of a Kāyāh who was travelling with his family in a cart. On their way

they had to cross a river and the Kiyath himself, as head of the family, went ahead, took measurements of the depth of the water at different places in the river, and then struck an average, which showed that the river was not deeper than the wheels of the cart. Being thus sure of his calculation and apprehending no danger in fording the river, he ordered the cart to be driven into it. But when to his great disappointment and embarrassment the cart came to a deep place, the Kiyath looked over his calculation and exclaimed in the words of the proverb.

Moral : a little learning is a dangerous thing.

Hiesb leb, ki Banya dārab ? Bhoj.

Are you taking an account, or fining the Baniya ?

(Are you dealing fair or cheating ?)

Hiesb nit naya.

Let an account be always new.

(It should never be allowed to lie by and be forgotten.)

Hoḥ bhale ke an-bhale, hoḥ dāni ke rūm,

Hoḥ kapūt sapūt ke, jān pāvok meḥ dhūm.

The good beget evil, the liberal beget misers :

Good fathers beget bad sons, as fire begets smoke.

Ho gai dhaḍḍo, ṭhumak chāl kaiḥ ?

What is the use of mincing when you are grown old ?

Holā khās, mūnḥ hāth dono kāle.

Eat parched peas and your hands and mouth will both be black.

(Touch pitch and you will be defiled.)

Holi kā bhāṛā hai !

A pimp of the Holi /

(Holi, a sort of Saturnalia, is held in the beginning of spring.)

Hom karat hāth jare. Hin.

Burning the hand in making a sacrifice.

(To be injured by a good action.)

Honā na honā Khudā ke hāth hai, mār mār to kye jāiye.

To succeed or not to succeed is with God, but do your best.

(Try, try, try again, if at first you don't succeed.)

Honhār birvā ke chikne chikne pāt.

A thriving plant has tender leaves.

(Applied to a promising child that gives indications of genius and a good disposition.)

Honhār hīrdā base, bisar jāḥ sab budh.

What is to be will fill the heart and destroy your senses.

(You can't fight against fate.)

Honhār ho-ke fāl.

What is to be will happen and be off.

Honhār miṭṭi nahāḥ, hove bive bis.

What is to be will not be blotted out, but will surely be.

Honā baladā hai !

The inevitable is invincible.

Honā chāṭne se pipḥ nahāḥ bujhā.

Thirst can't be quenched by licking the lips.

Honā hile na jibbhā kholi, phir bāt sās kahē baḍ-bōḥ. Rua. Wom.

Nor opened her lips, nor moved her tongue, and still the old woman scolded her.

Honhōn nikli, kōṭhōn chāṛhi.

Out of the lips is up on the house-top.

Honhōn se abhi dūdh ki bū nahāḥ gai.

The smell of his mother's milk has not yet left his lips.

(The cradle straws are not yet out of his breeches.)

Honh se nikli hui parāḥ bāt.

Out of the lips is another's property.

Hor jā kāṛ, jī kā bhār.

Competitive business is heavy on the heart.

Hosh ki banvāo !

Collect your senses !

Hoṇāk burhiyā chāṭāi kā lathgā. E.

A gay old woman with a mat petticoat.

(A person with more inclination than means.)

Hote hī nā mar gāḥ, jo kāsān bhī thorā lagtā.

Had you died just after your birth, so much cere-cloth would have been spared.

(Said to a worthless or good-for-nothing person.)

Hoti āi hai !

It is a continuous custom.

(A custom from time immemorial.)

Hoti āi hai, ki achchhōn ke bure hote haiḥ.

It is an old custom that good men beget bad sons.

Hoti āi hai, ki achchhōn ko burā kahē haiḥ.

It is an old custom for men to speak ill of the good.

Hot kā bāp, an-hot ki mā.

In prosperity a father, in adversity a mother.

(Mothers are more valued than fathers in India.)

Hot ki jot hai.

To have is to be bright.

(While the oil lasts the wick burns.)

Hujjati lā ummāḥ. Mah. Wom.

Argument is scepticism.

(To doubt is to go to hell.)

Hukmī bandah jannat meḥ. Mah. Wom.

Obediences on Earth (leads to) a place in Heaven.

Hukm-i-hākim marg-i-mafājāt. Pers.

The ruler's order is sudden death.

Hukm ke sāth sab kuchḥ maujūd hai.

All things wait on authority.

Hukm nihānī bahisht ki, jo māṅge so pāt.

Authority is Heaven, for then to desire is to get.

Hukmāt ki ghōṛī aur chhāi paserī dānd. (corn.

The Governor's mare eats forty thirty ears of (i. e. The animal eats four or five and the remainder goes into the pockets of the hangers on.)

Humar mand bhāḥ nahāḥ rakhā.

A master of his trade never starves.

Humdār chīnhe Bāmhan kō pūt? E.

A wolf won't spare a Brāhman's son.
(For his piety.)

Humdrā re, bakri charaibe pathrū samet. E.

O wolf, graze this goat and its kid!

*Hān sajñī, jānat nahīn, piyā bichhṛan kī sār,
Jiyā bichhṛan se kaḥān hai, piyā bichhṛan kī
bār.*

My friend, I did not know what it was to
part from my love,
It is easier to part with life than to part with
my love.

Huqqā aṭmī kā.

No pipe like the opium-eater's.

*Huqqā bhar bagān kō dīje, jab sulge tab āp hī
līje.*

Fill the pipe and place it before your
superior (as etiquette requires,) when it
is lighted, then enjoy it yourself.

*Huqqā chār vaqt achchhā—sok, muñh dho-ke,
khūke, nahā-ke; aur chār vaqt burā—āndhā
meñ, āndhere meñ, bhūk meñ, aur dhūp meñ.
At four times is a pipe pleasant: after a
sleep, after a wash, after a meal, and after
a bath. At four times it is unpleasant:
in a storm, in the dark, in hunger and in
the sun.*

*Huqqā Hay kō lāḍlā, rukhhe sab kō mān,
Bharī rukhā meñ gūn phire, jūn gopin meñ
Kāñh.*

The pipe is beloved of God, it maintaineth
the repute of all, and moveth in the as-
sembly, as Krishna among the neatherd-
esses.

*Huqqā hukm Khudā kī: chīlam bahisht kō
ghūl: Pīṭā mard Khudā kī: ghūṛn nā māyūl.
(We smoke) the pipe by the order of God.
Its bowl is a flower of heaven. It is the
men of God that smoke it, and it is
rogues that jeer at it.*

*Huqqā pair dāurī kī, reṭī gīmat kī.
Livelihood depends on fate, but smoking
on one's own exertion.
(In going about in search of fire.)*

*Huqqā, rukhā, karīmī, Gūjar aur Jāt.
In meñ aṭak bāhā, Bānā Jagan Nāth kō bhāt.
Pipe, tobacco, courtesan, the Gūjar and the
Jāt.*

All are one, as is the rice from Father Jagan
Nāth.

(At the feast of Jagan Nāth (Juggernaut)
there is no distinction of caste.)

*Huqqā yak dam, do dam, nā dam bāshad,
Nā kī mirās-i-jadd e am bāshad.* Pers.

Take one, two or three puffs at a pipe, but
don't use it as an *harem*.

(When smoking in company etiquette in India
requires people to smoke by turns.)

Huqqe aur bātō meñ bair hai.

Smoking and talking are enemies.

*Huqqe kō mazā jis ne zamāne meñ nā jānd,
Woh mard mukhammas hai, nā aurat, nā sand-
nā.*

Who knows not the taste of a pipe in this
world, is a eunuch; nor man nor woman.

Huqqe pinī kī suk.

The delights of smoking and drinking.

Huqqe se karmat gāī, nem gayā sab chhūṭ!

Paṛī bech tamākū liyā, gāī hīye kī phūṭ!

Lose your honour and virtue for a pipe!
 Sell your turban for tobacco and lose
 your wits!

Hār bhī saukan kō dāyan se burī hai. Wom.

To a co-wife a fairy is uglier than a goblin.

Huzūrī kī mudḍarī bhālī.

It is well to work under the eye of the
master.

(For he can see the value of it.)

I.

*Ibtidā-i-ishq hai, rotā hai kyā? Āge āge dekhiye,
hotā hai kyā!*

Love hath but begun, why weepest thou?

Look before thee to what will happen!

(Faint heart never won fair lady.)

Ibtidā se intehā tak.

From beginning to end.

(From top to too.)

*Id, Baqir. Shabrāt kuṭnī; Dāhā karē hāṭ hāṭ,
Phagvā bīnī.* E.

At the Id, Baqir and Shabrāt they have
procureesses; at the Dāhā they mourn
and at the Holt they have prostitutes.
(A slap at the Mussalmāns and their feasts.)

Idhar girūn kākū, udhar girūn khāī.

Here I fall into a well, there into a ditch.

(Scylla and Charybdis.)

Idhar kātā, udhar palāt gayā.

He bites and turns (as a snake).

(Said of the crafty.)

Idhar na udhar, yeh balā kīdhar?

This misfortune is neither here nor there,
where is it?

(Neither die nor get well.)

*Idhar Qiblah Qutab, udhar Khatijah, mātūn kīd-
har?* Mah.

This side Mecca, the other Khattjah, where
I am to make water?

(Mahammadians don't make water to the side
of Mecca and Khattjah: to be put on the
horns of a dilemma.)

Id ke chānd ho gayā. Mah.

He is become the moon of the Id.

(Said of a person highly prized and rarely
seen. The Ramatā or fast of the Musal-
māns ends with the Id at the new moon,
which is accordingly anxiously looked for.)

Id piche chānd mudḍarak! Wom.

Congratulations after the Id.
(Compliments of the season after the season;
a day too late.)

Id pichhe tar.

Rejoicings after the Id.

(See preceding.)

Id pichhe (ar, barās pichhe dhausā).

Rejoicings after the Id, and music after the wedding.

(See preceding.)

Ijārā, wīārā.

Farming is famishing—

(Farming the revenue of an estate to a contractor or middleman is ruin.)

Ikkā, vakkī, gadhā, Patnā shahar men sakhā. E.

Ikkā, pleaders, and donkeys abound in Patnā.

(An ikkā is a conveyance drawn by one pony.)

Ikkē chār-ke jahān jā, Paise dō-ke dhakke khā.

Wherever you go in an ikkā you get jolted for your money.

(Vary true!)

Illat jā dhō dhō, adat kahān jā?

Filth is got rid of by washing, but not an habit.

Ilm dar snah, na dar safnah. Pers.

Knowledge is in the heart, not in books.

Ilm kē parhā lohe ke chane chabāne hai.

Learning is like chewing iron.

Imān hai, to sab kuchh.

Where there is faith there is every thing.

Imān kē sauda hai.

Dealings on good faith.

(Fair and square.)

Indai-i-shāhi kis kī mīrās nahī.

The king's favour is no inheritance.

In bechārōn ne hīng kahān pā, jo bagal men lagā?

Whence could such poor men get assistance to rub under their armpits?

(Moral: how could such men have committed such a crime?)

Idhā khīnkā voh phīr, jo parās bīch men pā.

He gets into trouble who interferes with others.

(Of little meddling comes great ease. They who in quarrels interpose, will often wipe a bloody nose.)

Indar rājā garjā, mārā jā larjā. Hin.

My heart trembles when the clouds thunder.

(The sign of rain and therefore a terrible sound to the Banīy, who has been hoarding up corn for the rise.)

In kē chātē, rūkh nahī rahe.

The tree they lick remains not.

(Metaphor from the attacks of locusts, applied to prostitutes and bad characters.)

In kē hāt to champe hē jahā chālā hai. Slang.

They commerce by a ship of flesh.

(They earn by prostitution.)

In kē nāb par gussa rakhā hī rakhā hai.

He always keeps anger on the tip of his nose.

In kō bāt likhho.

Put him down also.

AKBAR once asked Birbal whether there were more men in the world with eyes than with no eyes. Birbal replied that the blind were most numerous, and to prove his assertion he set out, accompanied by a writer, and began collecting stones on the road. Seeing this every one who passed him asked what he was doing? Every time he was so addressed he said to the writer, 'Inkū bāt likho' 'Euter him too (as a blind man)'

In kō to patthar mārē mant nahī.

Though he were stoned he would not die.

(Au iron constitution.)

Insān hī to hai.

Man is but human.

(And so prone to err.)

Insān men kyā rakkhā hai?

What then is in a man?

(He very easily dies.)

Insān pānī kē bulbulā hai.

Man is but a water bubble.

Inshā Allāh-tālā billī kē mūh kālā.

May God grant that the cat's face be black.

(Said to ridicule earnestness about trifles.)

In tīlōn tel nahī.

There is no oil in these sesumnams.

(You cannot draw blood from a stone.)

Isk kē ghar, muṭṭī kē dar.

A brick house with a door of earth.

(The strength of a chain is its weakest link.)

Isk kē ghar muṭṭī kar diyā! Wom.

She has brought his brick house to dust.

(A bad manager.)

Isk kī devī, jhāmkyā kē parashād.

A goddess of brick, and brick dust for offerings.

Isk kī lī nī, putthar kī dentī.

To receive bricks and return stones.

(Retaliation: tit for tat.)

Isk kī pānt, dam Madār.

A row of bricks and the power of Madār.

A stone is said to be suspended by some unknown means over the tomb of Sheikh Badr'd-din surnamed Madār at Mākanpur. The phrase is applied to one who undertakes any thing extraordinary without recollecting his inability to perform it.

Isk se isk bij gāt.

When brick strikes brick.

(Then is the time to make something out of the quarrel. When two dogs fight it is a third that gets the bone.)

Iqrār-i-jurm, ilāh-i-jurm. Pers.

A fault confessed is half redressed.

Iraqī par zor na chāl, gadhī kē kām ameth.

Force will do little with the Arab steed, but you may pull the ass's ears.

Isa ba dīn-i-khud, Mūsā ba dīn-i-khud. Pers.

Let Jesus stick to his faith and Moses to his. (Religious toleration.)

Is ghar kã Bãvã Ádam kã nĩrãlã hai.

The Ádam of this house is a strange person.

(Strange custom, or practice, or eccentricity.)

Is hãth lend, us hãth denã. Mercantile.

Give with one hand and receive with the other.

(Cash dealings.)

Ishq chhupãne se nahĩn chhupã.

Love cannot be hid by hiding.

Ishq-i-majãrĩ se ishq-i-haqĩqĩ hãsil hotã hai.

Love of man leads to love of God.

(Doing your duty towards your neighbour leads you to your duty towards God.)

Ishq ke kũche meĩ d̂shiq kĩ hajãmat hotĩ hai.

The lover is shaved clean in the lane of his love.

(He gives away everything where his heart is.)

Ishq meĩ d̂mĩ ke tãñke udhartẽ hain.

Love rips open every joint of the body.

Ishq meĩ shãh o gadã barãbar.

In love beggars and kings are equal.

(Love levels all.)

Ishq, muskh, khãñsi khushk, khũn kharãbã chhupã nãhĩn.

Love, musk, a dry cough, and murder cannot be hid.

Ishq yã ñkare amĩr, yã kare faqĩr.

Love befits both the rich man and the beggar.

Is kã dukh dikhvãne mukh.

His face betrays his sorrows.

Is kãn sunĩ, us kãn upã dĩ.

In at one ear, and out at the other.

Is ke peĩ meĩ d̂rhi hai.

He has a beard on his stomach.

(Old head on young shoulders.)

Is meĩ bhĩ kuchh bhed hai.

There is some mystery in this too.

Issar ñẽ, dãliddar bhãge, Hin.

When good fortune comes poverty runs away.

Issar se bhetã daliddar se bigãr. Hin.

Good fortune he has not and quarrels with misfortune.

(Making the matter worse.)

Is tarãh kãñpã hai jaise qasĩ se gãh. Hin.

He is trembling like a cow before a butcher.

Iĩar ke ghar tĩar, 'bãhar bãndhũn kĩ bhĩtar.' ?

A partridge has walked into the house of a vain man and it is, 'shall I tie it up inside or outside ?'

Iĩar ke ghar tĩar, ghãrĩ bãhar, ghãrĩ bhĩtar.

A partridge in the house of a vain man is one hour out of it and one hour in it.

(Applied to any acquisition of a vain, light-minded person.)

Iĩnd jhũtẽ bolo, jĩĩnd ñte meĩ namak.

Tell as much of a lie as there is salt in flour.

(i. e. as much as will go down.)

Iĩnd khãe jĩĩnd pachẽ.

Eat no more than you can digest.

Iĩnd nãfã khão, jĩĩnd ñte meĩ non. Mercantile.

Make as much profit as there is salt in flour.

(Don't exceed safe limits in speculating.)

Iĩnd pakã kĩ bẽrĩ thĩkã.

So much cooked as to leave heaps of stale food.

Iĩne kĩ kamãĩ nahĩn, jũne kã lãñhgã phãĩ gayã.

Wom.

The earnings will hardly cover the rents of the petticoat.

Iĩnĩ bhĩ aqãl aĩĩran hotĩ hai.

There is flatulence even in so much wisdom.

(You are too sharp, you may out yourself.)

Iĩnĩ ñĩ jãn, gas bhar kĩ sabãn !

Such a small thing and a yard of tongue.

Iĩnĩ rãt hogĩ, jo rãtĩ meĩ papẽ,

There is mustard enough to put in the pickles.

(I have enough to serve my turn.)

Iĩĩĩĩq bãrĩ chĩs hai.

Union is a great thing.

Iĩĩĩĩq hĩ meĩ quvvat hai.

Union is strength.

(The bundle of sticks.)

Iĩvat ke dge mãĩ kyã chĩs hai ?

Wealth is nothing in comparison with honor.

Iĩvat kĩ dãhĩ bhãlĩ, be-ĩzzãtĩ kĩ dãrĩ kuchh nahĩn.

Better the half with honor than the whole with disgrace.

Iĩvat-wãle kĩ kambãkhĩ hai !

A man of honor generally gets into a difficulty !

Jãb aĩse ho, tab aĩse ho.

If such you are, such you are.

Jãb dãkhen chãr hofĩ hain, muhabbat ñhĩ jãĩ hai.

When eyes meet eyes love slips out of them.

Jãb apnĩ uĩĩar hĩ, to dũrũ kĩ uĩĩarĩ kyã lagĩĩ hai ?

Who disgraces himself, will not be slow to disgrace others.

Jãbar kĩ joĩ mahĩĩarĩ hoĩ, nĩbãl kĩ joĩ merĩ dãrĩ.

E.

The strong man's wife is treated as a mother and the weak man's wife as a sister-in-law.

(i. e. chaffed and jested with.)

Jãb ñve barãn kã chão, pachĩvã gĩne, ñã parvẽ bão. Agria.

When it means to rain it will rain whether east or west wind blows.

Jab dya dehi dā ant, jaisā gadhā vaiśā sant.

When the body perishes the saint is no better than an ass.

(Better a living dog than a dead lion.)

Jab bhāṭ sau, tab bhāṭ gayā bhaw. Mercantile.

(i) When it (debt) reaches to a hundred he no longer fears it.

(Owe a man £10,000 and you are his master.)

(ii) When a hundred join together fear flies from them.

(The bundle of sticks: union is strength.)

Jab bhājan ko hoṭ lugaṭ, tope koṭ aur phānde khāṭ. Rus.

When a woman wills to run away she will break the fort and leap over the ditch.

(Neither bolt nor bar shall keep my own true love from me.)

Jab bhi tīn, aur ab bhi tīn, jab pās tab tīn hī tīn.

It was three, it is three, and whenever I look I find but three.

Jab bhāṭ lagī bhāṛve ko tandūr hī sūjī, aur peṭ bhārā us kō, to phir dūr hī sūjī. Muh. Wom.

When he was hungry theascal had his eyes on the kitchen, but when he was satisfied his eyes began to wander.

(Cupboard love.)

Jab bigre jab sughar nar, kyā bigreṣā kūḥ?

Matthā kō kyā bigre, jab bigre jab dūḥ?

A wise man can be spoilt, but not a fool: As milk can be spoilt, but not tyre.

Jab chane the, tab dānt na the, Jab dānt hue, tab chane nahī.

When I had peas, I had no teeth, And now that I have teeth, I have no peas.

(Spoken when the means and capacity for enjoyment come at different times.)

Jab dānt na the, tab dūḥ diyo, Jab dānt bhāḍ kō ann na dego?

When I had no teeth, He gave me milk, And now that I have teeth will He not give me bread?

Jab dekh, tab nāsir Miyān Natthā kō tāla.

Wherever you look it is Mr. Natthū that is about.

(A hanger on; parasite, sponger.)

Jab denā hoṭā hai, to chhappar phā-kar deṭā hai.

When (God) gives, He gives through the [roof. (Unexpectedly.)

Jab din āḥ bhale, tab laḍḍī mārai, chalo. E. Rus.

When good times come you enjoy sweets.

Jab diya di, to phir andeḥa-i-rusvāḥ kyā?

Why fear diagrape when you have given your heart?

(In India love is necessarily illicit.)

Jā bīḥ rāḥe Rām, tā M bīḥ rāḥiye.

Live with contentment in that state of life to which God calls you.

Jab jaisā, tab taisā.

When it was so, it was so.

(Change befalleth all things.)

Jab karī ās, tab āḥ tere pās.

When I have an object I come to you.

Jab tagī chāṭ, to sājī hī halvāṭ hī hāṭ.

When he has a desire he goes to the sweetmeat shop.

Jab lag paisā gāṭh meṭ, tab lag us kō yār.

Sātā, is vānsār meṭ svārath kō beḥār.

As long as there is a copper in your pocket, so long does he befriend you. O God! the business of this world is to one's own ends.

Jab lag sāṭ, tab lag ās.

As long as there is a cup-bearer there is hope.

Jab lau kūḥlā meṭ nāj, tab lau julāḥlā kō rāj. E.

As long as there is oorn in the bin, the weaver's son is a king.

Jab le sakḥā kō bhāḍ āṭ, tab le pāt kō dāḥḥe jāṭ.

E. Wom.

The son will lose his eyes before the brother comes to believe.

Jab nāḥne niklī, to ghunghat kiyā?

When come out to dance what need of a veil?

(All dancing girls in India are of easy virtue.)

Jab natnī bāḥe par charḥī, to ghunghat kyā?

A girl acrobat performing in public needs no veil.

(Same as preceding.)

Jab prajā nahī, to rājā kahāḥ! Hin.

When there are no subjects where is the king?

Jab phenko, tab pāṅche tīn.

When the dice are thrown it is always a five and a three.

(These are unlucky throws at chauser. Compare the English 'he always throws deuce ace'.)

Jab sab pan hārī to panhārī kuhāṭ.

When all trades fail she becomes a water-bearer.

(They are of easy virtue as a rule.)

Jab satī sat par charḥe, to pān khāḥ rasm hai: Abṛū jag meṭ rāhe, to jān jānā pashm hai.

When a chaste wife prepares for her funeral pyre a betel leaf she eats; To keep her honor in the world her life is sacrificed.

(Extolling the custom of self or burning of widows: Abṛū, and Jan Jānā are also the names of two famous players, hence there is a pun in the second line.)

Jab se vge bāt, tab se yehī ahavāl. Wom.

He has been like this ever since his hair began to grow.

(Since his infancy; always used in a bad sense; ever since he began to acquire power his conduct has been thus evil and oppressive.)

Jab tak bāḥā kuḥṛī, tab tak sās vārī.

Bahāṭ āḥ god meṭ, lāḥ gayā haṭṭ meṭ. Wom.

As long as a maid is not wed the would-be

mother-in-law is devoted to her. No sooner is she brought to her arms, than all her love goes down into the pit.
(Observation of Indian domestic life.)

Jab tak chand sūraj haiñ!

While the sun and the moon shall last!

Jab tak dam hai, tab tak gam hai.

While there is life there is sorrow.

Jab tak Gangā Jamnā bahe.

While the Ganges and the Jamnā flow.

(While the Thames flows.)

Jab tak jīnā, tab tak sīnā. Wom.

While we live we must sew.

(Work while we live.)

Jab tak korūñ bābū bābū, tab tak karūñ apne qābū. E. Wom.

While I call him "my lord, my lord" I can keep him under my thumb. [hai.]

Jab tak pahiyā l'phokhā hai, jab hī tab garī
It is a carriage as long as the wheels go round.

(The business thrives when business is free.)

Jab tak pahiyā l'phokhā l'phokhā jāñ.

As long as the wheel goes let it go.

(Make hay while the sun shines.)

Jab tak rahēñ meñ bhāt, merā terā sāt.

While there is rice in your dish I am your friend.

(Cupboard love.)

Jab tak sāñ, tab tak āñ.

While there is life there is hope.

Jab tak tang-dastī hai, parhagārī hai.

While there is poverty there is abstinence.
(Superfluity is the root of many evils: *affluenti opes irritamenta malorum.*)

Jab tak uñī pahār ke niche nahīñ dī, tab tak voñ jāntā hai 'mujh se uñchā koñ nahīñ.'

As long as a camel does not come to a hill he thinks that there is nothing taller than himself.

Jab terā peñ meñ khuddiyā lage, mīphā aur salāñ kyā re?

When hunger gnaws at the stomach, sweet and salt are both alike.

Jab fir chhuṭ gayā, to phir kamāñ meñ nahīñ ā sakā.

When the arrow has flown it cannot return to the bow.

(Once out, always out.)

Jab tū niyāñ kī gaddī par baiṭhe, to apne man se tarāfdārī, lālch aur kirodh ko dūr kar.

When you sit on the judgment seat give up avarice and anger and partiality.

Jachhā aur bachhā donoñ jīñ / Wom.
May the lying-in woman and her child both live!

(A benediction used by the hangers on who profit by a birth.)

Jāgā sāhā hā, rahagā donoñ hā.

The loss or gain is my master's.

(So what can I do?)

Jāñ imāñ, rahe sab kuchh.

(i.) Let faith go if all else remains.

(ii.) Your faith will go with you, all else will remain behind.

(The proverb is capable of either interpretation.)

Jāñ jāñ, rahe imāñ.

Let life go if honor remains.

Jāñ lākh, rahe sākh.

Sacrifice thousands, but keep up your credit.

Jāñ ustād khālī.

The master misses nothing.

(He is sure to find a blot somewhere to criticize.)

Jagā kafa rājāñ par parāñ dī hai.

From troubles and hardships not even kings are free.

Jagan Nāth kā bhātā, jis meñ jhagṛā nā jhātā.

Like food at Jagan Nāth, without strife or question.

(There is no 'caste' allowed at the festival of Jagan Nāth.)

Jagan Nāth ke bhāt ko kin ne na pasdro jāhñ?

Who would not open his hand for the rice of Jagan Nāth?

(See preceding.)

Jag darshan kā melā hai.

The world is a fair to look on at.

Jagagā so pavagā, sovegā so khovegā.

Who wakes gets, who sleeps loses.

(It is the early bird that gets the worm.)

Jāgiyo! jāgnā bhātā haigā!

Wake! for waking is good!

Jag jagantī pahruā, lag lagantī aur.

Let watchmen keep awake, and others do their own business.

Jag jāñ to jāñe de, main ap mī jāñī hūñ. Wom.

If the world suffer, let it suffer, for I am suffering.

Jag-jāñī, des-bakhāñī.

Known to the world and familiar in the land.

(World wide reputation.)

'Jag jīñ morī kīñ.' 'Bar thār hoe jāñ jīñ!'

'Thou hast won, my one-eyed bride.' 'Thou shalt know when thy husband stands up.'

The story goes that the friends of the bride who had palmed off a one-eyed girl for a wife were outwitted by the imposition on them of a lame husband for her.

Jag meñ dekhāt mī kī nādā.

Relations in this world are but relations to the view.

Jāgē kī katiyā, aur soñe kī katiyā.

A female buffalo calf for him that keeps awake, and a male one for him that sleeps.

(A female buffalo calf, *katiyā*, is more valuable than the male, *katiyā*.)

Jahāñ bahā kī pīñā, vahāñ rucār hī hīñ.

Near to the grind-stone of the daughter-in-law the father-in-law has his bed.

(Immodesty: the daughter-in-law cannot

Speak to her father-in-law in an Indian house.)

Jahān būlak tahān pekhā; jahān goras, tahān ghor; jahān rājā mith bolnā, basān ghanere log.

Where there are children, there are toys; where there is milk, there is crowding; where there is an affable king, there reside many people.

Jahān bālōn kā baithnā, vahān bhūlōn kā bās.
Superstition.

Where the children are, there dwell the ghosts.

(Children are the special victim of bhāts or malignant ghosts.)

Jahān bārī sevā, tahān ochhā phal.

Hard service means little fruit.

(Much service, little reward.)

Jahān dal, tahān bādāl.

Where there's a crowd there's a cloud (of dust).

Jahān dār vahān hamārā ghar.

My abode is at the post of danger.

Jahān dekhē gunnā purī, tahān jān lūhī lūhī. E. Wom.

Wherever the cakes and sweets are she soon slips in.

Jahān dekhā roṭī, vahān munḍāi chōṭī. Wom.
She would shave her head for the sake of the bread.

(i. e. to humiliate herself for the sake of food : chōṭī mundānā, is a disgrace to any woman but a widow.)

Jahān dekhē tavā parāt, vahān gāve sārī rāt.
Hin. Wom.

Wherever she sees plate and dish she sings the whole night.

(Said of a greedy person.)

Jahān dhāk, vahān dākā.

In Dhāk woods do robbers lurk.

(Dhāk, *butea frondosa*, has a very thick foliage.)

Jahān Gang, vahān rang. Hin.

Where Ganges flows are gala shows.

Jahān gang, vahān rang.

No gain without pains.

Jahān garhā hogā, vahān pānī maregā.

Wherever there's a hole water will run into it.
(No smoke without fire.)

Jahān gur hogā, vahān makhiyān āngō.

Where there are sweets there are flies.

(For where-soever the carcass is, there shall the eagles be gathered together.)

Jahān jān Bah Miyān, tahān jān pūnchh.

Where the rich man goes, there follows his tail.

(The retinue that follows the rich.)

Jahān jān bhūnā, vahān vārē sukha.

Where goes the hungry, there goes famine.

(To describe a person who is very unlucky.)

Jahān jīg ke sing samānā, vahān nibāl jān.

Let a man go where his horns are safe.

Jahān kā murdā, tahān hī gor.

Where the dead man is, there is his grave.

(Fight out a quarrel on the spot.)

Jahān ke murde, tahān hī garīe hain.

The dead are buried where they die.

(To express that a dispute is best settled where it arose; or that in every place matters must be determined according to the customs of that place.)

Jahān khānā, vahān sab kā thikānā.

Where the dinner is, there is the resting place of all.

Jahān kharch nahīn, vahān har ek gānth kā purā.

Where there are no expenses there are full pockets.

(Offers of money are plentiful when it is not wanted, but when it is wanted every pocket is empty.)

Jahān kuttā hotā hai, vahān neki kā farishtā nahīn ātā. Mah. Superstition. [come.]

Where the dogs are no good angels will

Jahān murgā nahīn hotā, vahān kyā savarā nahīn hotā?

Will it never be dawn because there is no cock to crow?

Jahān na jāē sū, vahān bhālā ghusepte hain.
No room for a needle and he puts in a lance!

(Drawing the long bow.)

Jahān na jā ko gun lahe, tahān na tā ko thān.
Dhobi bas-kar kyā karē Digambar ke gāth?

Let not a man go where his qualities are not appreciated. What occasion has a washerman to live in a village of Digam-bars?

(The Digambers are a sect of Jains who go naked.)

Jahān parē mūsal, vahān khem kūsāl!

It is safe and sound, where pestles pound!

Jahān rūkh nahīn, tahān arand rūkh.

Where there are no trees, even the oyster is a tree.

(A man with very little wisdom, science, wealth, &c., is highly esteemed where no body has any: the arand is a small straggling shrub with large leaves.)

Jahān saṁ, vahān savā saṁ.

When it is a hundred it is a hundred and a quarter.

(In for a penny, in for a pound.)

Jahān ser, vahān sasaiyā.

Where there is a pound there is a pound and a quarter.

(See preceding.)

Jahān tumhārā pasinā girē, vahān ham khān girān.

For every drop of your sweat I am ready to spill my blood.

(Said by a devoted friend.)

Jahān kā havā.

The crew of a vessel.

(Which finding no land returns over and over)

to the masts and yards. Said of a man whom there is no getting rid of.)

Jahil faqr, Shaidāh kē (affā.

An ignorant monk is a nag for the devil.

Jahī tēh kuekh pāye, karye tā ki as. E.

Expect where you get.

(Blessed are they that expect nothing, for they shall never be disappointed.)

Jaiś do, vaiś kēf. Agrio.

As you sow, so you mow.

Jaiś deotā, vaiś pūjā. Hin.

As the God, so the worship.

Jaiś des, vaiś bhes.

As the country, so the fashion.

(In Rome do as Rome does.)

Jaiś deve, vaiś pāve : Pūt bhātār ke āge dā.

E. Wom.

As you give you shall get, Even to your sons and husband.

(For I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. Exodus, xx, 5.)

It is related that in order to test this saying, a woman once gave a faqr (beggar) two poisoned cakes, which were unfortunately eaten, however, by her two sons, to whom the faqr had hospitably offered them, while they stopped at the faqr's hut for a drink of water.

Jaiś duddh, vaiś buddh.

Your sense is as your mother's milk.

(i. e. according to your inheritance.)

Jaiś dūdh dhaulā, vaiś chāchh dhāult.

As the milk is white, so the butter-milk is white.

(To be deceived by appearances.)

Jaiś kākhh kākhe, vaiś nāch nāche.

As your dress, so dance.

(Cut your coat according to your cloth.)

Jaiś kon bhar, vaiś man bhar.

As the piece, so the whole.

(Judging by the sample.)

Jaiś karoge, vaiś bharoge.

As you do, so will it be done to you.

(As you brew, so you must drink. Do unto others as you would that they should do unto you.)

Jaiś karoge, vaiś pāoge.

As you act, so will you be rewarded.

(As you make your bed, so you must lie.)

Jaiś kiya, vaiś pāya.

As you did, so have you received.

Jaiś kītrā bhar, vaiś kītrā bhar. [it.

A little of a bad thing is as bad as much of

Jaiś man harām meh, taiś Hari meh ho,
Chāl jāi Baisunth meh rok sabē nā ko.

Fix thy mind on God, as thou hast fixed it on evil and thou shalt go to Heaven, and there shall be none to stay thee.

(When the wicked man turneth away from the wickedness that he hath committed and doeth that which is lawful and right he shall save his soul alive. Ezek. xviii, 27.)

Jaiś mēn, vaiś dān.

As the respect, so the alms.

Jaiś mūkh, vaiś thappar.

As the face, so the blow.

(As the burden, so the bearer; that is, the punishment of every crime will be in proportion to its magnitude.)

Jaiśan dekhe gāon kī rīt, taiśan hare log se prīt. E. Wom.

Be friendly with the people in the fashion of the village.

Jaiśan ku taiśan, sukṛt ko baigan. [fish.

Well matched, like the egg-plant and dried

(To signify that things are not well matched: used in a satirical sense.)

Jaiś pive pānī, vaiś bole dānī.

As he drinks the water, so he speaks the language.

(The man is like his country.)

Jaiś rājā, vaiś parjā.

As the king, so his subjects.

Jaiś sotā, vaiś dhārā.

As the spring, so the stream.

Jaiś sūī chor, vaiś bajār chor.

Steal a pin, steal an anvil.

Jaiś sūī, vaiś pheṛī; jaiś mā, vaiś beṛī. Wom.

As the thread, so the skein; as the mother

so the daughter.

Jaiś terā denā lēnā, vaiś merā gānā bajānā.

As you pay, so will I sing.

(No supper, no song.)

Jaiś terā ghūngār, pāyā, taiś hīng hāmārī.

As your empty poda, my friend, so my as-safetida.

(Tit for tat: two rogues having made an exchange, one gave earth smeared over with asafetida instead of the drug, and the other paid him with pulse, that had been blighted and the pods of which were empty.)

Jaiś terā khoṛ rūpayā, taiś merā khoṛhar pāsā.

As your bad silver, so my bad copper.

Jaiś terā non-jānī, taiś merā kām jānī.

As your wiles, so my work.

Jaiś sūt lambā, taiś gādhā bhavā.

Tall as a camel with an ass for servant.

(Tall men are generally considered to be simpletons.)

Jaiś chiriyā meh dhol.

As a hawk among sparrows.

Jaiś dām, vaiś kām.

As the pay, so the work.

Jaiś ek bār, vaiś hasār bār.

As it is once, so will it be a thousand times.

Jaiś Har gum gā, taiś gāl bajā.

As he worships God, so he makes a noise.

(Spoken of one who does not discriminate between those who serve him well or ill, allusion to the articulations made in worshipping Shiva only.)

Jaiś Hasan, vaiś Husain. Mah.

As is Hasan, so is Husain.

(Both are alike; chips of the old block: six of

one and half a dozen of the other: Hasan and Husain the sons of Ali, are always worshipped together.)

Jaise kanthā ghar rahē, vaise rakhē bides:

Jaise orhē kāmī, vaise orhē khes. Wom.

It is all one to me whether my husband stay at home or live abroad, As I would as soon wear a blanket as a shawl. (Contentment.)

Jaise kī evē karē, taise dēt pūr. E.

As the master you serve, so the fulfilment of your hopes.

Jaise ko taise,

Such for so.

(Paid in his own coin.)

Jaise kō taise, Babū kō bhaisēd.

To each according to his quality; to the Rājā's son a buffalo.

(Honor to whom honor is due: a buffalo is more expensive than a cow.)

Jaise ko taise mile, jūt Bānan kō Nāt;

Is ne kahī dētrōd, un dētī kārē dikhāi.

Met his match, as when Brāhman meets Barber: says the one 'God be with you' and the other shows his glass.

When the Brāhman says dētrōd (God be with you), it is customary to make him a present, and similarly when the barber shows his looking-glass his customer is expected to fee him.

Jaise ko taise mile, suno Rājā Bhīl!

Lohē ko chāhē khā gayā, laphē le gāī chil.

One turn deserves another, listen Rājā Bhīl!

If rats can eat iron, a kite may carry off a child.

This proverb is founded on the following story. A man having occasion to travel abroad left a quantity of iron in charge of a friend. On his return after several years, his friend told him the rats had eaten up the iron. He said nothing, but waiting an opportunity seized the other's child, concealed him, and told his father he had seen a kite carry him off. On the other's alleging the impossibility of the thing, his friend made the above reply.

Jaise ko taise: parakhne ko paisā!

Tit for tat: coins are tested!

Jaise miyān kārē, vaise san kī dārē.

As the gentleman is made of wood, so is his beard of tow.

(Spoken in contempt of any one.)

Jaise murde pe san man miṭṭī, vaise haṣr san.

Mah.

One ton of earth on a corpse is as good as a hundred tons.

Jaise nāg nāthā, taise sarp nāthā.

To slay a snake is as good as slaying a serpent.

(Six of one and half a dozen of the other.)

Jaise Nim Nāth, taise Bahān Nāth.

Bahāyan Nāth is no better than Nim Nāth.

(Nim Nāth and Bahāyan Nāth are personal

scissions of the Nim and Bahāyan trees, which are both very bitter and useful and belong to the same family.)

Jaise sṛjan dē, taise bichhaund bichhāi.

As the guest, so the seat..

Jaise Ūdhō, vaise Bhān; na in kē choṭī, na un kō kām.

Like Ūdhō like Bhān; one has no looks and the other no ears.

Jaise bandagī, vaise inām.

As the service, so the reward.

Jaise bahe diār, piṭh tab taise dīe.

From whatever quarter the wind blows you must turn your back towards it.

(Sail before the wind, or swim with the tide.

It also means that you must conform to or act according to circumstances. Pull down your hat on the windy side.)

Jaise gātā chīn vaise diā, haq mahar kī boriyā lāin. Mah. Wom.

She came back as she had gone, and brought a mat for her marriage portion.

(Ill luck.)

Jaise dāt ap chhindī, vaise jāne sab sanādr. Wom.

As a wet-nurse is wanton, so she thinks every woman a wanton.

Jaise Gangā nṛhā, vaise phal pāi.

As you bathe in the Ganges, so will you reap your reward.

Jaise hot hotabbā, vaise upjē buddh;

Honakār hīrde bāse, bisar jāt sab suddh.

As it is fated, so will he have sense; As it is fated his heart will dictate, and deprive him of his sense.

Jaise māt, vaise jāi. Wom.

As the mother, so the daughter.

Jaise karut, vaise bhartī.

As you do, so will you receive.

[d.kh.

Jaise karnī, vaise bhartī; hove na hove kurke.

As you do, so will you receive; try and see if it is not so.

(As you measure so shall it be meted out to you again.)

Jaise niyat, vaise barakat.

As the intent, so the blessing.

Jaise phār ap chhindī, taise lagāve kul brohār.

As the harlot is herself wanton, so will she corrupt her family.

(Evil communications corrupt good manners.)

Jaise rūh, vaise fariakte. Mah.

As the soul, so the angels.

(Which come to receive it at the time of death. To express that every one will be rewarded according to his deeds; it is generally used in a bad sense. It also means that people or things are well matched in a satirical sense.)

Jaise terī bhagat, vaise merī dētrōd.

As your reception, so my benediction.

Jaise terī phāphar kodo, vaise merī Aṭag. Mah.

As your millet, so my asaafutida.

(Asaafutida is used to season millet and similar grains.)

Jaisi teri tani, Buniye, vaisi meri lunna.

As your thread, Buniya, so my weaving.

Jaisi teri tani, vaisi meri bharni.

Like warp, like woof.

(Tit for tat.)

Jaisi teri til-chuuli, vaisi meri git. E. Wom.

As your fee, my song shall be.

Ja ke kiran pahri sari, rohi tang rahi vghari.

Wom.

The same leg is exposed for which I had put on the skirt.

(Position not improved by marriage.)

Ja ke jās ruhīye, tā hī ki si kahīye. [live.

Esponse the cause of him with whom you

Jā ki achhi sās, vā kā hī ghur rās;

Jā ki sās nakārā, vā kā nahīn gusārā. Rus. Wom.

Who has a good mother-in-law has the whole house; Who has a bad mother-in-law cannot live long in the house.

Jā ko dandā, jā ko gāe, mat karo koi hāe hū.

As he has the stick, so he'll have the cow, and don't you howl over it.

(Don't cry over spilt milk: what can't be cured must be endured.)

Jā ko jaiso rubhāo, jāgā jū se:

Nim na mithā hoē, sich gur ghū se.

As your nature, so will it be all your life:

The bitter *nim* becomes not sweet though nourished with sugar and butter.

Jā ko jān suārath sadhe, vā tahi ruhāt,

Chor na pyūrti chandni jaise kārī rat.

What promoteth one's own end is sweet, as the thief loveth not the moonlight as he

doth a dark night.

Jā ko loh, tā ko soh.

All is his, whose is the iron.

(Might is right.)

Jā ko rākha sāiyān, mār nā sukhe koē.

Whom God protects none can slay.

(What God will, no fruit can kill.)

Jā ko Rām rachchhak, tā kā kaur bhachchhak.

Hin.

Whom Rām protects none can slay.

Jalās ko phūās nahīn, aur tāyān ko kholā.

No straw for burning and she wants charcoal to warm herself.

Jalchayān ki rakhdāli aur choḥī kutiyā!

A hungry dog set to watch the sweets!

Jale ghar ki bakhdā.

The ridge of a burnt house.

(A man who survives his family.)

Jale hue to patihar mārā karte hai.

The offended throw stones.

Jale hue yūhī kahā karte hai.

Just as the offended talk.

(i.e. they abuse him who has offended them.)

Jale ko jalānā, namak mirach lagānā.

To burn the wound and rub in salt and pepper.

(To add injury to insult.)

Jale pāon ki billi. Mah. Wom.

A cat with a burnt paw.

(Said of a wily woman who is continually eaves-dropping and pumping secrets.)

Jale parāt dhi aur hañse batāū log.

A man's daughter is burnt alive (*sati*) and the spectators laugh.

Jale phaphole phote hū.

He breaks burnt blisters.

(From the hatred in the heart, ill words come into the mouth: to vent one's rage on any one.)

Jal mā Bhigwān hai.

Water is godlike.

(Cleanliness is next to godliness.)

Jal men base kamodni, aur chandā base akās;

Jo jan jā ke may base, so jan tā ke pās.

The *nymphæa* dwells in water, and the moon in the sky; but he that resides in the heart of a man, is always with him.

(This species of *nymphæa* expands its flowers at night and is hence supposed to be in love with the moon.)

Jal men kharī piyāson mare. Wom.

Standing in water, she dies of thirst.

Jal men machhli, nau nau kutiyā bakhrā.

The fish is in the water, and the people are dividing it into nine shares. [hatched.]

(Don't count your chickens before they are

Jal sūr Bāman, ran sūr Chhattari,

Kalam sūr Kāth, gand sūr Khattari.

Brāhman is lord of the water, Chhattari is lord of the field, Kāyath is the lord of the open, Khattari is lord of the back (coward).

(The peculiarities of the four castes.)

Jale ki jā, garib ke gale lagā. [poverty.

The daughter of misfortune married to

Jamāat, karāmāt,

A following commands respect.

(See under *akele dukhe tā Allāh belt*.)

Jama lage Sarkār ki, aur Mirā khelen phāg.

The revenue is the Government's and Mirā is enjoying himself.

(On the proceeds thereof.)

Jamāā kināre ghar kiya, qars karā ke khān,

Jab aye koi māgne, gurap Jamāā me jā.

He builds his house on the Jamāā bank with borrowed money, And when his creditor comes to ask after his loan he is

ready throw himself into the river.

Jam se buri jānē. Hin.

Better Hell than the plagues of a marriage

Jānē apne bas, anā parāē bas.

To go is at one's own option, but to return depends on another's.

Jānē hai, rahmā nahīn; jānē bīve bī:

Aise sahaj sukāh par kaur gundhāre ē!

Go we must, we cannot remain; of this there is no doubt: Who would deck her hair for such a short married life!

(The above couplet is said to have been delivered by Amīr Khusrō on his death-bed.)

*Jānā hai, rahna nahīn, mohē anēsa aur,
Jagah bandī hai nahīn, baithoge kis thaur?*

Depart I must, I cannot stay, I am full of
anxious care; no place (my soul) have you
prepared, what seat can you have there?

Janam janam ko chhut gāi.

Released from birth after birth.

(*The summum bonum of believers in metem-
psychosis, as all Hindūs are.*)

*Janam ke dukhiyā, karam ke hin; tin kā Deo
tilāngā kin. E.*

Wretched from birth and unfortunate are
those of whom God hath made soldiers.

(*Tilangā, properly Telugu, a soldier in Nor-
thern parlance.*)

Janam ke dukhiyā, nām Sadāsukh.

Wretched from birth and called Fortunate.

(*Said when penury at home affects the appear-
ance of wealth abroad.*)

Janam ke kambakṣī, nām Bakhtāvar Singh.

Unfortunate from birth and named Mr.
Luck.

Janam ke maṅgā, nām Dātā Rām.

Born of a beggar and called Mr. Lord Boun-
tiful.

Janam ke sāthī haiṅ, karam ke sāthī nahīn.

Companions of your birth, but not of your
fate.

Janam na dekḥā boriyā, supnā āi khāf.

He never saw a mat in all his life and he
dreams of a bed!

Janam-patrī kī bīdh to milā to!

Compare the details of the horoscopes!

(*Never be in a hurry. Point of the proverb
lies in the custom of ascertaining if the
horoscopes of the parties 'agree' in the as-
trotological sense before a marriage can be
entered into.*)

*Janam-patr sab dekhte haiṅ, karam-patr koi
nahīn dekhtā.*

All consult the horoscope, but none the
Book of Fate.

Jānō-vālē jāniye. mūrakh man pachhtā,

Karī bhūlī apnī, aurōn doḥ lagā.

The wise know, though the fool grieves
for the duties he himself forgot, while he
laid the blame on others.

Jān bachī, lākhon pā.

Save life, save millions.

Jane jane kā man rakhte, besvā rah gāi bāṅjh.

By pleasing every one the harlot has grown
barren.

(*Allusion to the well known fact that harlots
do not as a rule bear children.*)

Jānēlī chilam jin kā par chapḥela nāṅārī. E.

The pipe knows what it is to hear the fire.

Jānevālē ke hasār raste, dhūnānevālē kā ek.

The run-away has a thousand roads, the
pursuer but one.

Jānevālē sipahiye kē kē rokḥo! E. Wom.

Who can ever stop a soldier on his way?

Jāngal Jai na chheriye, haṭṭī bich kird,
Bhūkṭ Turak na chheriye, ho jān jī kā jhār.

Insult not the Jāt in the wilds, nor the
shopman in his shop, nor a hungry Turk,
or they will take your life.

Jāngal meṅ khētī nahīn, bastī meṅ nahīn ghar.

No field in the wilds, no house in village.

Jāngal meṅ māṅgal, bastī meṅ vīrān:

*Jā ghar bhāṅg na sāṅhare, vā ghar bhūt
samān.*

Revelry in the jungle and a wilderness in
the town: where is no bhāṅg, it is the
haunt of ghosts.

(*A saying of bhāṅg takers.*)

Jāngal meṅ māṅgal bastī meṅ karāḍ.

A feast in the forest and a fast in the town.

Jāngal meṅ mor nāchā kis ne jānā?

Who ever heard of a peacock dancing in the
forest?

(*Applied to one who has displayed wealth,
abilities, splendor, &c., among strangers, or
those who cannot judge of his excellence,
and not in the place where he is known.
Wasting his sweetness on the desert air.*)

Jāngal meṅ motī kī gaur nahīn.

Pearls are of no value in a desert.

(*A man of talents and learning is of no esti-
mation among ignorant people. Full many
a gem of purest ray serene The dark un-
fathomed caves of ocean bear. No man is a
hero to his valet.*)

Jān hai to jāhān hai.

While life is yours, the world is yours.

Jān jā, māl na jā.

Life may go, but not my money.

(*Said of a miser.*)

*Jān kā mūṅh nahīn kirtē, rupā kā mūṅh
karte haṅ.*

No regard for his life, great regard for his
cash.

(*Said of a miser.*)

Jān kī anḍā māl, issat kī anḍā jān.

Wealth is sacrificed for life, and life for
honor.

Jān kē sāth dushman līgā huā hai.

He has a mortal enemy.

Jān kē sāth jorā.

This rope will last as long as my life.

(*Jorā, a thick rope; hence any entanglement
or encumbrance, especially a disagreeable
wife or husband.*)

Jān kī jān gāi, imān kī imān.

Lost is life and lost is honor.

Jān māre Bāniyā, pachḥon māre chor.

The Baniyā cheats his dearest friend, and
the thief all he knows.

Jān meṅ jān dē gāi.

Life restored to life.

(*Refreshed and revived.*)

Jannē aur marnē bardāb. Wom.

The throes of child-birth are as the agonies of death.

Jān na pahchān, "khālā bari, sālām." Mah. Wom.

Nor known nor recognized, and "good morning, aunt."

Jān sab ko pigārt hai. Life is dear to all.

Jān sab mat bardāb hai. The life is the same in all living things.

Jān se hāth dho baitha hai. He has washed his hands of his life.

Jānā chor ghāt ujār. A familiar thief depredates the village.

Jānē hā dil, an-jānē hā kuljā. Wom. The soul of the wise and the heart of the foolish.

(Ignorance is responsible for most of the cruelty in the world.)

Jānē na dhōl bajā. Had you not been born no drum would have been beaten.

(Said of a fool whose existence is looked upon as a disgrace to his family. Drums are beaten always on the birth of a son, not on the birth of a daughter.)

Jāo Naipāl, sāk jāt hapāl. E. Go to Naipāl and your fate will follow you.

Jāo, pāt, Dakhān, vohi karām ke lakhān. Wom.

My son, if you go to Deccan, your fate will still be the same.

Jāv jān, sājhe Sākhar. E. Wom. Going to the burning place and thinking of (the Planet) Venus.

(Sākhar, Venus, is an unlucky star—the point is "thinking of the omen when she is going to be sent or burn with her husband.")

Jāre mat rāt yā dāt. In the winter cotton (clothes), or a concubine!

Jār hātē jān, pāt dāt jān! He first cuts its roots and then waters it!

Jār ko pakr, shākhoṅ ko hyōn pakarte ho? Hold on to the roots; why hang on to the branches?

(Look to the chief, not to the subordinates; also, worship God only and not the idols.)

Jāo dālā, tas bant bardāt. Hin. As the bridegroom, so the wedding party.

Jā se jā ko hām, sāt tāt ko Rām. Hin. He is thy God, whom thou hast to serve.

Jās hātē hē pāt mat, pāt pāt mat pāt. Tas gyātē hē bāt mat, bāt bāt mat bāt. As the plantain's leaves are leaves within leaves, so the wise man's words are words within words.

Jās kiyē, tas pāyē. As you did, so have you received.

Jās mukund tas pāval ghōṛ: Bidhād an milāval jōṛ! The horse is fitted to the rider: God hath made a good match!

Jāt kōhe, 'sun, Jātē, yā hī gān mat rahād: Ūṅ bilāyā le gai, to 'hān jī, hān jī' kahād. Smith the Jāt, 'Listen, wife, we must live in this village; (when they say) a cat walked off with a camel, we must oblige in.'

Jātne ke tīn rotī, tāne ke fīkṛī, alag karo tīn rotī ene lāvā tikṛī. E. Wom. One loaf is equal to three cakes, so let go the three cakes and bring the one loaf.

'Jāt, re Jāt, tere sir par khāṛ' 'Telt, re telt, tere sir par kolhā.' 'Tuk to mīdā hī nahīn.' 'Tuk nahīn mīdā to kiyā hai? bojhoṅ to mīrēgā.'

'O friend Jāt, there is a bed on your head. 'O friend oilman, on your head there is an oil-press!' 'But that doesn't rhyme!' 'Rhyme, or no rhyme, the weight's enough for you.'

(A skit at the horse-play these people are fond of indulging in.)

Jāv-farosh, gandum-nūmā. Pers. He shows you wheat and sells you barley.

(A swindler.)

Jāuhar ko jāuharī pahchāne. Only jewellers can test gems.

Jāv ke khet kandūṅ upjē! Millet growing in a field of barley!

(A black sheep.)

Jāv ko gāṛ, sāwānī ko dāt. E. Started for barley comes for barley flour.

(Unfair demand: a shilling's worth for six pence.)

Jāulē Dā'idāddar Dādā chhīpā lāvāt, table ham-rā bhūiṅ mat do. Mag. While Father Poverty is bringing me a plate, give me some food on the ground.

Jāvāb-i-jāhilān bāshād khamoshī. Pers. Answer the ignorant with silence.

Jāvāb Turkī bā Turkī. Retort Turkish for Turkish.

(A Roland for an Oliver.)

Jāvān ḡarāve bhāgne se, bāḡhā ḡarāve marnē se. Youth threatens to run away, and old age threatens to die.

(Observation of native habits.)

Jāvāt aur us par shārāb, dūnī dg tagṛī hai. A youth in his cups is as fire upon fire.

Jāvāt divānī. Youth is mad.

Jāvāt mat gāḡhe par bāt jobān hōṛā hai. Even she-as in her youth is fair to look upon.

Jāvāt jāī Patālī, burhīyā māḡhe bhālār. E. The maidens are dying and the grandmothers demanding husbands.

(Upside down: topsyturvy; incongruity.)

Javānān kō chālā chālī, burhiyā kō byāh kī parī.

The young men are dying and the old women thinking of marrying.

(See preceding.)

Javān rāhā, burhe sādā!

The young women are widows and the old men lusty.

(Tempora mutantur.)

Je bahut dhadhālā, so āg meñ parēlā. Bhoj.

Who makes a bonfire will fall into the fire.

(Playing with edged tools.)

Jeb meñ nahīn kīlī kī dālī, chhailā phire gālī gālī. E. Wom.

Without a farthing in his pocket the block-head strays from shop to shop.

(*Kīlī kī dālī, tū, a piece of betel nut.*)

Jekar maiyā pūā pakāve, tekar dhiyā līlke! Bhoj.

The girl whose mother makes cakes must cry for them.

(The cobbler's wife is worst shod, and the tailor's worst clothed.)

Jekar purkhā na dekhāl pō, tekā ghar khur bandī ho! Bhoj.

Shall the man who never saw a potherb have a horse shod in his stable?

(Said of a self-made man, or an upstart, who gives himself airs.)

Jekrā bighā bhār kapās, tekrā dāre dārā nā. Bhoj.

You can fine him who has a cotton field.

(Because he can pay.)

Jekrā horī gisān Thākūr, tekrā Jam ke dar? E.

Why should he fear the Angel of Death who has such a (merciful) God?

Jekrē ghurvā bāihīn, tekrē ānēr dāgīn. Bhoj.

He injures him whose horse he rides.

(Ingatitude.)

Jekrī Joe tekrē pās, dekhān-hārā tā ke dā. Bhoj.

The wife is his who has her, the looker on can only hope.

Je morā lāl ke nā, se kaunā kām ke? Bhoj. Wom.

If he be not my son, what has he to do with

Je mūkhā chīrēdā, se to dhār dālē chāke? Bhoj.

Shall He not give the mouth food that opened it?

Jeore se nārā ghisnā hai. Wom.

It is a thick rope that I have to rub my neck with.

(What can't be cured must be endured. Cattle and wives must rub along in their tothens.)

Je pūt pārdē dāile, deo pītār sōb se gālē. E. Wom.

The sons who have gone to foreign lands, have gone from the worship of Gods and ancestors.

Je Pārsē ke patrā meñ, se Pārdīnē ke cāchrā meñ. E. Wom.

What is writ in the Pandit's book, his wife hath in her wrapper.

Jekhē lapke lapkī kī shādī Jekh meñ nahīn harte.

Hin. Superstition.

The first born is never wed in the month of Jekh (May and June.)

Jekh Jekhē, Asār hētē. Hin.

(The weather is) best in Jekh and worst in Asār.

(Jekh is May-June, Asār July-August.)

Jekh kī bhārose pō. Hin.

Pregnant on expectations from her husband's elder brother.

(Said of the pregnant wife of a younger brother that earns nothing in the Hindd joint family.)

Jhagrā jhūā, qabrā sachēhā.

Litigation is wrong, possession is right.

(Possession is nine points of the law.)

Jhagre kī tīn jar; san, samīn, sar.

Contention's roots are three: women, land and gold.

Jhānt upārē se murdā hāikā nahīn hotā.

A corpse is not made lighter by plucking off the hair.

Jhar berī kī kāntā.

The thorns of a bramble.

(To describe one who sticks fast and from whom it is hard to disengage one's self: a leech.)

Jhar berī ke jangal meñ biltī shēr.

In a forest of brambles a cat is a tiger.

(She has it all her own way owing to the closeness of the thorns.)

Jhār bhī Baniyē kī bairī hai.

Even a bush is an enemy to a Baniyā.

(Because it can bite a thief. In India every man's hand is against the Baniyā.)

Jhār bichhāī kāmī, aur rahē nimāne sō.

He dusted and spread his blanket, and lay on it without.

(Said of *fāqīr*: contentment.)

Jhāt pāt kī ghānt, ādhā tel ādhā pān.

Half water and half oil comes out of a hurried squeeze.

(*Ghānt* is one out-turn of the oil-mill and if the work be done hurriedly, the oil is bad: haste makes waste.)

Jhīngar bāihē bakucha par kahās, kī 'ham hī mālīk hān.' E.

The cricket sitting on a bundle of clothes says, "I am the owner."

(Crickets are very destructive to cotton goods in India.)

Jhoprī meñ rahē, mahlon kī khudh dakhā.

He lives in a hut and dreams of palaces.

Jhote jhote tākharē lareñ, jhūndiyon kī nāe hō.

When buffaloes fight the plantation is ruined.

Jhuke jo kōt us se jhuk jāyē, rukē āp se us se ruk jāyē.

If any one bow to you, bow to him; if he hesitates, do you hesitate.

(You scratch my back and I'll scratch yours.)

Jhūṭā jāṭh se burā jo sone kā hoḍ. [of gold.

A lie is worse than leavings, though they be (i. e. To the purpose.)

Jhūṭha khāṭhe mīṭhe ke lāloch. [sweet.

Leavings are eaten only when they are

Jhūṭa mare na shahr pāk hoḍ. [purified.

Neither does the liar die, nor is the city

Jhūṭ harābar pāp nahīn hai.

There is no sin like a lie.

Jhūṭ hoṛnā aur kṛhē khānā barābar hai.

To tell a lie is to eat dirt.

Jhūṭ bolne meṭh rakṭhā kīyā hai?

What is gained by telling a lie?

Jhūṭ bolne meṭh sarfā kyā? [ing lies?

What occasion is there for economy in tell-

(When a man has once transgressed the bounds of truth, there is nothing to restrain him within any bounds.)

Jhūṭ-bolne-wālān ko pahle maṭṭ āṭh thī, ab

bukhār bhī nahīn āṭh. [even get fever.

In former days liars died, now they don't

(O tempora, o mores!)

Jhūṭ bolnā tore mūṭh par.

I will tell a lie before your face.

(To be brassy faced.)

Jhūṭe ghar ko ghar kahnē, aur sāṭhe ghar ko

gor : Ham chālē ghar āṭhe, aur log machāven

shor.

It is a false home they call a home, the

true home is the grave: I go to my home

and yet the people weep.

Jhūṭe kāṭh se kutṭā bhī nahīn māṛiā.

He does not even beat a dog till he has

wiped his hands.

(Said of a miser. *Jhūṭhā kāṭh* is a hand from which the food eaten with it is not yet wiped off, so the point is that the miser is afraid of losing even the food sticking to his hand after eating.)

Jhūṭe jag patiyā.

Liars obtain credit in this world. Or we

believe in a deceitful world.

(A saying taken from the Vedantic philosophy which denies the reality of external objects. Applied when an impostor obtains credit.)

Jhūṭe kā mūṭh kālā, sachche kā bol bālā.

The liar's face is black, and the true man's

prosperous.

(Tell the truth and shame the Devil. *Kālā mūṭh* black faced is idiomatic for disgraced.)

Jhūṭe ke āṅhe sachchā ro mare.

Truth weeps before a lie.

Jhūṭe ke mūṭh meṭh bū ḍāī hai.

The liar's mouth stinks.

Jhūṭe kī bukhā pat nahīn, sījan ; jhūṭ na bol ;

Lukh-paṭī kī jhūṭh se do kundi ho mol.

The liar has no credit; speak no lies, my

friend; Lies will reduce the lord of thou-

sands to a farthing's worth.

Jhūṭe kī nahīn bāṭhāṛī.

The liar has no success.

Jhūṭe ke ghar tak pahonchānā chāhiye.

The liar should be escorted home.

(By questioning and cross-questioning you pump out the truth.)

Jhūṭī bāt band le, pāṭī meṭh āṅ lagā le.

To tell a lie is to set water on fire.

Jhūṭ kaho se laḍḍā khāḍ, sāṭh kaho se māṛā jā.

Tell a lie and get sweets; tell the truth and lose your life.

Jhūṭ ke pāṭh nahīn hote.

Falsehood has no feet.

(Won't stand examination.)

Jhūṭ kī nāo manj-dhār ḍūbēt hai.

Falsehood's boat sinks in midstream.

Jhūṭ na bol to peṭ āṭhar jā.

Lie he must or burst.

Jhūṭ na bol to peṭ phat jā,

Lie he must or burst.

Jhūṭon kā bād-shah.

The king of liars.

Jhūṭon kā ghar nahīn bastā.

The house of the liar never prospers.

(Cheating play never thrives.)

Jhūṭ se kāṁ nahīn chālā. Mercantile.

Business can't thrive on lies.

Jat pīt kī pūchhī na bāt, mare pīt ko dāḍh

aur bhāt.

He cared nothing for his father while he

lived, but now that he is dead he offers

milk and rice.

(Ungrateful offspring: it benefits the living to offer to the dead in Hindī ideas.)

Jī bahut chālā hai, magar ṭāṭṭī nahīn chālā.

His fancy soars high, but his pony won't go.

(Great hankering in a low state of life.)

Jīb jāī, na savdā āṅ.

Nor the tongue touched, nor the taste known.

(Said of a very small quantity of food.)

Jīb jāne ek bār, māṭ jāne bār bār.

The tongue brings forth but once, the bear-

ing woman oft.

(What is once said cannot be unsaid.)

Jī chāhe bairāṅ ko aur kunḍā phāṛe gāṛ.

His heart longs to be a monk, and his fam-

ily worries him to death.

(To stick to his worldly affairs.)

Jidhar jālnā dekheṭ, tidhar tāṭeṭ.

Where they see the fire burning, there they

go to warm themselves.

Jidhar Mawā, udhar Asaf'u'd-daula.

Where God is there is Asaf'u'd-daula.

Asaf'u'd-daula was a Nawāb of Lucknow, who was greatly famed for his charity. The story goes that once a beggar came to him and asked him for a thousand rupees. The Nawāb gave him ten rupees saying that only that much was in his fate. The beggar refused to take it, upon which the Nawāb asked him to come over next day. When the beggar came to him the next

day, the Nawab placed before him two bags previously filled, one with rupees and the other with coppers and told the beggar to take one of them. Unfortunately he took the one filled with coppers. Hence proverb.

Jidhar Rab, udhar sab.

Where God is, there is every thing.

Jigar jigar hai, digar digar hai.

Liver is liver, and gall is gall.

(The skin is nearer than the coat: blood is thicker than water.)

Ji hai, to jahān hai.

While life is yours the world is yours.

Ji jāe, gīt na jāe.

Life may go, but not my butter (money).

Jijā ke māl par sālī matvālī. Wom.

The sister-in-law vain of her brother-in-law's wealth.

(It is nothing to her: folly.)

Jijmān chāhe suary ko jāe, chāhe nark ko, mujhe dahī pūrī se kām.

Let the client go to heaven or hell, I only care for my cake and sweets.

(Jijmān is the client of a priest.)

Jī kā baīrī jī.

Life is an enemy to life.

(Animal eats animal.)

Jī kahīn lagat nakhī, jab dil kahīn lag jāe hai.

Life is no longer one's own, when the heart is fixed on another.

'Jī kahō, 'jī kahīe.

Say 'Sir' and you will be called 'Sir.'

Jī ke badle jī.

Life for life.

(Eye for eye and tooth for tooth.)

Jīn thūrā, dāt bahūt.

Life is short, but hope is long.

(Hope sustains the world.)

Jīn barhā hūr charā, to hāire charēn puār. Agric.

How should the animal that has lived on green grass eat straw.

(Accustomed to luxury, reduced to misery.)

Jīn jānādhā tin pāyēn gahrē pānī paīth.

Bak bichārā kyā karē rakhā kindrē baīth?

He that searcheth in deep water shall find, But what shall the crane obtain that sitteth on the shore?

(In order to make profits you must run some risk.)

Jīn dīn dakhē wē kham, gāē so bīl bahār; Ab, alī, rakhī gulāb mēn apat hāfīz dār.

That spring, in which we saw the blossoms, is gone; Now, oh bee, only the thorns remain upon the rose.

(Make hay while the sun shines.)

Jīse se dūr, wārne hē sandhī.

Away from life and near to death.

(With one leg in the grave.)

Jīn jāē amān jāē.

The shame is his who beget them.

(Unworthy sons.)

Jīn kē mūkh nakhī dekhitē, unā pād chāhēt pād hāi.

We have to kiss the feet of him whose face we cannot see.

Jīn kī bōī mēn 'dagā,' un kē dil mēn kī dagā na hogī?

How full of guile their hearts must be when their speech is filled with it!

(A bad pun; said of Kābulis in India who usually say 'dagā dagā' of this, of this, but in Hindustāni "guile, deceit," when they want to know the price of anything.)

Jīn kī yāhāt chāhē, un kī yāhāt bāt chāhē. Hin Wom.

Who are loved in this world are loved of heaven.

(i. e. They die early whom the gods love.)

Jīn ko chāhē ghāmērā, un ko dukh bāhōtērā.

Who are loved most are troubled most.

(Spoilt children.)

Jīn pādē pānī nakhī, tīnār dēt gajrāj, bāt dēt bīkhā mēl Sāhāb gārī-nawāj.

The All-bountiful gives a stately elephant to him who is shoeless, and instead of poison he finds a bride.

For A merchant importuned by a beggar for *bāt* (alms), gave him an order on his correspondent for *bīkh* (poison), in order to get rid of him; the correspondent's daughter, however, being named *Bīkhā*, he misread the order, and bringing the merchant with great respect, mounting him on an elephant, etc., made him his son-in-law. The proverb is partly a sarcasm on the merchant's script, called *Kalājānī*, which is singularly indistinct and the use of which leads to many ridiculous and perplexing mistakes.

Jīn han sūā nā sāmūrā, vān lāgā khātēn kaphūr.

In the wood where there is no parrot net cuckoo, the black crow eats camphor.

(A one-eyed man among the blind: alludes to the native notion that parrots and cuckoos live on camphor.)

Jīn bartan mēn bhānd, us mēn oikhē karnā.

To make a hole in the vessel out of which one has eaten.

(To prove ungrateful, or injure one's benefactor.)

Jīn darakhēt hē sāl mēn baīthē, us kī jag bāp.

He cuts the roots of the tree which shelters him.

(He bites the hand that feeds him.)

Jīse hayā nakhī, usē imān nakhī.

Lack shame, lack faith.

Jīse khāne ko mīlē yōn, voh kāmāne ko jāē kyōn?

Who gets food without working, why should he work?

Jīse Khudā rakhē, usē kām chāhēt?

Whom God guards none can injure.

(Whom God will no frost can kill.)

Jīse pipā chāhē, vohi sūhāgē, kyā sāmūrī, kyā gori?

Who hath her husband's love a husband hath indeed, be she fair or be she dark.

Jis ghar bārhā na bārā, voh ghar diggam digga.
The house without an elder is tottering to its fall.

Jis ghar hoe kuchalyā nārī; sānjh bhor ho us kī khudrī. Rus.

The house that has a bad wife is on the eve of ruin.

Jis ghar hoe purakh kuchalyā, us ghar hoe khr kī dalyā. Rus.

The house that has a bad husband gets gruel for its milk and rice.
(*Dalyā* is coarse food in India and of course very inferior to *khīr*.)

Jis ghar meh sampat nahīn, tā sūn bhalā bides.
It is better to go abroad, than to remain at home in poverty.

Jis ghar nārī phūrī, oh ghar jāno kūrī. Rus.
The house of a slut is no better than a dunghill.

Jis khaṇḍ meh khān, us meh chhed karen.
He makes a hole in the dish he fed from.
(See above, *jis bartan meh, etc.*)

Jis kī āṇḍā bike, voh badhiyā kyon kare. Mercantile.
If the entire bull will sell, why castrate him?

Jis kī Banya yār, us ko dushman kyā darkār?
Who has a Banya for his friend needs no enemy.

Jis kī chānā dekhā phisal paye.
Wherever he sees a sleek countenance he slides upon it.
(Spoken of a time-server, who courts the favor of the great and prosperous, and suits his conversation to their inclinations.)

Jis kī chūṅḍā, so chhavā legā.
Whose house leaks will repair it.

Jis kī chun, us kī pun.
The merit is his from whom the alms proceed.

Jis kī dar, vohī nahīn ghar. Wom.
Whom most I fear is not home.
(i. e. my husband, so now I can do as I like.)

Jis kī fūr, us kī sēr.
What's in the heart is on the tongue.
(Out of the fullness of the heart the mouth speaketh.)

Jis kī guṇān nahīn, us kī kākār guṇān. Wom.
Who has no friend has a dog for her friend.

Jis kī jāve, vohī chor kahāve.
Who has lost the property is called the thief.

(A *skit* at the practice of the Police, who are apt to accuse the loser when they cannot trace the real offender.)

Jis kī hām, us kī rāj; aur kare to theṅḍā bāj.
Do your own work and it will suit you; do another's and you will be laughed at.
(Every cobbler to his last.)

Jis kī khāṅṅe an pānī, us kī kīye aṇḍānī. Wom.
Bless him whose food you eat.

Jis kī khāṅṅe, us kī gāṅṅe.

Sing his praises who feeds you.

Jis kī khān, us kī gardan par.

The guilt of the murder is on the murderer's neck.

Jis kī marvā, us kī gīt. Wom.

The songs are in his praise whose is the marriage bower.

(Who pays the fees hears the song.)

Jis kī pallā bhārī, vohī jhuke.

If your pocket is full you can give.

Jis kī pāp, us kī bāp.

A man's sin is his father (master).

Jis kāran mūḥḍ mundaṅḍā, so dukh āge āṅḍā.

The ill for which he shaved his head still gives him trouble.

A silly fellow who complained of having to work for his bread was recommended to shave his head and become a mendicant; but he found begging much harder work than earning his livelihood.

Jis kāran pahṇī sārī, vohī tādṅ rakhī ughārī.

Hin. Wom.

The log is exposed for which I put on a gown.

(My marriage has not improved my condition.)

Jis kī tej, us kī bhej. Agric.

Who has the power has the rent.

Jis kī yār Kotvāl, use dar kīhe kī?

He need not fear who has the *Kotvāl* for a friend.

(*Kotvāl* is the native name still in use for the chief local police authority.)

Jis ke chār bhāiyā, māren dhaut, chhīn len rupayā.

He who has four brethren may knock you down and take your money.

Jis ke chār paisa lo, unheṅ halāl karko khāo.

Whose pence you take, work faithfully for him.

(Be true to your salt.)

Jis ke dhī nahīn, us kī dekhī dhī. Hin. Wom.
Who has no daughter, looks upon his threshold as his daughter.

(Usually it is the daughter that gets the gifts of the native household, so while there is a daughter the beggars at the threshold get little. Hence the proverb.)

Jis ke dil meh rūḥm nahīn, voh qarḍī hai.

Who feels no pity is a butcher.

Jis ke ghar bhaj, us kī bhāt nahīn.

Who gives a feast gets no rice himself.

Jis ke hāth dōi, us kī sār bōi.

Who holds the ladle has the love.

(Cupboard love: who holds the purse has the power.)

Jis ke hoveṅ aṣṭī, voh kare bhāṣṭī. Mah.

Who has eighty rupees must sacrifice a goat.
(Muhammadans are bound to give in alms (*sakāt*) one tenth of their money.)

Jis ke kāran jogan bhāt, voh sailyān pardes.
Wom.

For whom I am turned a Jogan (female ascetic) is gone abroad.

(Unrequited love.)

Jis ke tige chori ki, vohi kaha chor.

For whom I have stoien calls me a thief.

(To describe ingratitude.)

Jis ke mātā bāp jīte hain, voh harām kā nahin kahlātā.

Whose father and mother are alive is never called a bastard.

(As long as proof to the contrary is obviously forthcoming it is useless to make a false accusation.)

Jis ke nahin pāt, voh kyā jātne māyā. Wom.

Who has no son knows no motherly feelings.

Jis ke paisā nahin ho pās, us ko melā lage udās.

Who has no money in his pocket, finds the fair dull.

(Every one speaks of the fair, as things went with him there.)

Jis ke pās dhibūd, vohi hamārā babūd. E. Wom.

Who has the pence is 'your honour.'

Jis ke pās nahin paisā, voh bhalā-mānas kaisā?

If he has no money, can he be a gentleman?

(Money makes the gentlemen. When Adam delved and Eve span, where was then the gentleman? Upstart a churl and gathered good, and thence did spring his gentle blood.)

"Jis ke pehe meñ bān, us kī gurū Shatān."

"Hān mehrbān."

"Whose trade ends in a bān has the devil for a priest." "True, kind sir."

(This is badinage: many trade names end in bān, as *fil-bān*, *gāp-bān*, *shutur-bān*, &c., and so does mehrbān, 'kind sir,'—hence the wit of the retort.)

Jis ke sabab larāi ho, voh ādmī nahin;

Kāhī hai ghar meñ sī kā, yā gul koner kā.

Who causes quarrels is not a man,

But is like a porcupine quill or an oleander flower in the house.

(There is a superstition that a porcupine quill or an oleander flower will breed strife in the house.)

Jis ke sir par jūtā rukh diyā, vohi bādshāh ho gayā.

On whose head I place my feet becomes a king.

(The boast of a saint.)

Jis ke sir par partī hai, vohi jāntā hai.

He knows who feels,

Jis ke dāstē roī, us kī ānkḥ meñ ānsū bhī nahin.

He has no tears for him for whom he weeps.

(Crocodile's tears.)

Jis kī ānkḥ meñ tū, voh baṛā be-sil. Superstition.

Who has a flaw in his eye has a bad heart.

Jis kī bīst se kām, us kī laundī se hyā kām?

Whose business is with the mistress, what has he to do with the maid?

(Go to the fountain head.)

Jis kī deg, us kī teg.

Who has the pot, has the sword.

(Who feeds his soldiers best is best served.)

Jis kī god meñ baithē, us kī dāstī meñ.

To pull the beard of him who carries you in his arms.

Jis kī jībḥ chālī hai, us ke nau hal chālḥe hain.

The power of the tongue is as the power of nine ploughs.

(Said of a braggart.)

Jis kī jorū andar, us kī nasībā Sikandar.

Whose wife runs the run of the house is as lucky as Sikandar.

☞ This proverb is used by *meekers* or *swearers* in the service of the English to express the influence and emoluments of one whose wife serves in the house as an ayah to a lady: Sikandar is the native name for Alexander the Great.

Jis kī jūtā, us kī sir.

To strike the head of a man with his own shoe.

(To refute a man out of his own mouth; to draw arrows out of a man's quiver: to fust a man at his own expence.)

Jis kī khāṭye chandīyā, us kī hājiye bandīyā.

Wom.

Be the slave of him whose bread you eat.

Jis kī lāṭhī, us kī dhāṭis.

Who has the cudgel has the buffalo.

(Might is right. Club law. The good old rule, the honoured plan, that he should take who has the power and he should keep who can.)

Jis kī mahāl meñ maiyā, māṅge paisā mile rū-paiyā.

Whose mother is in the palace, if he asks for a penny he gets a shilling.

Jis kī na pharī bīvāhī, voh kyā jāne pīr parāī?

Who never had a sore heel, what can he know of another's pain?

Jis kī sūrat achchhī, us kī sūrat bhī achchhī.

Who is good natured has a good face.

Jis kī sūrat achchhī nahin, us kī sūrat ko kiya dikhā?

Who is not good natured, heed not her beautiful face.

Jis kī teg, us kī deg.

Who has the sword has the pot.

(Might is right.)

Jis ke bārah bigah bāṅgā, us kī kamar meñ dūrā nahīn. Ruā.

Who has twelve acres of cotton field, has not a rag to his back.

Jis kī deg, us kī teg.

Who has the pot, has the sword.

(Who feeds his soldiers best is best served.)

Jis ko Khudā bachāy, us par brōṭh na āfat āy.

Whom God befriends know no troubles.

Jis ko rakhe Sāyēḥ nār, na sakhe kār: bār na bīḥ har sakē, jo jag bairī hō.

Whom God protects none can injure and none can trouble, though the whole world be his foe.

Jis mūkh se pān khāyē, tis mūkh se hoile na chabāyē.

Eat not charcoal with the same mouth that you eat betel.

(1st. Do not abuse him whom you have once commended. 2nd. Do not submit to indignity where you have formerly been treated with respect.)

Jis ne beṭi dī, us ne kiyā rakṣhā? [nothing.]

Who has given his daughter has kept back

Jis ne beṭi dī, us ne sab kuchh diyā.

Who gives his daughter gives his all.

Jis ne chīrā, voṭi nīreḡā.

Who opened the mouth will feed it.

(Take no thought for the morrow, for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof. Mat. xi, 34.)

Jis ne diyā, us ne pāyā.

Who gave hath now received.

(Allusion to the doctrine of the transmigration of souls, according to which it is believed that men are wealthy now in proportion to their charity in former lives.)

Jis ne kī be-hayā, us ne khāi dādā malā.

Who loses all sense of shame eats milk and cream.

(Said of prostitutes.)

Jis ne kī charṃ us ke phūṭe karm.

Modesty means misfortune.

(Said by prostitutes.)

Jis ne koṛā diyā voḥ-ghoṛā bhī deḡā.

Who gave you a whip, will give you a horse also.

(Trust in God.)

Jis ne lagā, voṭi bugh/vogā.

Who has set it on fire will quench it.

(1st. A commotion is easily appeased by him that excited it. 2nd. The afflictions sent by God can only be alleviated by him. 3rd. A beggar's cry: God will appease my hunger by making people give me alms.)

Jis ne na dekḥā ho baḡ, voḥ dekḥe bīdā, Jis ne na dekḥā ho thag, voḥ dekḥe qasā.

Whoever has not seen a tiger let him look at a cat, and whoever has not seen a robber let him look at a butcher. [bādī.]

Jis ne na dekḥi ho kanyā, voḥ dekḥe kanyā kī

Who has not seen the bride let him look at her brother.

(Judge by the family likeness.)

Jis ne rangī ko chāḥā, use bhī savā; aur jis ko rangī ne chāḥā, us kī bhī sabāhī!

Love a harlot and be ruined; be loved by a harlot and be ruined! [bān.]

Jis rāh kī nahāi chāḥā, us ko kī ginnē se kī

What is the use of counting the miles on a road you have not to travel? [urāyē.]

Jis chāḥṛ meḥ phūṭi beṭiye, vāḥā dūḥ na

Do not kick up the dust of the city where you once sold flowers.

(That is, if disgrace befall you where you were once respected, do not remain there.)

Jis takṇī par baithē, usi ko kāṭe.
He cuts away the branch which supports him.

(1st. Extreme folly. 2nd. Ingratitude. It is an ill bird that defouls its own nest.)

Jis tan lāḡe, voṭi jāne.
Who feels knows.

(It is the wearer that knows where the shoe pinches.)

Jitā so hārā, aur hārā so mūdā.
Who wins loses, who loses dies.

(Said of a law-suit.)

Jitē dād, mūd nīrād.
Life is hopeful, death hopeless.

Jitē chāḥ chāḥ, mūd dāḥ dāḥ.
While he lived he chewed them, now he is dead they are buried.

(Said of a miser: chāḥend is to chew whole grain: the point is that the miser ate pulse and other cheap grain whole, to save the cost of grinding and buried the savings thus made.)

Jitē hāḥ, nā marē hāḥ, sīsak sīsak dam bhāṛē hāḥ.

I neither live, nor die, I breathe in agony.

Jitē jī kī mēḥ hā.
While there is life there is company.

Jitē jī kī nāḥ hā.
Relationship lasts only for life.

(Used by way of expostulation to those who lament extravagantly over the dead.)

Jitē kī ghar aur mūd kī gor batā.
Point out a living man's house and a dead man's grave.

Jitē ke thūn meḥ hīrā dhundlā hotā hā.
Superstition.

In a living man's blood the diamond grows dull.

Jitē na pūchḥe, mūd dhar dhar pūṭe.
Alive they cared nothing for them, dead they mourn them bitterly.

((i.) Ungrateful offspring. (ii.) A man's worth is known when he is dead.)

Jitē raḥe to lōnā kahṇā!
Curse me if you live any longer!

(A father's curse when offended: it means that the victim will die soon.)

Jitē to hāḥ kālā, hāṛe to mūd hāḥ.
Win and your hands will be black; lose and your face will be black.

(In gambling: a black face means disgrace in India.)

Jitḥāṇī kī bhāināḥ agar dhaundhāṇā.
The elder brother's wife's buffalo (son) is always a fat one.

(The Jitḥāṇī has a grant voice in native household matters.)

Jitī makhḥī nahāi nigṛī jāṭī.
You cannot swallow a live fly.

(1st. One does not take poison or do wrong consciously. 2nd. No one willingly involves himself in ruin. 3rd. An evident truth cannot be denied.)

Jit ki havā bhī achchhī.

Even the name of success is worth having.
(Nothing succeeds like success.)

Jitnā chhāno, utnā hī kirkirā.

The more you strain, the more grit you get.
(The closer you examine, the more faults you find.)

Jitnā chhotā, utnā hī khotā.

As vicious as he is little.

Jitnā degā, utnā pāyā.

You will get as much as you give.

Jitnā garamāyā, utnā hī barāyā.

The hotter it grows the more it rains.
(Indian observation.)

Jitnā gur dālogā, utnā hī mithā hogā.

The more sugar you put in the sweeter it will be.
(Good material, good work.)

Jitnā karam men likhā hai, utnā milāyā.

You will get as much as is written in your fate.
(So why work hard!)

Jitnā maras men dīdā, otnā kohbar men na dīd.

E.
All that sit at the marriage feast cannot enter the marriage chamber.

Jitnā rañā hai, so chuglō. Panj.

Whatever your share is take it.
(And be thankful.)

Jitnā sāp lambā, utnā hī goh chaurī.

The lizard is as wide as the snake is long.
(One matches the other.)

Jitnā ca-tā, utnā kharāb.

Cheap and nasty.

Jitnā dyānd, utnā dyānd.

Wiser is more scrupulous.

Jitnā tapegā, utnā barāyā.

As the heat, so the rains.
(Indian observation.)

Jitnā āpar, utnā niche.

As much above, so much below.
(Said of a crafty fellow.)

Jitne ghane, utne bhale.

The more (sons) the merrier.

Jitne kale, utne mere bēp ke sālē.

So many black men, so many blackguards.
(Sālā, and bēp kē sālā are strong terms of abuse in India.)

Jitne manā, utne pinā. Hin.

As many heads (sons), so many offerings to your manes.
(Every Hindū son offers sacrifices to the manes of his parents, so the more sons a man has the more offerings he is sure of. Lo, children are an heritage of the Lord. Happy is the man that hath his quiver full of them. Psalm cxxvii, 3-5.)

Jitne mātā, utnī hī bātā.

As many men, so many minds.
(Quot. *Animus tot sententia.*)

Jitnī āmad, utnā lobh.

Avarice increaseth according to the income.

Jitnī āmad, utnā kharch.

As the income, so the expenses.
(Paying for a name.)

Jitnī chādar dekho, utne hī pān pānā.

Stretch your legs according to your coverlet.
(Cut your coat according to your cloth.)

Jitnī dāulat, utnī hī musibat.

So much wealth, so much trouble.

Jitnī lābh, utnā lobh.

Avarice increaseth according to the gains.

Jitnī miyān kī lambī dārchī, utne gāon guzār.

Superstition.

The village prospers according to the length

of my lord's beard.

Jivan maran Bidhnā ke hāth hai.

Life and death are in the hands of fate.

Jive merā bhāī, galī galī bhawāī. Wom.

While my brother lives there's a wife for him in every lane.
(Never mind about a wife for him, the main thing is that he live.)

Jise na māne pitr aur mātā kare nirdāh.

He disregards his father whilst alive and mourns for him when dead.
(An unworthy son.)

Jo dākh se dūr, woh dīl se dūr.

Out of sight, out of mind.

Jo apne kām na dē, so chulhe bhār men jā.

Who is of no service to me may go into the fire.

Jo bahut qarīb, so syādāh ragīb.

The nearest are the greatest rivals.

(A man's foes are those of his own household.)

Jo Bāman kī jīb par, so Bāman kī pothī men.

What is on the Brāhman's tongue is in the Brāhman's books.

(The devil can cite Scripture for his purposes.)

Jo Bāman kī pothī men, so yāron kī zāban par.

What's in the Brāhman's book is on my tongue.

(See preceding.)

Jo bandah-navāī kare, jān us pe fidā hai;
Be-jais agar Yāzuf-i-sānī hai to kyā hai?

Who shows me kindness, I'll give my life for him; Without bounty a second Joseph is of no use to me.

Joban thā jub rūp thā, gāhāt thā sab ho:

Joban ratan gahāt-ke, bē na pūchhe ho.

When youth I had, beauty I had, and every body wooed me: My gem of beauty lost, none cares a jot for me.

Jo bar dekh tap mujhe āye, so bar mujhe biyāhan āye! E. Wom.

Such a bridegroom is come to marry me, as I cannot look on without fever!

Jo bāt hai so khab hai, kyā bāt hai ap kī!

What is said is well said, and how well you have said it!

(Spoken ironically.)

Jo Bhādaṁ māt bakhā hoe kāl pachlohar jākar roḥ. Agrie.

When rain falls in August famine goes behind a wall and weeps.

Jo bhūke ko det hai, jathā shakt jo hoe,

Tā āpar sital buchan, lakhe ātmā roḥ.

Who feeds the hungry as far as in his power lies, And speaks kind words, is a truly sympathetic man.

Jo bin sahāve khele jūd āj na mūd, kal mūd.

Who gambles without experience will be ruined to-day or to-morrow.

Jo hole so gīt ko jād.

He that speaks first shall go for butter.

It alludes to a story of four block-heads, who having agreed to provide a meal jointly, quarrelled about who should bring the *ghī*, and not being able to decide the matter in any other way, agreed that he who should first break silence should go. As they sat silent, they were seen by the watch, and giving no account of themselves, were carried before the Magistrate, who, as they still refused to speak flogged them all, and when one cried out with the pain, the others exclaimed, "you are to go for the *ghī*," Hence proverb means persistence in a foolish matter.

Another story is that four men provided a joint meal. When the meal was cooked one of them exclaimed 'you have forgotten to put in the *ghī*' and the others said 'yes, you go and bring some' hence the proverb. He who recommends a cure has to provide it.

Jo bole, so kundā khole. Hin.

Who speaks first must open the door.

(Allusion to a native custom of calling out to the inmates to open the door.)

Jo bōvegā, so kātegi.

Who sows will reap.

Jo chap chap-kar ānkh jhapāve, voh ke ran mān el chālāve?

Who blinks and turns away his eyes will never use his spear in battle.

Jo chaphegā, so giregā.

Who climbs will fall.

(Vaulting ambition)

Jo c'āve, so pāve.

Who thatches gets.

(Who works gets.)

Jo chorī kurtā hai, so morī bhī rakhtā hai.

Who is bent on theft provides himself with a loophole for escape.

Jo dam gurre, so ganīmāt hai.

Best is the time that is enjoyed.

Jo dhan jātd dēhiye, to ādhā dīje bāñt.

When you are going to lose your money better give away half of it.

(Make settlements and then go bankrupt!)

Jo dharī pe āyā, use dharī ne khāyā.

Who is born on the earth will be devoured by the earth.

(The earth is the womb and grave of all.)

Jo dhāve so pāve, jo sove so khove.

Who runs gets, who sleeps loses.

(Who works gets.)

Jo dekhdā, so rēkhdā.

Seeing is beholding.

(Applied to two people who tell the same story but in different words: six of one and half a dozen of the other.)

Jo gaithe jītē sangrām, to kākhe ko tātē ko kharckē dām?

If by asses battles could be won, who would spend to keep Arabs?

Jo gāvār pingal parhe, tin bastā ke hīn, Boli, chālī, baithē, līkh Bīdhātā chhīn.

If a village boor be a poet, he still lack three things; Speech, gait and manners, which Fate has taken from him.

(You cannot make a silk purse out of a sow's ear.)

Jo garajte hān, voh baraste nahīn.

The cloud that thunders much rains little.

(The greatest barkers bite not sorest. Dogs that bark at a distance bite not at hand. Great promises are small performers. Great cry little wool.)

Jogī jogī layē, khopron kā khaur.

When jogis fight their begging cups are smashed.

(Because they possess nothing else: poor men are ruined in the quarrels of the great.)

Jogī jugat jānī nahīn, kapre rangē to kyā hūd?

If the jogi does not know his business what is the use of his dyeing his clothes?

(A jogi is a religious mendicant and jugat is the knowledge or teaching of a jogi. They wear clothes dyed with ochre.)

Jogī kā laykā khelēgā to sānp se.

[a snake.]

If a snake charmer's son play, he plays with (What is bred in the bone will never be out of the flesh.)

Jogī keh ke mīt, kulīndar kehī ke sāth? Bhoj.

The jogi is no one's friend, and the qalandar no one's companion.

(Jogi is a Hindū mendicant and Qalandar a Muhamminadan mendicant; neither of them has any fixed abode.)

Jogī kī xit kyā?

What friendship can there be with a jogi?

(He is always wandering about.)

Jogī kī si pherī,

Like mendicant's visits.

(Said to one who pays short visits and seldom.)

Jogī kis ke mīt?

Whose friends the jogis are?

(Friendless—See preceding proverb.)

Jogī kō basī bald.

[to a devotee.]

Even the care of an ox is an encumbrance (As he is always wandering.)

Jogī māre chhār hāt.

Who beats a jogi soils his hands with ashes.

(To express that it is unprofitable to oppress the poor: jogis cover their bodies with dust and ashes as a rule.)

Jo girā khāt ke andar, so parā pherī morī.

He that tumbles into a ditch has wandered out of his way.

Jogi thā so upā gaya, deen rahi bhābhā.

The devotee is gone and nothing but ashes remain at his abode.

(The soul is fled and nothing but dust is left: the vacant chair.)

Jo gur khā, so kār chhūā.

He that eats treacle must have his ears pierced.

(Allusion to the custom of giving treacle to a child whose ears are about to be bored.)

Jo hāñī meñ hogā, so rakāñī meñ āgā.

What is in the pot will be served in the dish.

(Out of the fullness of the heart the mouth speaketh.)

Johā kahā, vohī kīyā.

No sooner said than done.

Jo jāē Kalkatte, voh khe khāē albatte.

(i.) Who goes to Calcutta will certainly eat dirt.

(Allusion to the nasty and dirty water of the river impregnated with the filth of the city, before the water-works were constructed.)

(ii.) Who goes to Calcutta can live by rowing at any rate.

(Calcutta being a great port.)

Jo jīve so khele Phāg, mūā so lekhe lāg.

Who lives will play at the Holi, who dies is done for.

(Life is for the living.)

Jo Kabir Kāshī meñ maribēñ Rām heñ kaun nihorā? E.

If Kabir die at Benares, what obligation is he under to God?

The allusion is to the Hindū belief that the mere fact of dying at Benares brings salvation, so that if a man thus obtains salvation he is not under obligation to God. The proverb is used by a man who has been paying court to another with a view to personal benefit and has had after all to gain his object by his own exertions.

Jo kahle haiñ, voh karte nahīñ.

Great promisers are small performers.

Jo kām hīkmat se nikaltā hai, voh hukūmat se nahīñ nikaltā.

Skill succeeds where authority fails.

Jo Khudā sir par sīng de, to voh bhī sahne paple haiñ.

If God were pleased to give me two horns, even then would I bear them patiently.

(Contentment and resignation.)

Jo kīñ kē burā chīngā, us kē pahle burā hogā.

Evil be to him that evil thinks.

(Honi soīt qui mal y pense.)

Jo koi kalpā hai, so kaise koi pāñ hai?

How shall he that gives pain to others enjoy tranquillity?

Jo koi khāe chāne kē tūk pāñi pive sau sau ghūñā. R.

Who eats pease-pudding will drink a hundred gulps of water.

(Chāne kē tūk is very thirst giving.)

Jo koi khāē nīdāñ ke jūr, Mūl banē voh mūdāñ gawār. R.

Who hath eaten millet from his birth, Hath been a closther from the beginning.

(Millet (jūr) is very coarse food.)

Jo mīn meñ basē, so supnē dāse.

What fills the heart appears in the dreams.

Jo māt se sīd chāhe, so dāyan.

Who fondles a child more than a mother is a witch.

(Over-acting a part.)

Jo mere hai, so rājā ke nahīñ.

Even the king has not what I possess.

(Said of a vain person.)

Jo mere so tere, kāhe dāñ nīpore?

What I have you have, so why do you grin?

(Nakedness is no shame.)

An Englishman is said to have expostulated with some Assamese women for bathing naked in the open whereon they replied, 'What have we that your mother and sister have not?'

Jo nīkle, so bhāg dhonī ke.

Whatever happens is my master's luck.

(What do I care? said of a bad servant.)

Jo pahle māre, so mīre.

Who strikes first wins.

Jo pāras se kanchan upjē, so pāras hai kātch;

Jo pāras se pāras upjē, so pāras hai sātch.

The touchstone that breeds gold is a false stone; The touchstone that breeds a touchstone is a true stone.

(Like begets like: pāras, the philosopher's stone, which can turn the baser metals into gold.)

Jo phal chakkhā nahīñ, vohī mīthā hai.

Untasted fruit is sweetest.

(The joy in prospect is sweeter than the joy possessed.)

Jo piyās kāryā, so āp roḡā.

Who cuts onions shall shed tears.

(Who sows mischief will suffer the consequences; allusion to the pungent juice of the onion bringing tears into the eyes.)

Jo pūt Darbārī bhāē, deo pūtār sab se goḡ. Hin.

Those who enter the service of Government give up the service of gods and ancestors.

(i.e. contact with Europeans has a tendency to destroy superstition.)

Jor jor mar jāyē, māl jāvāñ khāyē:

Jāvāñ bhī na hogā, to khālē lag jāyē.

Collect wealth and die, that thy son-in-law may squander it: And if thou have no son-in-law, that it may escheat to the king.

Jorā kē dhablā bech-kar tandūrī roḡē khāē hai.

Mah.

He has enjoyed a loaf on the proceeds of his wife's gown.

(Downright selfishness.)

Jorā kē marāñ, aur jūtā kē tūñāḡ bārēbār hai.

A dead wife is like a torn shoe.

(Both are replaced by new ones in India!)

Jorā kē marnā, ghār kē kharābā.

The death of the wife is ruin to the house.

Jorā kē murīd.

His own wife's pupil.

(A henpecked husband.)

Jorā khasam kī laṭai, dūdā kī malāi.

A quarrel between husband and wife is like the cream of milk.

(There is nothing serious in it.)

Jorā khasam kī laṭai kyā?

What is a quarrel between husband and wife?

(Nothing of any consequence.)

Jorā na jāid, Allāh miyān se nāid.

Nor wife nor daughter and God his only relative (friend).

(Said of a bachelor.)

Jorā taṭole gāhṛī, aur mān taṭole anṛī.

The wife feels the purse, the mother feels the stomach.

(The wife wants money and the mother likes to see her son well-fed.)

Jo sādā kī māne bāi, rahē anand voh dīn rāi.

Who follows out the teaching of the saints is happy night and day.

Jo sādī ohāi chālāi hai, voh hamesha khush-hāl rahāi hai.

Who leads a simple life is always happy.

Jo sevā karē, so sevā pāvē.

He that does the service will receive the fruits of it.

Jo sir uphār kar chaleyā, so phokar khāyē.

Walk with your nose in the air and you will trip.

Jo sove, us kē parvayā; jo jāgē, us kī paryā.

The sleeper's is the bull calf, the waker's the cow.

(The cow-calf being more valuable than the bull. The early bird gets the worm.)

Jo tairēgā, so dūbēgā.

Who swims will (sometimes) drown.

Jo ṭakā degā, us kē laṭkā khelēgā.

His child will play who pays.

(i. e. for its toys.)

Jo til had se siyādāh huā, so masāh huā.

When a mole grows beyond bounds it becomes a wart.

(A virtue in excess may become a vice: moles on the face are much admired by orientals.)

Jud bēṛī bēkhār, jo se merā hār na hoī.

Gambling would be a capital trade, if there were no such thing as losing.

Judrī hamesha musīb.

A gambler is always poor.

Judrī ko apnā kī dōo sukhā hai.

The gambler flatters himself that his own throw is the best.

Jai māt bāil bāi hār hai.

The ox sinks under the weight of his yoke.
(Fun on the word *jai* which means (1) yoke (2) gambling.)

Jug ṭāṭā, nard marī.

When the pair (at *chauser*) are separated one man is lost.

(*Chauser* is a game played with dice according to the throws of which the men (*nard*) are moved. The men must be moved in pairs according to the throws, and when it happens that a player cannot move both his men he loses one, hence the proverb means "union is strength.")

Julāhā chūṛāve nālī nālī, Khudā chūṛāve ekhē berī. E.

The weaver steals a reel at a time; but God makes lose him all at once.

(Of all his ill-gotten gains: poetical justice.)

Julāhā jāne jau kātē?

Can a weaver out barley?

See The story goes that a weaver, unable to pay his debts, was set out ripe barley by his agriculturist creditor, who thought to repay himself in this way. Instead of reaping he employed himself in untwisting the tangled barley stems as he would skeins of thread. The saying is a hit at the proverbial stupidity of the weaver caste.

Julāhē kē begārī Paṭhān!

A Pathān working gratis for a weaver!

(Society upside down: *begārī* is a forced laborer and the point is that the turbulent and pugnacious Pathān would be the last man in the world to do forced labour for such a wretched menial as the *Julāhā* usually is.)

Julāhē kē ṭir na ho?

May it not be the weaver's arrow!

See Alluding to a story of a weaver who went to fight and being wounded with an arrow, prayed that it might not prove that he was hit. The proverb implies a hope that a misfortune may be prevented before it is too late.

Julāhē kī jūtī, supāhī kī jōṭ, dhārī dhārī pūrānī hoī.

A weaver's shoe, and a soldier's wife grow old without being used.

(A weaver sits at his work barefooted and a soldier lives abroad.)

Julāhē kī maskharī mān bahān se!

The weaver will crack indecent jokes with his mother and sister!

(Allusion to the stupidity of the weaver caste.)

Julāhē kī tarēh, Id, Bakrīd ko pām khā letē hai. Mah.

He enjoys the luxury of betel leaf like a weaver at the *Id* and *Bakrīd*.

(These feasts occur once each in the year: hence proverb means luxury rarely enjoyed.)

Juma chhōṛ sanichar nahāī, us kē sanichar kabhī na jāī. Superstition.

Who omits Friday and bathes on Saturday misfortune will never leave him.

Jāṭ jūn bāo bāṭe Purvā, tāt tāt aṭṭ dūkh ghāī pāt. E.

When the wind is in the East, the pains of wounds are much increased.

Jāt jān bhāṅe kāmēt tāt tāt bhārī hāt.

The wetter a blanket gets, the heavier it becomes.

(Used as an expostulation with one, who, having run in debt, does not even take care to pay the interest, whereby the load accumulates daily.)

Jāt jān tīd lerd nām, vōn vōn mārā sārā gān.

The more I used your name the more the villagers beat me.

(Said of a tyrannical ruler.)

Jāt jān murgī moī ho, tāt tāt dūm sukē.

As a fowl gets fat its tail shrinks.

(The richer a miser becomes, the closer fasted he grows.)

Jāt ke dar se gudī nahīn phēlī jāī.

A blanket is not thrown away on account of the lice in it.

(A great advantage is not given up for a slight inconvenience which attends it.)

Jūrī bairām hai.

Mating is beyond control.

(Marriages are made in heaven and we next.)

Jūrī ke hāt hai.

Marriage is in the hands of fate.

Jūrīd sanjog hai.

Marriage depends on (fated) union.

(See preceding.)

Jūrī nahīn Dār kī jūrī, dhārī rahe sab dārū bārī.

What Heaven breaks cannot be joined, so put aside your medicines and herbs.

Jūt pahne sāt kā, bāṛā bhārōd byāhī kā,

Jūt pahne nārī kā, kyā bhārōd karī kā!

Shoes made to order last as a wedded wife,

But shoes made to sell as a mistress only.

Jut jut mareh bailōd, baīṭhe khān twang.

Agrio. [their stalls]
The oxen work to death, the horses feed in

(The poor work that the rich may thrive.)

K

Kabāṛī ke chhappar par phūks nahīn.

The old clothes-man has no straw on his thatch.

Kab dādā marōṅge aur kab bel baṛṅgi?

When will the grandsire die, and when will the funeral gifts be made?

(Waiting for the dead man's shoes.)

Kabhi ghan ghanā, kabhi muṛhī bhar chand.

Sometimes plenty, sometimes only a handful of corn.

Kabhi ghī ghanā, kabhi muṛhī bhar chand, kabhi voh bhī nahīn!

Sometimes butter in plenty, sometimes but a handful of corn and sometimes not even that!

Kabhi ke dīn bare, kabhi kī rāt bārī.

Sometimes the days are lung and sometimes the nights.

Kabhi kūṇḍe ke is pār, kabhi kūṇḍe ke us pār.

Sometimes on this side, sometimes on that side of the bhāng mortar.

(To express excessive laziness and sottishness.)

Kabhi na dekhd boryā aur supne dī khāt.

He never even saw a mat and dreamed of a bed.

(Said of an upstart.)

Kabhi na dekhi chaddar chādri!

She never saw a shawl or a wrapper!

(A taunt to a boastful woman.)

Kabhi na gāṇḍī ran chaphe, aur kabhi na bājī bām.

The coward never went to field and never heard the battle drum.

(Abuse by bhāṛs (barbs) when refused their demands.)

Kabhi nāo gārī par, kabhi gārī nāo par.

Sometimes the boat is on the waggon, and sometimes the waggon on the boat.

(Individuals of different rank and quality² have it in their power to help each other. Boats are carried on waggons to be launched and waggons are ferried over on boats.)

Kabhi na rōi sātṭhre, supne dī khāt!

She never even slept on straw and dreamed of a bed.

(Chateau on Espagne.)

Kabhi ranj, kabhi gamj.

Sometimes gains and sometimes pains.

Kabhi na kabhi fard phālā.

The palda tree sometimes blossoms.

(Spoken of one who seldom does a good act and based on common observation.)

Kabir Dās kī ulfī bānī; āḡan sūkhā, ghar man pānī.

A dark saying of Kabir: the yard is dry and water is in the house.

(Reference to the obscure sayings attributed to Kabir, which have an obvious and an allegorical meaning: e.g. this means that good men do not enjoy this world, but have joys in store for the next.)

Kabir Dās kī ulfī bānī; baras kammal, bhāṛe pānī.

A dark saying of Kabir: the blanket rains and the water is wetted.

(See preceding. It means that bad men flourish and the good suffer frequently in this world.)

Kabir sohe Bhāṛ ne, aur khesī sohe Jāt ne. Rus.

Verses besit a bard, and husbandry besits a Jāt.

(Every cobbler to his last.)

Kab ke banyā, kab ke sekh?

Yesterday a grocer, to-day a merchant prince!

(Said of an upstart.)

Kab mare aur kab kīre paye?

When he will die and when the worms will eat him?

(I care not.)

Kab mād aur kab rāchchhas hū?

When did he die and become a demon?

(Applied to an upstart, who assumes airs of consequence.)

Kab se rōjā lear bhāi, kōdō kē dīn bīsar gāi?

Since when have you become a mighty king, and forgotten the days of plain porridge?

Kābul gae, Mugal ban ās bolanlāge bāni,

'Ab āb' kar mar gāi aīrhāne rahā pāni.

He went to Kābul, became a Mugal, and so began to speak their language.

The water was by his side and he died, crying 'Teau Teau.'

The proverb is founded on the following story. A man, who had visited Kābul and had learnt Persian there at the sacrifice of his own mother-tongue, used to flaunt Persian phrases when he returned home to his native land, and consequently died of thirst, crying in vain for water in Persian "āb āb," instead of the common Hindustāni pāni, which none of his servants and relations could understand.

Kābul men kyā gadhe nahīn hote?

Are there not donkeys in Kābul?

Kābul men mevā bhāi, Brij men bhāi karīl.

Kābul for fruits and Brij for karīl.

(The karīl is a thorny bush, and the point is that in Kābul, which the Hindūs look on as a barbarous place, good things are found, whereas their holy land of Brij produces only what is of little worth.)

Kabutar khāne kā sā hāl hai, ek ādā hai cā jāā hai. [another comes in.]

Like a pigeon house, one goes out in.

(Said of an establishment in which a large number of servants is kept up.)

Kachaurī kā darwāza khulā hai.

The doors of the Courts are open.

(So why fight among yourselves?)

Kachaurī kī bū ab tak nahīn gāi.

The smell of the cakes is not yet gone.

(Kachaurī is a cake made of flour and pulse, generally eaten by children. The proverb is applied to a mean person elevated suddenly to consequence and who still shews traces of his base origin.)

Kachchā dādā sab ne piyā hai.

Every one has drunk fresh milk.

(Every body is apt to err: the point of the proverb lies in the native idea that boiled milk is more nourishing than fresh.)

Kachchā to kachaurī mānge, pūrī mānge pūrā,

Non mirach to Kāth mānge, Bāman mānge bādā.

Raw youth likes crisp cakes, ripe age soft sponge-cakes, [sugar.

Kāthīs like pepper and salt, and Brāhmans (Parts are more wholesome than kachauris, and the rest of the proverb is a skit at the Kāthīs and Brāhmans.)

Kachche bāph ko jidhar nivāro niv jāi, aur pak-kā kabhi na tērā ho.

The young bamboo can be bent as you please, but the old one never.

(Teach a child betimes in the way it should go.)

Kachchī kalī kachnāl kī torai man pachhtāi.

Pluck the unripe buds of the kachnāl tree and sorrow for it.

(Because you can do nothing with them.)

Kachchī khānā, dānt na lagānā, sabī kī chānā jānā. Superstition.

Don't put the herb between your teeth, swallow it whole.

(A common saying of the native *kachchīs* or medical practitioners: *kachchī khānā* is any concoction of medicinal herbs.)

Kachchī pendī dastar-khūdn kā sarar. Mah.

The under-baked pot will soil the cloth.

(Because it will not hold liquids properly: with raw youth deal, you'll get no weal.)

Kachchī reñdī dastar-khūdn kā sarar. Mah.

An unripe melon is a disgrace to the table.

(To describe an unprofitable servant as above.)

Kachchī shishī mat bhāro, jī meñ parī lakir,

Bāle-pan kī dāhī, gale parī sanjīr.

Fill not a flimsy, nor a flawed glass;

Love in early youth is a chain round the neck.

Kachī khāi dīn bahlāi, kapre phāis ghar ko āi.

I ate unripe melons, and wasted my time, and when my clothes became in tatters I returned home.

(I was employed unprofitably.)

Kadhi na dekha boriyā, supnē āi khāt.

He never saw a mat and dreamed of a bed.

(Castles in the air.)

Kad kad Manglū bove dhān, rūkhā dālā, he Bhagwān!

Whenever Manglū sowed his rice; God caused a drought!

Kad ke kad āi, mere man nahīn bhāi.

You have come so late that you are not welcome.

Kagā bole, par gāi raul.

When the crows caw all nature wakes.

(The crows in India play the part of chanticleer.)

Kagā raul.

The cawing of crows.

(The chattering of noisy persons when they meet together.)

Kagā, kavvā aur khargosh, yeh ānō nahīn māne jōs.

The crow, the jackdaw and the hare; these three can never be tamed.

Kagās ke ghore dāvratē hān.

Galloping a paper horse.

(Castles in the air; used also of the rapid postal arrangements of the English.)

Kagās kī nāo āj na dūbbī, kal dūbbī; or

Kagās kī pan-guñī āj na dūbbī, kal dūbbī.

A paper boat will sink to-day or at any rate to-morrow.

(Spoken of things which cannot last.)

Kagās kī nāo nahīn chālā.

A paper boat won't float long.

Kage kag na bhikari bhik !

No bread for the crows, and no alms for the beggars.

(Said of a miser: it is obligatory on Hindus to feed cows at funerals and to give alms to mendicants.)

Kahā na abla kar sake ? Kahā na sindhu samāś ? Kahā na pāvak meñ jare ? Kahā kāl na bhāś ?

What cannot a woman do ? What cannot the ocean contain ? What cannot the fire burn ? What cannot death destroy ?

Kahāñ bibi, kahāñ bāndī ?

What equality between maid and mistress ?

Kahāñ burhya ? kahāñ rāj-kanya ?

There is a vast difference between an old woman and a young princess !

(Applied to one without merit making high pretensions.)

Kahāñ jaisi jhūṭi nahī, bāt jaisi mīṭhi nahī.

Nothing so false as fiction, nothing so sweet as a tale.

Kahāñ jāñ chūhe kā bil nahī mīṭā.

Wherever I may go I cannot even find a rat's hole.

(To creep into.)

Kahāñ Rāja Bhoj, kahāñ kānglā tel ?

There is a vast difference between Rāja Bhoj and a poor oilman.

Kahāñ Rām Rām ! kahāñ tē tē ?

What connection is there between the worship of God and idle talk ?

(Allusion here to the talking of *mainds* which are taught to say "Rām Rām" (God, God) and parrots which are taught to say "tē tē.")

Kāhe ko gūlar kā pot pharvāṭi hai.

Why do you try to break open a fig ?

(To disclose a secret: the fruit of the *gūlar* is full of a substance like worms and so is very disgusting to a Hindū.)

Kahāñ khet kī, sunē khaliyān kī.

They are talking of the fields and he hears about the barn.

(A dull-head.)

Kahāñ samān kī, sunē amān kī.

He talks of Earth and hears of Heaven.

(He talks of chalk and I of cheese: cross purposes.)

Kāhe se koi kūs meñ nahī girā.

No one will fall into a well if you tell him to do so.

Kāhe se kumbhār gadhe par nahī chapṭā.

The potter won't mount his ass if you tell him to do so.

(Unreasonable obstinacy.)

Kahāñ dhabe bhī āre haiñ ?

Will the drowned ever swim again ?

**Kahāñ kī tāt kahāñ kī ropā, bhāñmāñ ne kun-
dā jorā.**

With bricks from here and stones from there, the juggler doth a family rear.

Kahāñ nakhūn bhī goṣṭ se judā hūā hai ?

The flesh and the bones cannot be separated.

(Blood is thicker than water.)

Kahāñ sūkhe daraktē bhī hore hūe hai ?

Can the withered tree put forth green leaves ?
(Can these dry bones live ?)

Kahāñ to sūkhā chunrī, aur kahāñ dhole lāt ?

Sometimes a red kerchief, and sometimes kick and knocks.

(The chances of a woman's married life.)

Kahāñ āsān, karāñ mushkīl.

It is easy to promise, but hard to perform.

**Kahāñ to mā māñ jāē, na kahāñ to bāp kutṭā
khāē.**

If I tell, my mother will be beaten ; if don't tell, my father will eat dog's flesh.

(The speech is supposed to be uttered by a son who discovers that his mother by mistake has dressed dog's flesh instead of mutton for his father's dinner. It is used to express being in a dilemma.)

**Kājāl gayā Bihār, bahoryā narere hī hai. E.
Wom.**

They have gone to Bihār for the lamp-black and the bride is on the tip-toe of expectation.

(To express expectation of a thing of which there is no hope. *Kājāl* or lamp-black is necessary for the adornment of the bride's eyes before the marriage.)

Kājāl kī koṭhri.

A room full of lamp-black.

(To express a place from frequenting which you will only obtain disgrace : used towards the houses of prostitutes.)

**Kājāl kī koṭhri meñ jāēgā, to dhabbā lage
hī gā.**

Go to the house full of lamp-black and you will be surely stained.

(Touch pitch and you will be defiled.)

**Kājāl to sab lagāṭe haiñ, par chitvan bhāñt
bhāñt. Wom.**

They all apply lamp-black, but their glances (Beauty unadorned is adorned the most.)

Kākā kahā ke na bhāē.

An uncle is no body's friend.

Kākā kī bhāñsi, bhūṭiē kī tond.

The buffalo is the uncle's, the pot belly the nephew's.

(i. e. the uncle gets the good things of the world.)

Kākā na karē sākā.

An uncle won't make a row.

(Men in India are apt to be very fond of their brother's children, and frequently adopt them.)

Kakrī ke chor ko gardan nahī marte.

A man is not hanged for stealing a cucumber.

(De minimis non curat lex.)

Kālā koelā !

Black as charcoal !

Kalāi ki beṭi dūbne chālī, logon ne kahā, 'mat vālī hai.'

The publican's daughter went to drown herself and the people said 'she's drunk.'
(To express enjoyment at other's troubles.)

Kalāi ki dūkan par pāni bhī piyo, to sharab kī gumān hotā hai.

Drink even water at a tavern and you are suspected of having drunk spirits.

Kalā mūkh karīl ke dānt.

A black face and teeth like the karīl.
(The karīl is a kind of gourd of a dirty brown colour.)

Kalā mūkh, nīle hāth pān.

A black face, with blue hands and feet.
(To express abhorrence of any thing.)

Kalajā tāk tāk, dāwā ek bhī nahīn.

His heart broken, but never a tear.
(Crocodile's tears: sham grief.)

Kalā kī kākā pāni nahīn māngtā.
Bitten by a black snake does not even ask for water.

(Because he dies before he can do so: black snakes are deemed to be very deadly by natives.)

Kalā ke āge chirāg nahīn jaltā. Superstition.

No lamp will burn before a black snake.
(Because it is supposed to carry a bright jewel in its head: proverb means that nothing avails before a powerful tyrant.)

Kalā ke kākā kī jantār na mantār.

The black snake's bite no spell nor charm can cure.

(There is no cure for tyranny.)

Kalā ki ek ek lahr ā jāti hai.

Caprice has laid hold of him like a black snake's bite.
(The whims and caprices of a tyrant.)

Kalā kosā.

Black miles.

(Descriptive of a distant journey, which may be said to terminate in darkness: he is gone to the world's end.)

Kalā sir kī be-dhūb hotā hai.

Man is the lord (of creation).

Kalā sir kī ek ek na chhūṛā.

He left not a man (alive).

Kalharī kal kal kare, chhoharī chho ho.

Apnī apnī bān se kabhi na chūke koi.

The quarrelsome will quarrel, the waspish will be so:

As her nature is, each will always show.

Kalī khalī na sat: donok ko māro ek ki khet /

Nor black is good, nor white: at one blow kill them both!

☞ The story goes that a certain woman transformed herself into a white kite in order to avenge herself on her faithless husband. Her rival thereupon assumed the form of a black kite. The husband killed them both as dangerous witches.

Kalī gāi Bāman ko dām. Hin.

A black cow given in alms to a Brāhman.

(A black cow is the best in the Hindūs' eyes for a free gift.)

Kalī ghātī dardoni aur dhāuṭī barsan-hār.

The black cloud threatens, but the white cloud gives the rain.

(Barking dogs seldom bite.)

Kalī haṇḍī picḥhe.

Old pitchers are set aside.

(To be broken on the owner's death or departure, and upon the removal of an unpopular chief or governor, as indicative of the hope of a new era.)

Kalī Jumerat kī vādā karnā. Mah.

To promise on Black Thursday.

(To make a long promise: Kalī Jumerat is the second (or last) Thursday of the dark fortnight of the moon.)

Kalī juārī.

A gambler to the death.

Kal kī līpā deo bahāṭī, āj kī līpā dekho ā. Wom.

Wash off yesterday's plaster and look to to-day's.

(Let by-gones be by-gones.)

Kāl, karkāṭā, kṣudrā kī khād. Agric.

Famine and dearth are the death of farmers.

Kāl kī sāg garib kī bhāg.

In famine time herbs are the lot of the poor.

Kāl ke āge kīś kī bas nahīn chālā.

There is no resisting death.

Kāl ke āge sab lāchār haīn.

All are helpless in the presence of death.

Kāl ke hāth kamān, bāṛhā bacho na jāvān.

When his bow is in the hand of death nor old nor young escape.

Kāl ke mūkh meṭh sab haīn.

All are in the mouth of death.

Kāl kis ne dekhi hai.

Who has seen to-morrow.

(Who knows the future: also don't delay.)

Kāl kothrī.

A black house.

(A dangerous place.)

Kallahr kī khet jāise kaptī kī heth. Agric.

A traitor's friendship is a barren field.

Kallah chālē sattar balā tāle.

When the jaws grind they keep seventy hardships away.

Kāl na chhoṛē rājā, na chhoṛē rān.

Death leaves nor beggar nor king.

(Death is no respecter of persons.)

Kāl sab ko khāṭī bāṭhā hai.

Death eats up every one.

Kāl tāle, kālā na tāle.

Death may be put off, but the bottle never.

Kalvārī kī agārī, aur qasī kī picḥhārī.

To the wine-merchant early, to the butcher late.

(In India the best wine is exposed first for sale and the best meat last.)

Kamāṭi na dhamāṭi, mo ke bhāj bhāj khāt. E. Wom.

He neither earns nor gets, but feeds on me.
(A lazy husband or son.)

Kamāṭi na pahiyā, "gāṭi jōt, mere bhāiyā." Rus.

Nor spring nor wheels, and says he, "bring up the cart, friend."

Kamān se niklā fir aur māhā se niklī bāt, phir nahī aī.

An arrow out of the bow and a word out of the mouth return no more.

Kām apnā kī kām hai.

Self done is well done.
(If you want a thing done well do it yourself.)

Kamar meṅ toṣhā, bārā dhārōṣā.

To have your food with you is a great comfort.

Kamar na bālā, sāṅhe sūtā ! E. Wom.

No strength in his loins and early to bed !

Kamāṭi āve dārā, nikhāṭi āve lārā. Wom.

The bread-winner comes home quietly, and the earn-nothing quarrelsome.

Kamāṭi kharām kis se na chāhe ? Wom.

Who would not wish for a hard-working husband ?

Kamāṭi pūt kalejē sūt. E. Wom.

The son who earns lies on his mother's breast.

(He is the darling of his mother.)

Kamāṭi pūt kī dūr bālā.

A son who earns keeps off calamity.

Kamāve dhoṭī-vālā, upāve ṭopī-vālā.

The Hindū earns and the European dissipates it.

(*Dhoṭi* is a cloth worn by Hindūs round the waist, passing between the legs and fastened behind; the *ṭopī* or hat is the peculiar dress of the European in India.)

Kamāveṅ Khān khānān, upāveṅ Miyān Fahīm.

The master earns the money, and his slave dissipates it.

It is said that Bairām Khān, better known by his title of Khān-khānān, the celebrated friend and minister of the Emperor Akbar, had a slave named Fahīm, who was liberal to extravagance with his master's money.

Kam-bakhtī gae hāt, na milī tarāṭī, na milē bāt.

If an unlucky man go to market, he finds neither scales nor weights.

(So that he can be easily cheated by the traders.)

Kam-bakhtī kī nishānī, jo sukḥ gayā kṛī kī pānī.

Misfortune is nigh, when wells run dry.

Kām chor, nivālē hāsir.

Shirking his work, but ready for his meals.

Kām isrā, dukḥ bisrā, chhāchḥ na det Ahīr.

The Ahīr's business is done and the trouble forgotten, and he will not give even a draught of butter-milk (to the workman.)

(When a man's turn is served, he is apt to forget those to whose aid he owed his

success: after you have mounted, you kick away the ladder.)

Kām kā, na kāj kā, dhamān amāj kā.

Nor for work, nor for toil, is an easy to his food.

(It is waste of money to find an idle workman or servant.)

Kām kā, na kāj kā, aur bhar amāj kā.

Nor for work, nor for toil, but for a pound of corn.

(See preceding.)

Kām karē nath-vālī, pahṛī jāī chirkut-vālī. E. Wom.

The jewelled woman did it and the ragged woman was taken up.

(Riches hide thousands of our crimes: wealth covers a multitude of sins.)

Kām kharch, bālā nakhān. Pera.

Small cost and great show.

Kām kī biryāṭ thōṛ dikhāṭ.

When it is time to work she shows her thumbs.

(*Thōṛ dikhāṭ* = idiom, to refuse point blank.)

Kām, kiroḥ, mad, loḥ kī jolo man meṅ khān, Kā paṇḍit, kā mārkḥā, dōṛ ek samān. Bhōj.

As long as passion, anger, pride and avarice fill the mind,

The learned and the ignorant are one and the same.

Kām ko nkhāṭ ! khānē ko hāṭ !

For work, O no; for dinner, O yes !

Kām ko kām sikhāṭā hai.

Work teaches work.

(We learn by experience.)

Kām koṛṭī, mūkh bājār.

To work a leper, to eat a stone-mouth.

(Lepers of course can do no work: *mūkh bājār*, idiom, to be able to eat anything.)

Kāmī oṭhne se fuqir nahīn hotā.

The habit does not make the priest.

Kām lo, dām do.

Get your work done and pay me.

Kām pyārā hai, chām pyārā nahīn hai.

Work is sweet, not good looks.

(Handsome is that handsome does.)

Kānā kavvā.

A one-eyed crow.

(A launt: any ugly man.)

Kānā kutṭā pēch kī se dūdā.

The one-eyed dog is pleased with rice-water.

The prize goes with merit: any thing one-eyed is unlucky to the natives and a one-eyed dog the most of all, so these are habitually ill-treated; rice-water is of no value and is thrown away, hence point of proverb.)

Kānā muḥḥ ko bhās nahīn, bhānē bīn ruhāṭ nahīn. Wom.

I dislike the one-eyed rogue and yet I cannot do without him.

(Said by a woman of a husband she dislikes.)

Kānā tājā, baddhā safar.

A wall-eyed pony and a stupid groom.

(To describe a miserable equipage.)

Kanauṣh bilit chāhēt se kām hūddā.

A cowed cat will let rats bite her ears.

(A superior is obliged to put up with insolence from an inferior, who knows some of his secret failings.)

"Kādhā dhanauk, kadh meṭ dānā, kahān chole Dilīl Sultānā"

"Bān hē rān, bīhāt hē rānā, bānā kī bāt bān pakhānā"

"With bow on shoulder, and arrows in thy hand, where art thou going, O Emperor of Delhi?"

"O king of the forest, and lord of the wilds, the great only know the great!"

See The story goes that a wool-carder (*dānyā*) travelling in a forest with the implements of his trade met a jackal, which had just come out of an indigo net. The jackal took him for an archer, and being frightened accosted him with the first line. And the carder taking the jackal for a tiger (!) replied to him with the second line. *Moral*: mutual fear makes men wondrous civil.

Kānā hē ek rag eṭh hēt hāi.

The one-eyed have always one extra sense.

(They are generally believed to be very wicked.)

Kānā ākh, manjār hē bīyā, vāh bāh ākh Bhavānī, Bīyā. E.

Even my one eye, small as a pea, hath the Goddess of small-pox taken.

Kānī apnā tēt nā nīhār aur kī phūlī nīhār.

The one-eyed perceives not the film on her own eye, but sees the speck in another's.

(Thou hypocrite, cast out first the beam out of thine own eye and then shalt thou see clearly to pull out the mote that is in thy brother's eye. Luke, vi. 42.)

Kānī gāh Bāman hē dān. E.

A one-eyed cow for the Brāhman's alms!

(When a thing is useless give it away in charity.)

Kānī gāh hē alge bathān? E.

Has the one-eyed cow a separate stall?

(Must I be put out of the society of the most worthy because I am less worthy than they?)

Kānī hē bīyāh hē sūn jākān.

In marrying off a one-eyed girl there are a hundred risks.

(That the husband elect may find it out and refuse to marry her.)

Kānī hē kānā pyārā, rānī hē rānā pyārā.

The one-eyed wife loves her one-eyed husband and the lady loves her lord.

(Each happy with her lot.)

Kānī hē kām sardāh? Kānī kī mīyāh?

Who would extol a one-eyed wife but her husband?

Kanā bhāgvan hētā hāi. Superstition.

Blue-eyed is fortunate.

Kanās makhī-chūs.

The miser will eat flies.

(Every Hindū will throw away any food containing a dead fly, hence the sting of the proverb.)

Kān kahāt nahīn bān, jūh jībhyā sunāt nahīn bān?

The ears can't speak, as the tongue can't hear!

Kankhājūrē kē kāṣ pān tūtāgē?

Can all the feet of a centipede be broken?

(Spoken of one who is well able to bear a loss.)

Kān meṭ tēl dālā bāṣhē hān.

They have poured oil into their ears.

(To turn a deaf ear to advice.)

Kān meṭ thēṭiyāh dālī hān.

He has stuffed his ears with wax.

(See preceding.)

Kān par ek jūh nahīn chālī. Rus.

Even a louse does not venture on his ears.

(Spoken of one who does not yield to advice.)

Kān pyārē to bāṣiyāh, jorā pyārē to sālīyāh.

Love my ears, love my earrings: love my wife, love her sisters.

(Love me, love my dog.)

Kāhār rūggī.

A haughty one-eyed man.

(The height of incongruity to the native's mind.)

Kāhā burā karīl kē, aur badlī kē ghām.

Saukan buri has chūn kī, aur sāṁhē kē kām.

Sharp are the thorns of the *bartī*, great the heat of a cloudy day. *Hateful* even the image of a co-wife and a business in partnership.

See The *kān* kī saukan, or co-wife of flour, of the proverb is founded on the story of a man, who set up a *chān* (flour) model of an ideal co-wife, which he covered with a rich dress and jewels and caressed and worshipped every day in order to vex his living wife.

Kānā na pūchhē bāt, merā dhānā subhāg nām. Wom.

My husband never speaks to me, yet I am called a happy married woman.

(Applied to one who falsely pretends to be in the confidence of his master, or of a great man.)

Kā par karān singār, pyār mor āndhar? E. Wom.

For whom should I deck myself, when my husband is blind?

(The blind man's wife needs no paint.)

Kapṛā kahē, "tū mujhē kar tāh, main tujhē karān shah."

Say your clothes, "you keep me carefully and I will make a king of you."

(The tailor makes the man.)

Kapṛā pahūyē jag bhātā: bhānā khāyē man bhātā.

Dress to please the world: eat to please yourself.

Kapre phate garibi di.

When the clothes are torn poverty has arrived.

Kapfi ki yat, maran ki rit.

Friendship with a knave will lead you to your grave.

Kaput: beid mara bhalā.

An undutiful son is best dead.

Karā, aur kar na jānā, main hōt to kar di-khāi. Wom.

She did it, but didn't know how to do it; if I had been there I would have shewn her.

(Said of a woman who gets into trouble for a lover in allusion to a well-known tale in the *Alaf Lailā*.)

Karain Kallū, bhairain Lallū. E.

Kallū does the deed, and Lallū pays for it. (The cat's paw.)

Karākar bājēn thothe bān.

Hollow bamboos break with a crack.

(Empty vessels give the loudest sound.)

Karam hin jab hot hain, sabhi hot hain bām, Chhāt jān ke baithat hain, tuhāt hot hain ghām.

When misfortune comes, every thing is upside down; When the unfortunate expects cool shade he finds a burning sun.

Karam-hin kheti kare, bail mara, sukā paṛe. Agric.

If an unlucky man become a cultivator, his oxen die or there comes a drought.

Karam-hin sāgar gā, jāhāt ratan kā p̄her, Kar chhāt ghongā bhāḥ: yekī karam kā p̄her!

An unlucky man goes to a sea where gems abound, And whenever he touches one it turns into a shell: such is the caprice of fate!

Karam ke baliyā pakāi khīr, ho gayā dalyā.

If an unfortunate man cook a dish of milk and rice it turns out to be gruel.

(*Kār* is a dish of milk and rice; and *dalyā* a gruel much inferior to *khīr*.)

Karam rekā amī hai.

The lines of fate are immutable.

Karam rekā na mīṭe, karo koī lākhō chātrā.

The lines of fate you can't efface, though a hundred thousand arts you try.

Kar ba karat hai.

Practice makes perfect.

Kar bhālā, ho bhālā, ant bhālē kā bhālā.

Do good and find good, for the fruit of good is good.

Karchhī hāth sāilāne hī ke kartē hain.

Ladles are made to save the hands. (I don't keep dogs and bark myself: fingers were made before spoons.)

Kardant khes, āndant pesh; na kī ho, to kar dekh.

As you do, you will receive; if you have not tried it, try now.

Kare dāḥī-eḥ, pakā jān mūkhō-eḥ.

The long-beard did it and the moustache suffered.

(A man with a long beard in India is respected, whereas one with a moustache only is distrusted; the cat's paw.)

Kare ek, bhareṅ sab.

One does and all suffer.

(Want of justice: allusion to the old native method of punishing the whole family of a criminal for the crimes he only had committed.)

Kargā so bhareḡ.

Who does will suffer.

Karān par-panch, kāhān panāh!

Who does injustice calls himself a judge!

Kargah bich julāhā sohe, hāt par sohe hāt.

Phaujan bich sipāhī sohe, bāgan sohe māṭ.

The weaver looks well at his loom, the ploughman by his plough, The soldier in his army, the gardener among his beds.

Kargah chhor julāhā jāḥ, nā-haq choḡ bichārē khāḥ.

If a weaver leaves his loom and takes to roaming he is certain to be knocked about.

(Applied to one who suffers mischief by intermeddling with what does not concern him.)

Karhāt chāḡḡ, to tere byāh meṅ meṅh bāreḡ. Children's superstition.

Lick the platter and it will rain on your wedding day.

(A great misfortune in the East as in the West.)

Karhī kāḥ uḍḍ.

Hot as curry.

(A bad temper.)

Karhī meṅ kōḥā.

Coals amongst curds.

(*Karhī* is a dish of sour milk and pulses. It implies that two things or persons are ill associated together.)

Karh meṅ yā dāḥ meṅ.

Lust or feeding.

(The world, the flesh and the devil: the pleasures of sensuality.)

Karī kāḥ belan banāḍ?

To cut a beam to make a rolling-pin!

Kariye apne man kī, aur suniye sab kī.

Do as you desire, but listen to all men.

(Take advice, but decide yourself as to how you should act.)

Karkā sohe pālī ne, bārāh sohe māṭ ne Rus.

Pastorals suit the shepherd, and the song of the well the gardener.

(*Bārāh*, the song sung by gardeners when drawing water from their wells.)

Kar-ke khāḍ, aur mogan rahḍ.

Earn your living and be merry.

Kar khet, pārdes ko jāḥ, tā ko jānam ākārāh jāḥ. Agric.

Who tills the soil and goes abroad wastes his life.

Kar ho kār sikkhāṭ hai.

Working teaches you your work.
(Practice makes perfect.)

Kar le, so kām : bhaj lo, so Rām !

If you work, work at your business; if you sing hymns sing of God !

Karnī chūhe dāhī, aur mānā jī kī dār !

A lover and afraid of your uncle !
(Faint heart never won fair lady.)

Karne ko chākri, sonē ko ghar. E.

Service is for work, the house for sleep.
(A taunt to a person who is loth to go abroad on service.)

Karnī karē to kyon dārē, aur kar-ke kyon pāchhāṭā ? Per hōe babul ke, to am kahān se khāṭ ?

Why fear to do thy duty, and having done it why repent ! If thou sowest acacias, can't thou eat of mangoes !
(Babul, the acacia arabica, a thorny tree.)

Karnī khāk kī, bāt lakh kī.

His deeds as dust; his speech of thousands.
(Words without deeds are like a garden full of weeds.)

Karnī na dharnī, nām Gulabī !

Nor management, nor arrangement in her, and her name Rosa !

(Gulabī, being a name of good import, is applied to sensible women only.)

Karnī nā kartūt, 'chaliyo mere pūt.'

Nor deeds nor action, and (he cries) 'come along my son.'

(Jack is doing nothing and Jim is helping him.)

Karnī nā kartūt, kahlāch pūt sa-pūt.

Nor acts nor deeds, and he is called a good son.

Karnī nā kartūt, laṭne ko maujūd.

Fit for nothing, but ready to quarrel.

Karnī nā kartūt, laṭne ko masbūd.

Fit for nothing, but strong in battle.
(Said to a boaster.)

Karo kheti aur bharo fānd. Agric.

Raise a crop and pay a fine.
(Allusion to cases of over assessment of land revenue.)

Karo kheti aur bōē bōē. Agric.

Plough a field and sow oxen.
(A good breed of oxen is becoming extinct.)

Karo to savāb nahīn, na karo to āzāb nahīn.

Do it and gain not, don't do it and lose not.

(A transaction from which neither gain nor loss accrues.)

Kar pānī, na mūnh pānī !

Nor water on the hands, nor on the face !
(Said of a dirty man.)

Kar sevā, khā mevā.

Do your duty and reap the fruits.
(Serve and be served.)

Kartab kī biddiya hai.

Art depends on practice.
(See next.)

Kartā ustād, na kartā shāgird.

Who works is master, who works not is pupil.

(Plod beats genius.)

Kar to dār, na kar to Khudā ke gasab se dār.

Do it and fear, do it not and fear God's vengeance.

There were two mendicants (sādhs) one of whom said "do it and fear": said the other "If I don't do it why should I fear !" The first said nothing and went away. Shortly afterwards some thieves went to rob the king's palace and gave, according to their custom a necklace to the sādhs, which they put on his neck without his knowledge, while he was meditating: next morning when it was found on him he was led to execution. His friend the first mendicant saw him and used the second part of the proverb. *Moral*: Always fear God.

Karūngā, par talūngā nahīn.

I won't move until I have done it.
(A headstrong man.)

Karvā subhān, (subānī nān).

A bad temper is like a sinking boat.
(As it is always in trouble.)

Karvā thū thū, mīthā hap hap.

He spits out the bitter, and gulps down the sweet.

Karvā zahar.

Bitter as poison.
(Bitter as gall.)

Karve se mīlce, mīthe se darye.

The bitter greet, but fear the sweet.
(All is not gold that glisters.)

Karyā tāman, gor chamār, tekrā sang na utre pār. E.

A black Brāhman, and a fair Chamār won't do you any good.

(Pure Brāhmans are usually fair, and pure Chamārs, a very low caste, usually black.)

Kāsā bhar khānā, āsā bhar chalnā.

A pot full of meal and a walk the length of the staff.

(An easy life.)

Kāsā dīje, bāsā na dīje.

Give food, but never give lodging.
(To a stranger: be cautious in your dealings with strangers.)

Kashmīrī be-pirī, lazzat na shīrīn.

The faithless Kashmīrī hath nor flavour nor sweetness.

Kashmīrī se gorā so kopī.

Who is fairer than a Kashmīrī is a leper.
(The natives hold Kashmīrī to be the fairest of all orientals.)

Kātā aur le dauṛī. Wom.

Off to the market as soon as she has spun.
(To be in a needless hurry.)

Kāṭa aur ulāt gayā.

The snake bit and turned round.

(By which the poison is said to be more completely infused and its effect rendered more certain.)

Kāṭak, bāt kahā tak.

October is over before you can speak.

(The pleasant cold weather is soon over.)

Kāṭak jo dhore tare khāṛ, Kuṣumbh sahīṭ bāi-kumh jāt. Superstition.

Who eats beneath the *dhālā* tree in October will go to Heaven with all his family.

(Allusion to the feast of *dhālā chādāshī* held on the 11th of Kāṭak (October.) The *dhālā* is the emblica officinalis.)

Kāṭak kuyā, Māh bilāṭ, Chait meh chiryā, sādā lūgā.

Bitches in October, cats in January, sparrows in April, women always.

Kāṭā rūt paretan ko, pakki roṭi jūryāve ko. E. Wom.

She can reel off the spun thread, and manage the baken cakes.

(Said of a malingering who avoids really hard work.)

Kāṭe bār, nām ho talvār kā; urē nipāhī, nām ho sardār kā.

The sharp edge slays and the credit is the sword's; the soldier fights and the credit is the general's.

Kāṭegā baiṭāū kā, sikhēgā nāṭ kā.

The wayfarer is out, while the barber's son learns.

(A barber learns by shaving fools.)

Kāṭe kaṭe, na māre mare.

It can't be cut by cutting, nor killed by killing.

(The cat's nine lives.)

Kāṭe par non mirach lagānā.

To put salt on the wound.

(To add insult to injury.)

Kāṭh chhilo to chiknā, bāt chhilo to rukhī.

Scratch wood and it grows smooth, scratch a word and it grows rough.

Kāṭh kā ghorā, lohe kā sin, jis par baiṭhe Langar Din.

A wooden horse and an iron saddle, on which sits Lame Jack.

(A crutch.)

Kāṭh kā ghorā nahī chālā.

A wooden horse will never walk

Kāṭh kā ulā.

A wooden owl.

(A blockhead.)

Kāṭh ke ghorē daurate hain.

To set the wooden horse galloping.

(To raise the wind : to fly a kite.)

Kāṭh kī khaṛī bār bār nahī chāṭet.

You can't put a wooden vessel on the fire twice.

(I am not to be cheated twice : deceit cannot be repeated with impunity and effect.)

Kāṭne-vāle ko thopā, baṭorne-vāle ko bahut. Agric.

Little to the reapers and much to the sheaf-makers.

(Because the latter get the gleanings.)

Kāṭo to khūn nahī.

If he were cut, no blood would flow.

(Describes a man pale with fright.)

Kaund kamāl par tel bukvā ? E. Wom.

On what income do you expect oil and cosmetics ?

Kaune rūp par chūd sīngār ? E. Wom.

On the strength of what beauty do you deck yourself thus ?

Kaun har ros adāṭiq ho samjhāne ko ?

Who will teach day after day ?

(i.e. without payment : workmen won't work without payment.)

Kaun kahe Rājā ji nange hain ?

Who would say that the Rājā is in rags ?

(Nor one ever cavils at the rich or powerful.)

Kaun kisi ke āve jāveṭ dāna pānī lātā hai.

Superstition.

No one visits another; it is the prospect of food that takes him there.

Kaun sē darakhī hai jisṭ havā nahī lagī.

What tree is there that the wind does not reach ?

(All are subject to the troubles of life.)

Kaunī chakkī kī piṭ khāyā hai ?

At what flour-mill have you eaten ?

(That you have grown so plump.)

Kaurī gāṭh kī, jorū sāl kī.

Keep your penny in your pocket and your wife with you.

Kaurī kaurī māyā jorī, kar bātē chhāl kī;

Bhāri bojh dhārā sir upar; kis bidh ho halkī ?
Money and wealth gathered by deceit are a heavy load upon the head; how will you get rid of it ?

Kaurī kaurī pe jān detā hai !

For the sake of a penny he would risk his life !

Kaurī ke tin tin ho gāṭ.

Three for a farthing.

(Dirt cheap)

Kaurī ke vātē masjid dhāt hain. Mah.

He would let the mosque go to ruin to save a penny.

Kaurī nahī gāṭh meṭ chālē bāg kī sair !

He has not a penny in his purse and goes to visit the gardens !

(Where the gardeners will expect a present. Applied to one, who sets about any undertaking without possessing the necessary means to accomplish it.)

Kaurī na ho, to phir kaurī ke tin tin hain.

If you have not a penny you are dirt cheap.
(See above kaurī ke tin tin, etc.)

Kauri na rakh kafan ko, bijra ki shahi ban rah.
Don't keep enough to buy a winding sheet,
but be like a hyena.

(Who lives upon dead bodies and has no occasion for a shroud. The spend-thrift. Eat, drink, and be merry for to-morrow we die.)

Kauri pae nahin, pari astm ki chat.

Without a penny about him he has acquired a taste for opium!

(Opium is a very costly drug.)

Kurt pe khun nahin hota!

Blood is not shed for a penny!

Karā chālā hane ki chāl, apni chāl bhi bhul gayā.

The crow in imitating the swan's gait forgot his own.

(Imitate the ways of the wealthy and you will lose your own.)

Karā kār le gayā.

The crow has carried off his ears.

OR Spoken of a fool, who believes whatever is said without examination. The saying is taken from the story of a silly fellow, who being told that a crow had taken away his ears, began to pursue the crow, without waiting to examine if it was so.

Karā tar-tarā hī hai, dhān sukhte hī hain.
E. Wom.

The crows keep on cawing, but the corn dries all the same.

(The business in hand goes on well, notwithstanding the opposition of cavillers.)

Karā ki dum mein andar ki kālī.

Pomegranate blossoms on a crow's tail.

(To describe a black ugly person finely dressed.)

Karā ko kose se kahin dhor marne hain?

Do cattle ever die for a crow's curse?

(If one person wish ill to another from interested motives, it has no effect.)

Karā ko anyārī bag.

A vineyard for crows.

(Pearls before swine.)

Karā karā hai, jān jakhā nahin.

It is pain to the body, but not a danger to life.

(A common consolation in sickness in the mouths of physicians and priests.)

Karā māyā kī karā bhārosā hai?

No reliance on wealth and life.

Karā pāpī achchhā, men pāpī kuchh nahin.

Better be a leper than a knave.

Karā rākhe dharam, aur pūjī rākhe beohār.

Your religious observances preserve your body, and your capital your trade.

Karāth kā betā parhā bhālā, yā mārā bhālā.

A Kāyath's son should be either learned or dead.

(All occupations are hereditary in India: that of a Kāyath is to read and write; hence point of proverb.)

Kāyath kā hathār galam hai.

The pen is the Kāyath's weapon.
(See preceding.)

Kāyathon mein sab se chhote, aur bhāndon mein sab se bade ki kambakhtī hai.

The youngest among the Kāyaths and the chief among players are the most unfortunate.

(The youngest in a Kāyath family is made to do all the household work and of course the best player is most in requisition.)

Kehū ke jeth pūt, kehū ke lekhe kanvā. E.

To some he is an elder son, to others only a boy.

(His relatives are proud of him and strangers merely know him as a boy.)

Kekar kekar dhare ndon, kamrā orhe sare gadā. E.

The whole village wears a blanket, whatever you choose to call it.

(A rose by any other name would smell as sweet.)

Ke kārī kare, kekrā eire bīle. E.

One does the act, and another is called to account for it.

Khāi kāsā bhar, chālē āsā bhar.

He eats a bowlful and walks the length of a stick.

(Applied to a lazy gluttonous fellow.)

Khāi ke gal, nahā ke bāl nahin chhūptē.

The face of the well-fed and the hair of the bathed cannot be hid.

(Spoken of one who denies something that he has done, but whose countenance betrays him: thy speech doth betray thee.)

Khāi ki bariān, tāng rahen khariān! Panj.

Fed on balls of pulse and strung on his legs!

(Bariān is very nutritious food.)

Khāi na khilāi, khālā didon āge pāi! Mah. Wom.

My aunt neither eats nor gives me to eat, may she lose her eyes and legs!

(A curse.)

Khāi nānā kā, kahlāve dādā kā.

He lives on his mother's father and is called the grandson of his father's father.

Khāi to ghī se, nahin jānē ji se.

If he cannot eat with butter he'll die.

(A gourmet.)

Khāi to pachhāi, na khāi to pachhāi.

Eat and repent, eat not and still repent.

(Said of nasty food not easily procurable: proverb usually refers to *bār ke laddā*, sweetmeats made of sawdust and covered with sugar, distributed as a joke at the Holi festival.)

Khag jāne khag hī ki bhāshā.

Only a crow understands crows' language.

Khāi bhālī, kī mātī bhālī?

Feeding is dearer than a mother!

Khāt hare kamāl, kappar hare singār.

Eat to earn and dress to adorn.

Khāt Mugal ki tātī, kahān jāgi bāhī?

She has tasted the Mugal's food, and will never leave him.

(Said of a mistress: Mugals are popularly supposed to be the best lovers in India.)

Khairāt ke tukre aur bātār men dākūr.

He lives upon alms, and belches in the market.

(Applied to any one who boasts of acquisitions, which in fact are borrowed: to cruciate is in India a sign of having dined well.)

Khair! jo hūā so huā!

Well! let bygones be bygones!

Khair kī berā pār hai.

The boat of the upright goes across.

(Virtue succeeds: *berā pār* *hauā*, idiom, to succeed.)

Khair kī jūtī, khairāt kī nāpā, parā de, Mullā, aqd udhārā. Muh. Wom.

My shoes and breeches were got as alms, so Mullā, marry me on credit.

(Mullā or priest always receive a fee for the marriage ceremony.)

Khāye men bhātā, pahniye jag bhātā.

Eat to please yourself, dress to please the world.

Khāk chup-ke kahā hūn.

I lick the dust before I speak.

(To imply extreme humility.)

Khāk chhānto, ber binte.

Winnowing dust and picking up wild plums. (To be unprofitably employed: *ber*, or the fruit of the *symplocos jayabā*, is of no value.)

Khāk dālē chānd nahīn chhipātā.

The moon is not hid by throwing dust on it.

(Solid worth is not sullied by slander.)

Khāk dhāl bakān ke phūl.

The dust of the ground, and the flower of the bakāyan.

(They are equally worthless: proverb used to typify a person of worthless character, or one who makes worthless assertions.)

Khā-ke jalāī chālīye kos, mariye āp, Daib ke dor!

Walk a mile quickly after your food and die and blame fate!

Khā-ke pachhuātā hai, nahā-ke nahīn pachhtātā.

You may eat and regret, but not bathe and regret.

Khākī andē ki paidāyāsh.

The brood of an addled egg.

Khākī andon men bachehe nahīn hote.

Addled eggs bring forth no chicks.

Khālā jī kī ghār nahīn hai. Mah.

It is not your aunt's house.

(Not an easy matter: in India a man can do much as he pleases in his aunt's house.)

Khālā kī dam aur kīvār kī jorī. Mah.

Only an aunt alive and a pair of door flaps.

(Said to a boaster.)

Khālā kī rubā mātā ke barabar. Mah.

An aunt is as a mother.

(Allusion to the affection entertained in India by women for their sisters' children.)

Khālā kī mehmānī, hāth dāt pachhtānī. Mah. Wom.

To accept the invitation of an aunt and repent of it.

(Visit your aunt, but not every day in the year: don't outstay your welcome.)

Khā le, pahān le, so apnā.

Only what you eat and wear is yours.

(Said of the childless, as what he would save would go to strangers.)

Khal gur ek hī bhāo!

Treacle and oil cakes at the same price!

(A bad government: *gur* is much more expensive than *khal*.)

Khālī banyā kyā karē? Is kothī ke dhān us kothī men dhare.

The unemployed shopkeeper will move his grain from one room to another.

(He cannot bear to be idle and will do a useless thing rather than nothing.)

Khālī ghar men qalandar baithe.

The qalandar will reside in an empty house.

(The qalandar is a Mahomedan ascetic: moral is, lock up your house when you leave it.)

Khālī hāth kyā jānē? Ek sandesa letā jānē.

How can I go empty handed? Let me at least take some message!

(Allusion to the natives' trick of never saying straight out what they want: to beat about the bush.)

Khālī hāth musāh tak nahīn jātā.

Empty hands don't go to the mouth.

Khālī kharīdī, pūrī farīkhā. Wom.

An empty purse is a great curse.

Khalil Khān fākhā martē hain.

Khalil Khān is shooting doves.

(Idiomatic phrase: to make a happy hit.)

Khālī mabāsh, kuchh kiya kar!

Never be idle, do something!

Khālī se begār bhālī.

Forced labor is better than idleness.

Khalq kī halq kis ne band kiya?

Who can stop the people's voice?

Khalq Khudā kī, mukl bādshāh kī.

The people are God's and the land the king's.

Khalq kī zubān Khudā kī nagqāra.

The voice of the people is the drum of God.

(*Vox populi vox Dei.*)

Khalqā nās kin sūson men? Kodoñ kī bhāt kin bhūton men? E.

The wife's aunt is no mother-in-law, as millet is no rice.

Kham ko kham sikhātā hai.

Work teaches the unskilled.

(Practice makes perfect.)

Khānā aur aīnā.

Eating and lounging.

(Said of an idle lad.)

Khānā aur gharā!

(1.) Overeat and be drowsy!

(2.) Overeat and swell!

Khānā aur gurrānā.

Feed and growl.

(Ingratitude.)

Khānā na kappā, sūnāt kā bhārā. E. Wom.

Nor food nor raiment, a husband but in name.

(See next.)

Khānā na kappā, sūnāt kā karnā.

No food nor raiment, and to keep her on nothing.

(Said of an improvident marriage.)

Khānā parāyā hai, to pet t, parāyā nahīn hai.

The food is another's, but the belly is your own.

(Said to one who gormandizes at a feast.)

Khānā pīnā guāh kā, nīrī salām alk.

My food and drink at my own expense, and my salutation returned.

(The point is that the speaker hoped by making friends with a great man to get something out of him: hence proverb describes fruitless court paid to a great man.)

Khānā sharābat, rahnā farāgat!

Eat in company, and live at ease!

Khānā vahāt khāo, to pānī yahan pīnā.

Take your food there, and your drink here.

(Used in summoning a man in an emergency.)

Khānā bājī ran parē, dāntā bājī ghar parē.

The clatter of swords portends war and domestic jars a ruined house.

Khānā aur rānā kā joban rāt ko.

Sweets and harlots are best at night.

(Sweets are usually eaten by natives at the evening meal.)

Khānā bīnā sab rānā rasoi. Min.

Without sugar a dinner is like a widow.

(For whom no one in India has any regard.)

Khānā khāndegā, so khānā khāyā.

Who treads out sugar will eat sugar.

Khānā kī roṭī, jāhān toro, tahān mīṭhī.

A sweet cake is always sweet, wherever you may break it.

Khāne ke dānt aur, dikhāne ke aur.

Some teeth to eat with and some for show.

(Said of elephants' teeth and tusks and applied to hypocrites.)

Khāne ko bī-smā'illah, kām ko istagfiru'llah. Mah.

Ready for the grace before meat, but for work "God forbid."

Khāne ko maswūd, pahāne ko amawūd.

He eats maswūd flowers and wears amawūd.

(He starves the belly and feeds the back: maswūd flowers contain no nutrition in them, and amawūd means gaudy clothing.)

Khāne ko na mile; khāir, par nashā ko mile.

It is of no use for food; well, it will do for strong drink.

(Nashā is a wider term than any in English and includes anything intoxicating, as *thang*, opium, liquor, etc.)

Khāne ko pichhe, nahāne ko pahle. Hin.

Bathe before eating.

Khāne ko sher, kamāns ko bakrī.

He feeds like a lion, but works like a goat.

Khāne kī rūṭ, kamāne ko majnūn.

Ready to eat, useless for work.

(*Majnūn*, properly a madman, used for any emaciated or weakly person.)

Khāne men chānī, palung par nānī.

Take sauce to your meat and a harlot to your bed.

Khāne men sharm kyā? aur ghūnsōn men udhār kyā? [blow on loan]

Who is ashamed to eat? and who takes a

(An eye for an eye and a tooth for a tooth.)

Khanjar tale tūt dam liyā, to phīr kyā?

A moment's respite under a sword is of no consequence.

Khān khānā, jin ko khāne men batānā.

Khāukhānā's dinner was served on gold.

(Bahram Khān, Khāo Khānā, the friend and adviser of the emperor Akbar, is the person here alluded to.)

Kharā bahīst men gayā.

Anchored in heaven.

(Died in the odour of sanctity.)

Kharāb arab laun Lakshmi, ude ast laun rāj,

Tulsi, Hari ki bhagti bin yeh āve keh kō?

Millions of money and dominion from East to West avail

Nothing, saith Tulsi, without devotion to God.

(Tulsi Dās was the celebrated author of the Hindi *Rāmāyan*.)

Kharāb khasta, nāy sastā.

Forlorn as cheap corn.

(A man reduced to very low circumstances.)

Kharā khel Farrukhābādī.

The fair play of Farrukhābād.

(Allusion to the purity of Farrukhābād rupees.)

Kharbūzā chāhe dhūp ko, aur ām chāhe menī,

Nārī chāhe ro ko, aur bālak chāhe neh.

Melons want the sun, and mangoes want the rain, Women want a strong hand, and children want love.

Kharbūz ko dekh-kar kharbūz rang pakarā hai.

Melons mixed with melons change colour.

(i. e. ripen; society moulds men.)

Kharāb ghand, aur paidā thori, kis par bāndhāā ghorā ghori?

With great expenses, and small income, on what shall I keep horses?

Kharē pīr kī rosa rakhā hai kyā?

Are you keeping a fast for the standing priest?

(Said to one who doesn't take a seat on paying a visit.)

Kharē rasoi, baṭhe hos, khāte pite fin hos.

Stand still and it will be a chain, sit a-

while and it will be a mile, eat and drink
and it will be three miles.

(Said of time lost on a journey. Moral, don't
waste your time.)

Kharī masdūrī, chokhā kām.

Cash payment means good work.

Kharīshī kutiyā aur mahmal kī jhāl !

A mangy bitch in a velvet dress !

(An ugly woman in a handsome dress.)

Kharā piyārā bīnd, siyāl piyārī āg.
Barkhā piyārī tīn chīs, kambāl chhāvā, rāg. Rus.

In summer I like a fan, in winter a fire,
In the rains a blanket, a roof and a song.

Khasam, devar donoh ek sās ke pūt; yeh huā,
yā voh huā. Rus. Wom.

Your husband and his younger brother are
sons of one mother; if it is not the for-
mer, then it is the latter.

(That you can live with: allusion to the kar-
de marriage, or levirate, among the Jāts.)

Khasam kā khāñā, bhāt kā gāñ. Wom.

She is supported by her husband, but gives
her brother the credit of it.

(A habit among native wom. :.)

Khasam kiya sukā some ko, kī pāñī lag-ke rone
ko. Wom.

I took a husband to live with and have only
a wall to weep against.

(Allusion to the misfortunes attending to the
marriage of a young girl with an old hus-
band, by which the father of the bride for
mercenary interests renders the poor girl
the victim of life-long misery.)

Khasam se chhūte, to yāron ke jā.

Free from the husband, off to the lover.

(Be off with the old love before you're on with
the new.)

Khas kam, jahān pāk.

The less the filth the purer the earth.

(Said of the death of a bad man: These three
years I came seeking fruit on this fig tree
and found none : cut it down : why can-
bereth it the ground ? Luke, xiii. 7.)

Khātā bhī jā, bārātā bhī jā.

He goes on eating and grumbling over it.

Khātā kare bīvī, pakrī jā bāndī.

The mistress sins and the slave girl pays
for it.

Khāte kamāte raho !

May you earn and eat !

(A benediction.)

Khāte pite jog milo, aasār milo na ko.

In prosperity all are your friends, in adver-
sity no one.

(A friend in need is friend indeed.)

Khāt pars to khet, nahā, bhāt kī ret. Agric.

Manure it and it is a field, otherwise it is
sandy desert.

Khatrī se gord, so pētārog.

Who is fairer than a Khatrī is a leper.

(Applied to one who endeavours to deceive a
person wiser than himself: Khatrīs are fa-

mous for their fair skins and good complex-
ions.)

Khāñ to gehūñ, na to rahūñ chūñ.

If I eat, it shall be wheat, else I'll remain
as I am.

(i. e. hungry: said of the dainty.)

Khāve bakrī kī tarāh, rākhe lakrī kī tarāh.

He eats like a goat, yet is dry as a stick.

(Spoken of a lean person with a great appe-
tite.)

Khāve chand, rahe band. Agric.

Eat pulse and keep your health.

(Pulse is considered to be very wholesome
food by natives.)

Khāve ghorā, yā khāe rorā.

To feed a horse and build a house.

(In ruin: building is sweet impoverishment.)

Khāve mot, torē ko.

Who eats vetches can storm a fort.

(See *khāve chand, rahe band*.)

Khāve mung, rahe āng.

He that eats mung is drowsy.

(The *Phaseolus mungo* is considered weaken-
ing food: see preceding.)

Khāve pān, tukrē ko hairān.

No bread for his stomach and a taste for
betel leaves.

(Which are a luxury only for the wealthy.)

Khāve se khāvā chhiltā hai.

Shoulder rubs shoulder.

(A great crowd: a crush.)

Khāvind rāj buland rāj, pūt rāj dāt rāj. Hin.
Wom.

The husband's reign is a great reign, the
son's reign is the devil's reign.

(A woman is better off while her husband is
alive than when she is a widow dependent
on her son.)

Khāyā piyā āng lagā.

Food and drink nourishes the body.

Khedī gillo ant ko yer hī niche āñ hai.

The hunted squirrel runs to the tree.

(The wanderer returns home at last.)

Khel khilārī kā, bhagat bhāiyā jī kī.

Good play comes from practice, devotion
comes from the heart.

Khel khilārī kā, paisā madārī kā.

The player has the game, but the money
goes to the conjuror.

(*Madārī* is a man who makes money by play-
ing conjuring tricks.)

Khel men rove so kavā. Children.

Who cries in a game is a row.

(i. e. a spoil-sport.)

Khel na jāne murgī kā, urāne lagā bā.

He does not understand cock-fighting and
has taken to hawking.

(Spoken of a man incapable of even an easy
matter who attempts one more difficult.)

Khep hārī, janam nahā hārā.

I have lost this trip, but not my life.

(While there is life there is hope.)

Khet bardā, jānē nām rājānī. Agric.

An unirrigated field is like the gift of a king.

(Who is generally a capricious tyrant and his gifts uncertain: allusion to the uncertain character of the cultivation in India that depends only on rainfall.)

Khet bigāre khīstū, aur sabhā bigāre dūt. Agric.
Backbiters ruin society, as weeds ruin the field.

Khet gas kishn. Agric.

He is a husbandman that goes to the field.

(A man's qualifications can only be known by trial: a tree is known by its fruit.)

Khet kar-kar ham mare, bahore ke kothē bhare. Agric.

I worked myself to death in the fields, and it was the banker that filled his granary.

(Allusion to the indebtedness of the cultivating class of India.)

Khet khasam set.

Husbandry depends on the master.

(The master's eye makes the mare fat.)

Khet, pātī, bīnī, aur ghore kā taṅg,
Aṃe hāth saṃvāriye, chāle lākhoṃ hoṃ saṅg.

Your fields, your letters, your wants, and your horse's girths Look to yourself, even if you have a thousand servants.

(If you want a thing done well do it yourself.)

Khet rāj raylē, khet bhik mārgā. Agric.

Husbandry makes kings and beggars both.

(A good harvest means wealth and a bad one ruin.)

Khichrī chālī pakāvan ko charkhā tor jalā;

Āyā kutā khā gayā, bāpī dhāl bajā.

To cook her dinner she burnt her spinning wheel; Then came a dog and ate it, and now she grieves.

(Spoken of one who gives up a thing in possession to obtain another and loses both: *dhāl bajānā*, to do an unprofitable thing: a bird in hand is worth two in the bush.)

Khichrī khāte pahonchā utar gayā.

His wrist is dislocated by eating *khichrī*.

(By a very slight exertion. To express great affected delicacy: *khichrī* is merely rice and pulse.)

Khidmat se aṃnat hoī.

Advancement depends on service.

(Those can best command who can best obey.)

Khilāē kā nām nahīn, rulāē kā nām.

You will get no name by feeding (a child), but you will by making him cry.

Khil batishon kā mel hai.

It is a fair of *khil* and *batāshā*.

(*Khil*, parched rice, and *batāshā*, a sweet, are always distributed together at the *Dīvālī*. Proverb expresses things well paired.)

Khil batāshon kā mēh.

It is ruining *khil* and *batāshā*.

as It is related of a noted Sheikh Chilli (typical fool) that he once brought home some stolen property which his mother hid away. She, however, fearing lest his stupidity should lead to discovery, contrived to let fall unseen a

shower of *khil* and *batāshā* (parched rice grains and lumps of sugar) which the fool was made to believe had dropped from the sky. In due course enquiries were set on foot and the fool confessed to the theft. But his mother pleaded that he was an idiot, and by way of proof suggested the question, "when was the theft committed?" The fool promptly replied, "Don't I know! It was the day it rained *khil* and *batāshā*."

Khinchā khinchā voh phire jo parāī bēh meh pare. [here and there.

Who interferes in other's affairs are dragged (To give evidence, etc.: of little meddling comes great ease.)

Khirdāī kā gāñh kāhe hī kaṭe. E.

The turner's foot cuts through every thing.

Khisyānī bultī khambā noche.

An angry cat scratches the pillar.

(Applied to one who shews impotent rage.)

Khizar mīle, jī, Khizar mīle! Mah.

I have found Khizar.

(*Khizar* / Said by a person who succeeds according to his wish. Agreeably to oriental story, Khizar is the name of a prophet, who is said to have found out the fountain of life, and having drunk thereof to have become immortal. In Hindustān he is generally called *Khwāja Khizar*, and is considered as the great guide to those who have lost their road in the wilds, and is *parī*, excellence the god of the flood.)

Khiserī khabar aachē hotī hai.

The words of Khisar are true.

Khogir ki bhārtī.

The stuffing of a pack saddle.

(Applied to any worthless thing, which is only required to fill up space.)

Khol gharā, kar be dharā. Mercantile.

Open the jar, and get ready the scales.

(The phrase is applied to one who, without having the means of payment, is extremely urgent in his demand to be expeditiously served.)

Khol kisāh, khā harisāh.

Open your purse and eat your pottage.

(Prate is but prate, it's money buys land.)

Khon barā, khon-posh barā; khol-ke dekho, to adhā barā. Mah Wom.

The tray is large and so is the cover; take it off and you will find only half a cake in it.

(A pun on the word *barā*, great, and also a cake.)

Khon pāk, khon-posh pāk; khol-ke dekho, to khāk hī khāk. Mah. Wom.

The tray is clean and so is the cover; take it off, you will see nothing but dust.

Khoṭā paisā, khoṭā beṭā, vaqt par kām dā hai.

A bad penny and a bad son will serve some turn or other.

(Moral: cast aside nothing as useless: waste not want not.)

Khāṭ dūnyā ko āmā dekhā; Jisō dekhā, so be-vaṣā dekhā.

I have tried the world well; And all in it are untrustworthy.

Khud gurugi, jo mil basithenge divedne do.

When madman meets madman they spend a jolly time.

(Birds of a feather flock together.)

Khud hi dahi khatte hai.

His teeth were completely set on edge.

(He was rendered entirely helpless : used of a man completely worsted in argument or very severely reprimanded : he had not a word to say for himself.)

Khud bhare ko bharta hai.

God fills the full.

(To him that shall be given.)

Khud bhakta ukhata hai, bhakta sulata nahin.

God wakes the hungry, but does not send the hungry to sleep.

(i. e. men wake up hungry and go to bed full : in India the very poorest have an evening meal.)

Khud dekha nahin, to aqal se to pahchana hai.

You have not seen God, but you may comprehend Him with your understanding.

(Applied to any fact which is ascertained by presumptive evidence.)

Khud deta hai, to chhappar phar se deta hai.

When God gives He gives through the roof.

(i. e. unexpectedly.)

Khud deta hai, to nahin puchhta, "tu koun hai, ?"

When God gives He does not enquire, "who art thou ?"

Khud do sing de, to voh bhi sahe jale hain.

If God were to give me two horns, even with them would I be content.

(To express resignation.)

Khud ganje ko nakhun na de!

May God never give the bald-head nails!

(A prayer that a man may not be put in a position of authority: Jack in office.)

Khud haseer o nazi- hai.

God is omnipresent and omniscient.

Khudai khud gadhe savar!

May you be deserted of the world and ride on an ass!

(A curse: to beset on ass with the face to its tail was a favorite degrading punishment before the English occupation.)

Khud ka darvaza hamash khula hai.

God's gate is ever open.

Khud ka diya kandhe par, panchon ka diya sir par.

God's judgment is on the shoulder, but the judge's on the head.

(Men pay more attention to the opinion of the world than to their consciences.)

Khud ka diya sir par.

God's decree is on my head.

(Resignation: this proverb is also a riddle, the answer being 'the moon,' based on a pun on the word *diya*, which means 'decree,' 'gift' or 'lamp'; so the riddle is "God's lamp is overhead.")

Khud ka mara haram, apna mara halal! Hin.
Killed by God is unlawful, killed by yourself is lawful food!

Khud ke gasab se dharte rahiye.

Fear the wrath of God.

(Said to one who is about to commit any bad action.)

Khud ke ghar mein chor ka kya kam? Mah.

What business has a thief in the house of God?

Khud ke ghar mein sab kuchh. Mah.

In the house of God there is every thing.

(With God all things are possible.)

Khud ke ghar se phire hain. Mah.

They have returned from the house of God.

(Said of a person who has just escaped death: also in derision of a person who affects to foretell events.)

Khud khafo ho, to paidal chalta; siyadah khafo ho, to sir par bojh rakhta; jo khush ho, to mehla barata; siyadah khush ho, to beta de.

When God is angry He makes you travel on foot, and when He is more angry He puts a load on your head; but when God is pleased He sends rain, and when He is best pleased He gives a son.

Khud ki बात Khud hi jani.

God only knows the things that pertain to God.

(The mysteries of God, God only knows: the proverb is a part of a line in a well known poem by Nasir "jo khud dekhta to, yaro, khud ki बात," etc.)

Khud ki chori nahin, to bande ka kya dar?

When you cannot hide from God, why fear man?

Khud ki latni mein avas nahin.

God's club makes no noise.

(Spoken by one enduring oppression which he can't avoid.)

Khud kiisi ko kiisi ka mohitaj na kare!

May God never make one man dependent on another!

Khud kiisi ko latni le-kar nahin mara.

God never strikes with a stick.

Khud ko yad karo.

Remember God.

Khud lagti ko nahin kahta, mukh dekhi sab kahte hain.

No one says what is pleasing to God, but every one says what is pleasing to man.

(i. e. mankind prefers flattery to truth.)

Khud lagne ki rat de, bichlagne ka din na de! Wom.

God grant us the night of fighting, but never the day of separation!

Khud mahfuz rakhe har bal se!

God keep us from every calamity!

Khud mehrban, to jag mehrban.

When God is kind the world is kind.

Khud mehrban, to kul mehrban.

If God is kind, then all are kind.

Khudā ne to javāb de diyd hai, behayāt se jite hai!

God has long done with him, but the shameless fellow won't die!

Khudā ramāq hai, burdāh qasāq hai.

It is God that provides, man that robs.

(*Qasāq*, robber, a word derived from the plundering Turkish tribe of the *Qasāqs* (Cossaks).)

Khudā sab kī mehnāt sudārāh kartā hai, akārāh nahīn kartā.

God makes the labour of all successful, never unsuccessful.

Khudā se khair māngo!

Pray to God to keep thee safe!

(Said to boasters, liars, evil prognosticators, etc.)

Khudā shakkār-khore ko shakkār hī detā hai.

God gives sugar to the sugar-eater.

(God tempers the wind to the shorn lamb.)

Khudā ke vāste billī bhī chūhā nahīn mārī.

The cat does not catch mice for the sake of God.

(People are generally moved by selfish motives.)

Khudā vāste kī dushmanī hai.

Enmity for the sake of God.

(i. e. without reason.)

Khudā salīm se pālā na dāle!

God save me from the tyrant's clutches!

Khudā aur khudāī meñ baīr hai.

There is enmity between self-love and holiness.

Khud kardāh rā ilāje nest. Pers.

There is no remedy for one's own actions.

Khud rā fathāh, digare rā nahīhāt. Pers.

A counsellor himself he preaches to others.

Khusta rā khusta hai kumār badār? Pers.

How shall a sleeping man awake a sleeping man!

Khundā hathiyār, aur kiya bhātār, kisi ke kām nahīn dā. Wom.

A blunt tool and a paramour are of no use.

(*Kiya bhātār*, is used towards a man not formally married to the woman he lives with.)

Khun voh jo sir chap-ke bole.

Murder speaks of itself.

(Murder will out.)

Khurchan Mathurā kī, aur sab naqāl.

Real cream comes from Mathura, all others are copies.

Khurdā na burdā, must dard gurdā. Pers.

Nothing for eating and drinking, but a stomach-ache all the same.

Khurkū hū, chor ubhṛ.

No sooner there is a sound than the thief is off.

Khar khānā, terī dāh ke gāl meñ phānā!

Coughing and coughing, the nurse is throttled!

(Said to children.)

Khush-amdī kā mūkh kālā.

The flatterer's face is black.

(He is disgraced.)

Khush-amād se amād hai.

Flattery brings income.

(You must learn to please, if you want to live at ease.)

Khushkā khāo.

Eat rice.

(Idiomatically phrase: hold your tongue.)

Khush rah, Pathānī, nikāl gayā pānī!

Thanks, Pathānī, my work is done!

(Used when an employer is satisfied with work done for him.)

Khutke par sonā.

There is gold on his stick.

(Born with a silver spoon in his mouth.)

Kiryā aur tar-kārī khāne hī ke bā. Bhoj.

Greens and oaths are made to be taken.

Kis bāg kī mūlī hai?

What garden is this radish from?

(An expression of contempt.)

Kis birte pe tattā pānī? Wom.

On what account do you want warm water?

(Used towards a worthless husband: warm water for washing is a luxury in India.)

Kisī kā dāwā bigre, in kā khādāne kā khādānā bigar gayā.

The kilns of some go wrong, of others the very clay.

(Of some families but one is led to take to evil ways, in others all are.)

Kisī kā ghar jalā, koi tāpe.

One man's house burns and another warms himself.

(Applied to those who are pleased with great misfortunes befalling others, if they bring a small advantage to themselves.)

Kisī kā hāth chālē, kisī kī zābān chālē.

Some use their fists, some their tongues.

Kisī kā lapkā, koi mannai māne.

One man prays for another's son.

(Applied to sons-in-law and to adopted children.)

Kisī kā mūkh chālē, kisī kā hāth.

Some bite and some strike.

(He that strikes with the sword, will be beaten with the scabbard.)

Kisī ke kyā dabail bastē haiñ?

Why should I care for any one?

(I care for nobody and nobody cares for me!)

Kisī ke nuqārā kā ravā-dār na ho!

Wish not loss to any one!

Kisī kī mehnāt sāyā nahīn hoñ.

No one's labor goes for nothing.

Kisī ko apnā kar lo, yā kisī ke ho rahō.

Make some one your friend or some one your patron.

Kisī ke baigan bā, kisī ke baigan path.

Aubergines agree with some and disagree with others.

(One man's meat is another's poison.)

Kis ko aisi, kis ko badhai.

Earnest to one man and performance to another.

(Breach of contract.)

Kis ko tame men dikhai deta hai, kis ko aisi men.

Some persons see themselves in an iron plate, others in a mirror.

(The point is that some have to use a ready-made mirror, others are sharp enough to polish an iron plate into a mirror for themselves : hence proverb refers to the superior intelligence of some people over others.)

Kis ne yeh bat nahin puchha, ki tere munh me kitni danti hai ?

No one even asks now how many teeth you have in your mouth ?

(The roads are safe: said of the English Government. *Pax Britannica.*)

Kis khet ka bathua hai ?

What field is this weed from ?

(See above *his bag ki mudi hai ?*)

Kis ki maa ne dhauns khaya hai ?

What ill-fated mother bore thee ?

Kiya, par kar na janda; main hoi, o kar dikhai.

Wom.

She did it, but did not know how to do it; had I been there I would have shown her how.

(Based on a story in the *Alif Laila*.)

Kodon de-ke parhen hai.

He studied on a present of millet.

(He did not give a proper fee to his master, who consequently did not attend to him with care.)

Kodon ka bhut kin bhuton me ? mamiyā sās kin sashon me ? E.

What's millet among the kinds of grain or a wife's aunt among mothers-in-law ?

(In India when the wife's mother is dead her uncle's wife takes her mother's place, but indifferently.)

Koel ho na siya saji saban lae.

You can't make charcoal white by washing it with soap and soda.

(Proving white's black.)

Koelon ki dallati men hath kale.

Coal brokers have black hands.

(Touch pitch and you will be defiled.)

Koh kundan o ki bar avdan. Pers.

To dig up a hill to find a straw.

(To look for a needle in a bundle of hay.)

Koi aine me dekhe, koi aisi me.

Some look at themselves in a mirror, and some in a tiny looking glass.

(*Aisi* is the mirror worn in a ring on the thumb by women : the point is that the face is the same wherever seen. A rose by any other name would smell as sweet.)

Koi ankhi ka andha, koi hiye ka andha.

Some are blind of the eyes and some of the heart.

(None are so blind as those that won't see.)

Koi bhi ma ke pe se to lekar nahin nikla hai.

Wom.

No one was taught in his mother's womb.

Koi dam ka damada hai.

It is a show of but a few moments.

(Said of human life.)

Koi dam ka mehman hai.

He is but a moment's guest.

(Said of a dying person, or of a very old man.)

Koi dam me sarson phulti hai.

The mustard will blossom by and bye.

(He will soon be intoxicated.)

Koi ilm ko dost rakhta hai, koi rupai ko.

Some love learning, and some money.

Koi kah-ke sundi, ham kar-ke dikhadi.

Some talk, but I act.

(Deeds not words.)

Koi kam kare dam se, ham dam kare kam se.

Some get work by money, I get money by work.

(Some occupations require capital.)

Koi khinche lang langoti, koi khinche muthhar-ya; Kohe chah-ke di duhai, 'koi mat kari-go do janyai.'

One wife strips off his breeches and the other pulls off his moustaches, So he cries from the house-top, 'let no man marry two wives.'

Koi kis ka kuchh nahin kar sakta.

No one can do any thing to any body.

(Said of a good government or full liberty.)

Koi kis ki gahr me nahin jata.

No one goes into another's grave.

(We are all accountable for our own actions.)

Koi mal me mast, koi khyal me mast.

Some love their wealth, and some their tastes.

Koi mare, koi malhar gave.

One dies and another sings songs.

(*Malhar*, a song of joy for the rains.)

Koi mol me bhari, koi tol me bhari.

Some are heavy in price and some in mere weight.

Koi mujh ko na mare, to main sare jahan ko maru !

[whole world !]

If no one would beat me, I should beat the

(Spoken in reproach to a coward.)

Koisi ka gaon me dhoobi payarti.

In the village of Koisi the washerman is an accountant.

(Washermen in India carry their accounts of clothing very correctly in their heads, and so are good mental accountants, but the are wholly illiterate: Koisi is an agricultural class in the east of Hindustan.)

Koi sune na sune, main kahdi hun.

I'll have my say, let any body hear or not.

(Said of an idle talker.)

Koi tolon kam, koi molon kam ?

Some are light in weight, some in price.

Kokh kī āchh sakti jāñ hai, perā kī āchh nahāñ sakti jāñ. Wom.

The pain of the womb can be borne, but not the pain of the pelvis.

(A woman can console herself at the death of her child, but not at the death of her husband.)

Kokh māñg se (thandī) rakh / Wom. Benediction.
May you ever be happy both in womb and head!

(Here *kokh*, womb, stands for offspring, and *māñg*, crown of the head, for coverture.)

Kokhā hāñ mogrā bandāñ.

To cut a pestle out of an oil-mill.

(To spoil a large and costly thing in order to make a small thing of little value.)

Kokhā hāñ bañ ho gayā.

He has become the ox of an oil-mill.

(To work as a galley slave: the oxen of oil-mills are proverbially overworked.)

Kokhā ke bañ kī tarāh vāt dīñ phirtā hai.

He works night and day like the ox of an oil-mill.

(See preceding.)

Kokhā ke bañ ko ghar hī kos pachas.

The mill-ox is always fifty miles from his stall.

(Allusion to his continuous work.)

Kokhā se khat utrī bhāt basāñ jog.

When the oil-cake is removed from the mill, it is fit for the oxen.

(Spoken of one worn out with age, or out of place, so as to have lost the estimation in which he was formerly held: *khat* is the cake from which the oil has been expressed, and so is the refuse of the seeds.)

Koñ hā ghar jāñ, qalandar gāñdā māñg.

The grazier's house is on fire, and the mendicant begs for sugarcane.

(To do a thing out of season: also expresses that all people think only of their own interests.)

Koñ dardē thak se.

The leper will frighten you by spitting at you.

(His spittle is greatly shunned, the disease being supposed to be contagious.)

Koñī kalanyāñ, mungrā san āññī, Ār pār bañhe girāñ dāññī. Tir. Agric.

For idle reapers heavy sheaves, For those that work from end to end but fallen straws.

(I have seen the wicked flourishing as the green bay tree.)

Koñī ke jūñ nahāñ parñī.

The leper has no lice.

(Native observation.)

Koñī ko dāl bhāt, kanāsut ko phūñhā. E.

The lazy lives on rice and pulse, the hard-working only on peas.

(Which are very cheap. See above *koñī kalanyā*, etc.)

Koñī mare sunjāñī chāhe!

When the leper dies he wants a companion!

Koñ meñ khāj.

Itch on top of leprosy.

(Misfortunes never come singly.)

Koñ chālī na, 'bābā, pyāñt.' Wom.

Not a mile travelled and "father, I am athirst."

(Applied to a person, who has hardly commenced a work and complains of fatigue.)

Koñ jīñ, āññe marēñ.

The accursed live and the blessed die.

(Threatened men live long: whom the gods love die early.)

Kotah gardan dūñ darāñ.

A short neck and a long tail.

(Said of a wicked person.)

Kotah gardan, tang peshāñī, harām-sāde hī yehī nishāñī.

A short neck and a narrow forehead are the signs of a wicked man.

Koñ se girā sanbhālā hai, nasar se girā nahāñ sanbhālā.

Fall from the housetop, and you can be saved; fall under the evil eye and you will never be saved.

Koñhe-vāñd rove, chhappar-vāñd rove.

The dweller in brick weeps, while he of the hut sleeps.

(Uncasy lies the head that wears a crown.)

Koñī dhōñ kich hāñ lage.

In washing the house the plaster sticks to the fingers.

(Touch pitch and you will be defiled.)

Koñī kuthle ko hāñ na lagāñ, ghar bār sab tūñhārā. Wom.

Except the cupboard and the wardrobe the whole house is yours.

(Sham love: said of women who ill-treat their son's wives.)

Koñī meñ chāur, ghar meñ upās. E. Wom.

Grain in the barn, hunger in the house.

(Said of a fool or a miser.)

Koñī meñ se moññī nūññī nūññī.

One grain has not been taken from the store.

(Said 1st. of a man's estate that is unimpaired and of which no part is spent or lost. 2nd. of a young man come to years of maturity and yet uncorrupted by intercourse with the world, especially with regard to women.)

Koñ ko kalpāñ ke, koñ kām kī pāñ?

Who troubles others, how shall he get repose?

(Admonition to children: when you trouble us like this remember that your children will trouble you.)

Koyal bōñ aur seh-bandī dūññī.

The cuckoo sings and the tax collector has disappeared.

(The engagement for the revenues was formerly made with reference to the period of harvest, when the money was collected by persons appointed temporarily for that purpose. The *Koyal*, or Indian cuckoo, sings at the *Bah* or spring harvest, and the proverb

implies that a person is absent precisely when he should be engaged in his duty.)

Koyal kālā have ki jorā.

The cuckoo is the black crow's wife.

(One matches the other: both birds being black in India.)

Kūāh bechā hai, kūāh kē pānī nahīn bechā.

I have sold the well, not its water!

(A quarrel on ridiculous grounds.)

Kūāri khās rotīyān, biyāhī khās botīyān. Wom.

The virgin daughter eats bread, but the married eats the (parents') bones.

(In India anything does for the unmarried daughter living with her parents, but as soon as she is married, presents must be made to her at every one of the numerous Hindu festivals.)

Kūāri ko sadā basant.

Maidenhood is perennial spring.

Kūār jāre kā dūr.

September is the door of winter.

Kūār kā sā jhālā, āyā, barsā, chālā.

Like September clouds, they came and rained and passed away.

Kuchāl sang hānāt, jū jān kī jhānāt. Wom.

To joke with the vicious is to hang yourself.

Kuchāl sang phirā, āp māt mek gērā.

To associate with a wicked man is to fall into a sewer.

Kuchh ānū se pōchhīte hai.

They wipe their eyes as if they were full of tears.

(Sham affection.)

Kuchh basant kī bhī khabār hai?

Do you know that the spring has come?

(Said to one who does not rejoice when it is spring, and ironically to one who laughs when he should weep.)

Kuchh dāl meī kālā kārā hai.

There is something black in the pulse.

(There is something wrong: to smell a rat.)

Kuchh ham samjhe, kuchh tum samjhe.

You thought one thing and I thought another.

(Cross purposes: to be at sixes and sevens. See story under *kuchh tum samjhe*, etc.)

Kuchh kho hī ke sikhte hai.

Lose and learn.

(To buy experience.)

"Kuchh lete ho?" kahā, "apnā kām kyā hai?"

"Kuchh dete ho?" kahā, "yeh sharārāt bande ko nahīn atī!"

To, "Will you take any thing?" he replies, "what other business have I?" To, "Will you give any thing?" he answers, "so villainous a practice is unknown to your humble servant!"

Kuchh lohā khotā, kuchh luhār khotā.

The iron somewhat bad, the smith somewhat of a bad workman.

(Faults on both sides.)

Kuchh sudrīhī, kuchh parmārītī.

Somewhat for self and somewhat for Heaven.

(Serving God and Mammon.)

Kuchh to bāālī, kuchh bhāitōn khādētī. Wom.

Somewhat mad and somewhat possessed by evil spirits.

(Said of a silly and foolish woman.)

Kuchh to gehūn gītī, kuchh jindrī dhītī.

The wheat is somewhat damp and the pin (of the hand mill) is rather loose.

(Faults on both sides.)

Kuchh to khalāl hai, kī jis se yeh khalāl hai.

There must be defect to cause this fault.

(There is a screw loose somewhere.)

Kuchh to kharībūā mīthā, aur kuchh āpār-se qand!

The melon's something sweet, and on it there's some sugar.

(Doubly sweet.)

Kuchh tum samjhe, kuchh ham samjhe.

You think one way, and I another.

☞ A foot passenger, carrying some treasure, asked a horseman to relieve him of his load as far as the next stage. The horseman declined to burden himself, and went on. Soon after the horseman regretted that he had missed such a rare opportunity of making off with so much money, while the foot passenger, on his part, congratulated himself on the other's refusal, but for which he might have lost his money. The two met again and on the horseman offering to take charge of the treasure the other replied in the words of the proverb.

Kūle, phānde, torē tūn, tākā dūnyā rākhe mān.

Who dances and sings commands the world's regard.

Kūd kūd machhli, bagule ko khād!

The fishes jump up to eat the heron!

(The world upside down.)

Kūl, mae, kūd; terī nalyōn meī gūd.

Nikal gayā gūd, to rah gayā mardūd. Mah. Wom.

Jump, you rascal, jump, while marrow is in your bones.

When that marrow is gone, you will be no better than a corpse.

Kūlte kūlte nach-mayā hō jātā hai.

By skipping and skipping one becomes a dancer at last.

(Practice makes perfect.)

Kūn jhakāre hōn.

They are bawling in a well.

(To try its echo; said of any unprofitable diversion.)

Kūnē kā biyāh, gī gāvēn māsī kā!

At the marriage of a well, she sings the song of the mosque!

(Applied to a person who does any thing out of place. It is an agricultural custom in Hindustan to marry two wells together for luck and to sing an appropriate song on the occasion.)

Kut hi maffi, kut hi to lag jai hai.

The clay of the well is expended on the well.

(Said of the profit of any thing being laid out on that whence it was derived.)

Kut meñ bhag par hai.

Bhag (hemp) has fallen into the well.

(The water is as green and deleterious as the color of bhag, said when a whole community seems foolish or intoxicated.)

Kut tori Khuda Khuda kar-ke.

By the grace of God I broke his wicked spirit.

(Kut, properly unbelief in Islām, but here a wicked disposition: said of a turbulent man when subdued.)

Kut meñ gult.

A shot in a merry time.

(To fall like a bomb shell: a sudden interruption of happiness: to throw cold water upon.)

Kuthe meñ gur nahī phait hai.

You cannot break sugar into a little pot.

(A great event cannot be kept a secret: gur is always kept in large and strong pots owing to the weight of the balls into which it is made up.)

Kumhārī kī gussa utre gadhe par.

The wrath of the potter's wife falls upon her ass,

Kumhār kī gadhā, jahā kī chūtar maffi dekhe,
tahā kī phokha dursi. E.

The potter's ass runs after any one whose breeches are muddy.

(He takes him for his master.)

Kumhār hahe ee gadhe par nahī chahī.

The potter won't ride his ass if you tell him to do so.

(Said of an unreasonably obstinate person.)

Kumhār kī ghar bāsan kī kī!

A scarcity of pots in the potter's house!

Kumhār kī ghar chukke kī dukh!

A want of saucers in the potter's house!

Kumhār ee pār na baedī, gadhe kī kām amēthe.

Unable to settle with the potter he wreaks his vengeance on his ass.

(Said of one who, unable to retaliate himself on him who has offended him, bullies others.)

Kumbe-vale kī chāron palle kichar meñ hai.

The man with a family is dragged into the mire on all sides.

Kunda-i-nā-tarāsh. Pers.

An unlopped trunk.

(A block-head.)

Kuthe kī ee pār, gē us pār.

On this or that side of the platter.

(To migrate from the blue bed to the brown: a lousy fellow.)

Kumjran kī apārī, aur goastī kī pachhārī.

To the green-greaser early, and to the butcher late.

(If you want to get good things: in India the best vegetables go early in the day and the best meat is sold late.)

Kuthe kī sor kiya, taur bhi na tātā pāpār;
*"In dhujā dāndōs pe," kahte the, "sipar oht-
reng."*

With all your strength you could not break a wafer, and yet you cry, "with these arms I could tear a shield."

Kurā aur dhī!

Ignorant and confident!

(Ignorance is the mother of conceit.)

Kurī par phulel dāina,

To pour oil of roses on a dunghill.

(To throw pearls before swine.)

Kurī kī ahmaq.

A consequential fool.

(Kurī means a chair, used only by the rich and pious of consequence; it is also the name of a town in Oudh noted for the folly of its inhabitants.)

Kuryāl meñ gulelā lagā.

The pellet hits the perch.

(A sudden misfortune upon a person when he feels himself secure and happy: kuryāl is properly a bird sitting at its ease and preening its wings.)

Kushāk kushāk mikunad. Pers.

i. Alchemy kills.

ii. Alchemy strengthens.

(Kushāk in India is a medicine made of metals treated alchemically and used by fakirs in cases of impotence.)

Kurum kī rang tū dūn, phār bad rang.

The safflower keeps its gaudy hues for three days only, and after that it gets pale.

(The temporary nature of beauty.)

Kutnī se to Rām bachāse! pyārī ho-kar pat utrāve. Wom.

God protect you from a procuress! She will gain your heart and betray your honor.

Kutō to chūnā; nahī, khak se dūnā.

Well-beaten it is plaster; unbeaten it is worse than dust.

(Chūnā, a plaster made of lime and hardened by being beaten while wet.)

Kuttā dhaukē hī kartā hai; hāthī chālā hī jātā hai.

The dog may bark, but the elephant goes on.

Kuttā dhaukē, gāllā sidhāre.

The caravan proceeds in spite of the yelping

Kuttā bhi bāhītā hai, to dum hilā-kar bāhītā hai.

Even when a dog sits down, he brushes the spot with his tail.

(Said in recommendation of neatness.)

Kuttā chuk chahāī, chapnī chāpan jāī.

Make a dog into a bridgroom, and he will still lick the pot-lids.

(With whatever respect a mean person may be treated, he will not relinquish his beggarly habits.)

Kuttā dekhegā na dhaukhegā.

If the dog does not see it, he will not bark.

(Keep it out of sight, or somebody will want it.)

Kuttā ghās khāī, to sabhī pāl leh.

If dogs could live on grass, every body could keep one.

Kuttā ke dūā hō, to lūṭī lagā-ke khāī. E.

If the dog had flour he would have baked bread for himself.

Kuttā mare apnī pīr, mīyān mānge shikār.

The dog is dying in agony, and his master wants him to go hunting.

Kuttā mūñh lagāne se sir chāṛhe.

Indulge the familiarity of a dog, and he will jump on to your head.

(Keep the mean in their own place.)

Kuttā pāl, to savā man khāī; nahīn, to diyā hī chāṭ-ṭar rah jāī.

A dog will eat a hundred-weight and a quarter, if he can get it; if not, he is content to lick the lamp.

Kuttā pālē voh kuttā, sāre jānvāī kuttā, bahān ke ghar bhāī kutī; sab kutōn kū voh sarḍār, jo rakhe beṭī ke bār.

Who keeps a dog is a dog, the son-in-law living on his father-in-law is a dog, the brother living on his sister is a dog; but the father who lives on his daughter is a dog of dogs.

Kutte kā mags khāyā hai.

He has eaten dogs' brains.

(Said of a great talker.)

Kutte ke bhauṅke se hāthī nahīn darta.

An elephant is not frightened at the barking of a dog.

Kutte ke pāon jā, aur billī ke pāon ā.

Go at the dog's pace and come back at the cat's.

(Post haste : both animals travel rapidly.)

Kutte kī dūm bārāh baras nālve meñ rakkho, tau bhī ṭerhī kī ṭerhī.

Put a dog's tail into a straight pipe for twelve years, and it will still be as crooked as ever.

(Said of a man incorrigibly bad.)

Kutte kī marut marnā.

To die a dog's death.

Kutte kī nīnd.

A dog's sleep.

(Said of a light sleeper: dogs awake at the slightest noise.)

Kutte kī sī pasī pharke. Superstition.

My heart beats like a dog's.

(The sensation of a throbbing over the ribs is supposed to indicate the approach of an absent lover or friend.)

Kutte ko ghī nahīn pachāī!

Dogs can't digest butter!

(i.) A worthless person cannot keep a secret, (ii.) he cannot possess wealth without feeling proud of it.)

Kutte ko haḍḍī bhālī lagī hai. Hin.

Dogs best love a bone.

(Hindu skit at the Muhammadans.)

Kutte ko masjid se kyā kām? Mah.

What business has a dog in the mosque?

Kutte ko mauṭ āve, to masjid meñ māt jāve. Mah.

Death approaches the dog, when he makes water in the mosque.

(As he will be severely punished.)

Kutte! terā mūñh nahīn, tere sañh kī mūñh hai.

Not your mouth, dog, but your master's, (barks.)

(He presumes on his master's protection.)

Kuttoñ ko dūā, par tuihe na dūā.

I'd rather throw it to the dogs than give it to you.

(Bitter hatred.)

Kutyā chorōñ mil gai, to pahṛā kaurā de?

If the dog befriended the thief, who then is to keep watch?

(Said of dishonest servants.)

Kutyā ke chhīndle meñ phasne haiñ.

Entangled in the meshes of a lustful bitch. (Overwhelmed in undeserved misery.)

Kūze dhaleñ kī māṭ?

Will the cup upset first or the jar?

(To express that no one knows whether an old man or a child will die first.)

Kyā āg lenē oṣṭe?

Did you only come for fire?

(Ultior objects.)

Kyā bālī kī bhūṭ? Kyā ochhe kī prī?

Pit kave gambhīr se, janam janam jāī bīṭ.

What is a wall of sand? What is the friendship of the vile? Make friends with the weighty and keep it up all your life.

Kyā bhavosā hai zindgīñī kī?

Idmī bulbulā hai jāñī kī!

What reliance is there on life?

Man is but a bubble of water!

Kyā chāryāñ phūṭ jāñgī?

Will you let your armlets be broken?

(An auguration.)

Kyā dam kī bhavosā hai?

What reliance is there on life?

Kyā darsi kī kūchh, kyā muqām?

What matters it to a tailor whether he march or halt?

(He has only his needle, etc., to carry.)

Kyā dīn jāto dekho?

Don't you see that the world is passing away?

Kyā ghās meñ sūmp nahīn chaltā?

Does not a serpent creep in grass?

Kyā Gomṭī kī pāñṭ pīyā hai?

Have you drunk of the Gomati?

(The Gomati is the river of Lucknow, the people of which are noted for effeminacy.)

Kyā hijrōñ ne rāḥ mūrī hai?

Will eunuchs rob you on the high way?

(A reproach to one, who pleads frivolous diffidence about going any where.)

Kyā kī musāḥṭi paṛī hai ?

What a grasp he has of his wrist !

Kyā jāne gaṛvār ghuṅgārā kā gūr ?

What does a village boor know of the art of making love !

Kyā Kābul meṁ gaḍhe nakṣā hote ?

Are there not donkeys in Kābul !

Kyā karogā Daulā ? Jise de tise Maulā. [wills.

What can Daulā do ? God gives to whom he
(The speech of a celebrated *faqir* of the 17th century A. D. named Shāh Daulā, to whom people used to go to request the accomplishment of their wishes. Shāh Daulā's tomb is in the Gujrat District of the Panjab.)

Kyā khāk terī arvāḥ ? Chālhe meṁ se nikāl bhār meṁ jā.

Dust on your wishes; go out of the stove into the oven !

(Out of the frying pan into the fire.)

Kyā khūb saudā naqā hai ? is hāth de, us hāth le.

What splendid business cash transactions are ! given with one hand and taken with the other.

Kyā koelon kī ndo ḡub jāgī ?

What if the charcoal boat be upset ?

(It will bring no great loss.)

Kyā laṛe sūrmā ? kyā laṛe anjān ?

It wants a warrior or an ignorant man to make a good fight.

Kyā legayā Sher Shāh ? Kyā legayā Salīm Shāh ?

What have Sher Shāh or Salīm Shāh carried to the tomb ?

(Said when any one boasts of his wealth or possessions: Sher Shāh Shūr and his son Salīm Shāh Shūr were two celebrated emperors of Delhi between 1542 and 1554 A. D.)

Kyā main terī paṛī ke niche paidā hūī hūī ?

Wom.

Was I born under your bed ?

(Am I inferior to you ?)

Kyā makhṭī ne chhīnk diyā ?

Did a fly sneeze ?

(That you have dropped your work : Hindūs will not begin anything if any one sneezes, but will wait a while.)

Kyā mūkh aur kyā masālāḥ ?

What a mouth and what spices !

(Spoken of one who undertakes anything for which he is unfit, or which does not become him.)

Kyā mūkh meṁ ghuṅgūyān haiṁ ?

Have you got a pellet in your mouth ?

(Ghuṅgūyān are pellets of pulse boiled and seasoned with pepper and salt.)

Kyā mūkh meṁ paṇjīrī bhārī hai ?

Have you crumbs in your mouth ?

(Paṇjīrī is pounded bread made with gṛh and sugar into crumbs.)

Kyā mūkh par phūṭkār barasī hai ?

Curaes are raining down on your face !

(The result of a very disagreeable set.)

Kyā mūkh se phūṭ jhāṛte haiṁ ?

Flowers are falling from his mouth !

(Said of a person who deals in scandal or abuse : ironical.)

Kyā naṅgī nahāṛgī aur kyā nichoreṛgī ?

Can a naked bather wring out his clothes !

(Said of a man of small possessions.)

Kyā pānti mathne se bhī ḡhī nikālā hai ?

Can you get butter by churning water !

(Drawing blood from a stone : also sticking to a futile argument.)

Kyā pāon meṁ meṁhāī lagī hai ?

Have you hind on your feet.

(Said to one who won't walk quickly : *Meṁhāī lawsonia alba*, is put on the feet to beautify them and also medicinally to cool them. When it is on the wearer he naturally walks carefully to keep it there.)

Kyā pardaī kī pū ? Aur kyā phūs kā tāpnā ?

Diṛā kaleṛā kārḥ, hūā nahīn āpnā. Wom.

What is a fire of straw, and what is a stranger's love ? Give him your heart and he is never your own.

Kyā pidṛī ? Aur kyā pidṛī kā shorbā ?

What's in a tom-tit and what's in tom-tit soup ?

(I am but a poor creature; hit a man of your own size.)

Kyā qāṣī kī gadḡī churāī hai ?

Have I stolen the judge's ass ?

(Said when a man is unjustly threatened or punished.)

Kyā sāp kā pāon dekhā hai ?

Have you seen a serpent's legs ?

(Spoken in reproach of an impossible statement.)

Kyā sāp rūṅṅ gayā ?

Has a serpent smelt you ?

(Sāp jānā, idiom here for bitten: the notion is that after a snake has bitten a man, he is unable to speak; hence proverb asks "why are you so silent?")

Kyā saṁ rūpāḥ kī pānḡī ? aur kyā cḥ beṛe kī aulā ?

What's hundred rupees for capital, and what is one son for posterity ?

(So small a sum is soon spent and an only son may die.)

Kyā shān meṁ baṭṭā lag jāṅṅ ?

Will it stain your character ?

(It never injures a man to work with his own hands, or to do a kind office for an inferior.)

Kyā shān meṁ juṣṭe par jāṅṅ.

Will the threads of your dignity be unravelled ?

(This and the one preceding are also said in reproach of frivolous and indolent reluctance to do any thing.)

Kyā soṛe rājā kā pūt, kyā soṛe joḡī abdhū ?

Either a royal child or an ascetic enjoys a sound sleep.

Kyā tamāshē kī dāt ! *kyā tamāshē kī dāt* !
kahlā!

What a wonderful thing ! *kyā tamāshē kī dāt* is called the thief !

(It is a common practice of the Indian Police to make out that there is some trick on the part of the complainant, when they are unable to trace a theft.)

Kyā toṭkā karnē aī thī ? Wom.
Have you come to cast a spell !

(Said of a short visit.)

Kyā udhār kī mān marī hai ? Mercantile.
Is the race of credit extinct !

(Credit can always be had somewhere or other: usually said by the disappointed applicant for a loan.)

Kyā andhā nauṭā aur kyā dō bulā ?

Why invite a blind man and feast two !

(If you invite a blind man to a feast, he is sure to bring with him another man for his assistance; why run a risk and bear a loss !)

Kyā ānkhoṁ meṁ khāt dāle ho ?

Why do you throw dust in my eyes !

Kyā bahiṣṭ meṁ lāṭeṁ māte ho ?

Why do you spurn paradise ?
(Said in reproach of wordy enjoyment.)

Kyā chabā chabākar bāṭeṁ karṭe ho ?

Why do you speak as if you were chewing something !

(Why do you hesitate !)

Kyā kahi aur kyā kahā ?

Why speak so as to be spoken against !

(Think before you speak: look before you leap.)

Kyā kākṛōṁ meṁ ghaṭṭe ho ?

Why do you drag me amongst thorns !

(Said to an old man who shows too much respect towards a young man.)

Kyōṅkar, rī, tū utrī pār ? kyōṅkar, rī, tū chālī bāt ? kyōṅkar, rī, tū ne yeh ghar jānā ? kyōṅkar, rī, tū ne mujhe pahchānā ?

How did you cross the river ? how did you fare on the way ? how did you find this house ? and how did you recognize me ?

(It is said that a woman being disgusted of *karṭi*, which, being considered a luxury among natives, was presented day after day for her food, went to one of her relations on the other side of the river to avoid it. On her arrival the hospitable relative placed the same dish before her: *moral*, one man's meat is another man's poison.)

L.

Lābhe lohā dhoiye, bin lābh na dhoiye rū.

A person will carry iron for gain, and not even cotton without it.

Lāhārī parbat se bhārī.

No hill so heavy as (the weight of) helplessness.

Lāhār meṁ bichār nahīn.

Necessity lacks judgment.
(Necessity knows no law.)

Lachhmi bin ādar kam kare ?

No money, no respect.

Lachhmi se bhet na, daridr se bair ! Bhoj.

He cannot get prosperity, and quarrels with adversity !

Lād de, lād de, hānime-vālā sālā de.

Give me a load for my beast and give me a driver too.

(Used in reproach of an unreasonable request.)

"Lādā" kahē, mūh mīhā nahīn hotā.

The mouth is not sweetened by saying "sweets."

(Fine words butter no parappa.)

Lādā lare, chārā jhāre.

When sweetmeats quarrel crumbs fall off them.

(When rich men fight counsel looks bright.)

Lādā na toro, chārā jhār khāo !

Break not the sweetmeat, but live on the crumbs that fall from it.

(Don't touch the principal, but live on the interest.)

Lād kē nāṁ Bhanbhār Khātā !

The darling's name is My Lady Meddlesome !

Lādā larkā juārī, lādī larkī chhindī.

A spoilt son becomes a gambler, and a spoilt girl a harlot.

Lād meṁ āve kukrī, bal bal jāve kavvā.

When he falls in love with a hen a crow sacrifices himself on her.

Lāē dām, banē kām.

Money ensures success.

(Money makes the mare to go.)

Lāgā dārā to kākṛī dārī, na lāgā dārā to parēgi khūrī.

If the husband earns the wife eats it; if he does not earn there is a quarrel.

(Marriage is an insane desire to keep another man's daughter.)

Lagā so bhagā.

Begun and over.

(Said of the shortness of life, etc.)

Lagā to tīr; nahīn, tukkā hī sahī.

If it hits it is an arrow; if not, it is at any rate a reed.

(Advice to keep on trying till success is insured.)

Lage āg to bujhe jal se, jal meṁ lage to bujhe kaho kaise ?

Water can quench fire, but how shall the fire be quenched if the water takes fire !

Lage dam, mīte gam !

Smoke and drive dull care away !

(Opium eaters' proverb: said when they begin to smoke.)

Lage ko bidāriye nā, bin-lage ko hildāiye nā.

Don't desert a friend, and don't make a friend of a stranger.

Lage ragrā, mīte jhagrā.

When the grinding begins the talking ceases.
(*Bhang*-drinkers' proverb: *bhang* is hemp leaves)

ground to a fine powder and mixed with water. *Shangle*, or *shang*-drinkers, always grind their own *bhang*: hence proverb.)

Lage tote bhōm bōne.

The parrot is out with the secrets.
(The cat's out of the bag.)

Lagī meh aur lagī hai.

A sore place is always being hurt.
(Misfortunes never come singly.)

Lag gaī jāī, ur gaī khek, phūl pān si ho gai deh.

The shoe struck me and blew away the dust,
so my body is now as light as a flower.
(i. e. I don't care for the shoe-beating: said of a shameless person.)

Lag lagī, tab lāj kahān?

When one is in love, what shame remains?
(All "love" in India is illegitimate.)

Lahā lagā sakīton meh mile!

He sprinkles himself with blood and thinks himself martyr.
(Said of the vain-glorious.)

Lajādhur bahorā, sarāe meh dera! Bhoj.

A shameful wife, and an abode in an inn!

Lajāāl lagīkā dhōrī tohve. Bhoj.

A boy ashamed looks at his own stomach.

Lajāāl mare, āhīhāū jī; Gangā-jal Chamārōn piye!

The worthy are dying and the unworthy living, for Chamārs are drinking Ganges water.

(According to high caste Hindus the low caste Chamār is not entitled to the holy Ganges water.)

Lajānā bolū mūkh bīdore. E.

The shame-faced goat shows his tooth.
(Said of one who covers his shame with a forced laugh.)

Lāj kī ākh, jahāz se bhārī.

A good reputation is heavier than a ship.
(Obliges people to keep it up: noble's oblige.)

Lākū ku ghar khāk meh milā diyā!

The mansion is levelled to the dust.
(He a bad house wife.)

I' r ek tarāf, aur ek taqdir ek tarāf!

A hundred thousand plans on one side,
and one fate on the other!

Lakīr par faṣīr.

Devoted to an old track.
(A slave to old customs or manners.)

Lakīr ke bul bunāri nāhe.

A monkey dancing to a stick.
(A fool for a fool's trick.)

Lakīr par faṣīr!

It is his staff that makes him a *faṣīr*!
(Outward show.)

Lālāch bax pīrōk nasū.

Avarice leads to hell.

Lālāch buri bulā hai.

Avarice is a truly bad thing.
(No vice like avarice.)

Lālāch gun ghar bindā.

Avarice is the root of all evil.
(*Effodiusus opes irritamenta malorum.*)

Lālāch pashemān hai.

Avarice leads to shame.

Lālā kā ghorā, khāē bahot chālē thōrā.

The tradesman's horse eats much, and goes little.

(Because he does not understand how to keep it.)

Lāl Bujhakkār bājhiyān, aur nā bājhā ko:

'*Karī burāngā tār-ke upar kī ko lo.*'

Lāl Bujhakkār understood, but no one else:

"Take off the beams and pull him up."

(Said of a foolish expedient.)

The story goes that while a boy had his two arms round a pillar his father gave him some peas into his two hands. Thereupon a difficulty arose among the people of the town as to how he could be extricated from his uncomfortable position without sacrificing the peas. So they summoned their wisest man, Lāl Bujhakkār, who advised that an opening should be made in the roof and the boy drawn up through it!

Lāl Bujhakkār bājhiyān, aur nā bājhā hoe:

"Pair meh chakkī bāndh ke koī hīrnā kūtā hoe."

This Lāl Bujhakkār understands and no one else: "A deer with a mill-stone fastened to his leg must have jumped here!"

(The wise observation of the wise-acre on seeing the foot mark of an elephant. For Lāl Bujhakkār see preceding.)

Lālchī ko jūhān tāng.

The world is too small for the avaricious.

Lāl Khān kī chūlār bārī hojī, to apnā badan

dhūnk-gā: h-m ko kyā?

If Lāl Khān's sheet be large, it will cover his body, but what does that concern me?
(In reply to one, who describes the riches of another.)

Lāl-kītāb uñ bolī yōñ, "Telī bāil tarāyā kyōñ?"

Khul khilā-ke kiya musand; bāil kā bāil aur dand kā dand."

The Red-book (Qāzi) up and spake, "Ojiman, what made the ox to fight? The cakes you gave it made it strong, so I must have the ox and a fine as well."

The story goes that a Qāzi passed the verdict above quoted on an oilman who was charged with allowing his ox to kill the Qāzi's. But when it was finally proved that it was the Qāzi's ox who killed the oilman's, the Qāzi made light of the offence by saying, "Jāwar hī to thā: he was only an animal, (knows no better)."

Lāl, nīch nīr-buchan kāk, bāñh det sūn hār.

Bher piāchh Bhātōn nadī ko gah utre pār?

My friend, the worthless promise, and give their hands a hundred times. Can you cross a river swollen by the rains by holding on to a ram's tail?

(Natives give the hand to clench a bargain.)

Lālōn ke lāl bax rahē hāñ.

They have become the sons of the worthy.
(To be in clover.)

Lal pyārā, to us kā khayāl hāt pyārā hai.

If you love your love, you love his thoughts.
(Love me love my dog.)

Lambe ghunghat-wālī se darye!

Fear the long-veiled woman!

Langat parle ughar ke pālē. Bhoj.

The shameless has fallen into the power of the naked!

Langotī meñ phāg kholte hañ!

He plays the Holi without even clothes!

(Applied to one, who without the means sets up for luxury and elegance: it is necessary to have money to perform the ceremonies at the Holi festival satisfactorily.)

Langre lūhe gaē barāt, bhāt ke bīryā khailan lāt.

When the crippled go in a marriage procession, they get kicks instead of food.

(More kicks than half-pence.)

Langre lūhe gaē barāt, do do jūte, do do lāt.

When the crippled go in a marriage procession, they get two shoes and two kicks.

(*Jūtā* means here a blow with a shoe, considered most ignominious in India.)

Langre ne chor pakrā, "dauryo, Miyāñ Andhe!"

The cripple seized a thief, and said, "Blind man, come and help!"

Langrī ghoṛī, masūr kū dānā!

A lame mare and masūr for food.

(Pearls before swine: *masūr* is an expensive kind of pulse.)

Langrī kaṭṭo, amāñ pe ghoñāl!

A lame squirrel with a new in the sky!

Lankā meñ se jo nikle so bāvan gas kā.

All who come from Lankā are 52 yards high.

(The people of Lankā (Ceylon) are supposed in their ignorance by the Hindus to be still *vāṇashas*, or ogres. The proverb is used to describe a very wicked person.)

Lāñ kūā, masñ jābāñ!

Bring me a well, that I may drown myself!

(Put in the mouth of a shameless person, when reproached with his faults and told that he ought to drown himself.)

Lāñ sūñ, khakhor bhūñ, nare sāgēñ par itnī bīt! E. Wom.

Bring me a shell to scrape the wall, my husband's substance must not be wasted thus!

The story goes that a young wife entering her husband's house, to show off her anxiety to assume her duties scraped off the put of rice placed by custom on the wall as part of the marriage rite, so that nothing of his might be wasted. A new broom sweeps clean.

Larāñ aur āñ kī barhāñ kī?

It is not difficult to fan a quarrel or a fire.

Larāñ kī ghar hañsī, aur roy kī ghar khāñsī.

Laughter is the source of quarrels, and coughing of disease.

Larāñ meñ laḍḍā nahīñ batte hañ.

Sweetmeats are not distributed during a battle.

Larāñ ke chār kāñ.

The quarrelsome have four ears.

(They have twice as many things to quarrel over as the peaceable.)

Lārāñ līrī kī yār, kabhī na utre pār.

Procrastination's friend never gains his end.

(Procrastination is the thief of time.)

Larēñ na bhīrēñ, tarkash pahne phīrēñ.

They neither fight nor combat, but flourish their quivers.

(Barking dogs seldom bite.)

Larēñ na bhīrēñ, sirā pahne phīrēñ.

Neither fights nor combats, but struts about in his mail.

(A carpet knight.)

Larēñ sād, bārī kī dhurkas.

When bulls fight the fields are spollt.

Larē sipāhī nām ho Sardār kā. [credit.

The soldier fights, but the general gets the

Larkā jāne Bīñ, aur paṭṭī bāñdhe Miyāñ.

My Lady is brought to bed, and my Lord girds his belly!

(*Paṭṭī bāñdhā*, is to tie on a bandage to alleviate pain.)

Larkāñ ke bhagvāñ nā, bilāñ ke gāñ. E. Wom.

Not a strip for the child, but a coat for the cat.

(Not a penny for my own, and help for the stranger.)

Larkā parkāñ ke na chāhīñ, harkāñ ke chāhīñ. E.

Rather snub than encourage a child.

Larkā rove bāñon ko, nāñ rove muñdāt ko.

The child cries over its shaven poll, the barber for his fee.

(All mind their own interests.)

Larkā rove, khasm chillāñ, larkaurī maharīyā jāñhat hoē. E. Wom.

The child cries, the husband roars, and the mother gets abuse.

(A family quarrel.)

Larkē ke pūñ pūñ meñ pahchāñe jāñe hañ.

You can tell what a child is like in his very cradle.

(Said of a promising child.)

Larkē ko jāñ bharīyā lejāyā, tūb paṭṭī bāñdhāt.

When the wolf has run off with the child the door is made fast.

(Shutting the stable door after the horse is stolen.)

Larkē ko mūñh lagāñ to dārī kharāñ, kulle kī mūñh lagāñ to mūñh chāt.

Put a child and he'll pull your beard; put a dog and he'll lick your face.

"Larkā, terā bīyāñ kar den" kākā, "maññ kaise kuhāñ?"

"My girl, must we get you married!" Said she, "how can I say!"

Larkon kā khel, chirya kā marnā.

Boys' play is death to the birds.
(What's fun to you is death to me.)

Larkon men larkā, būrhoṇ men būrhā.

A child among children and a man among men.

(All things to all men.)

Larte to nahin, mūe marte haiṁ. Wom.

They fight not, but speak ill of the dead.

(Said of backbiters.)

Larton ke piche aur bhāṭon ke āge.

In the rear of the warriors and in the van of the fugitives.

(Said of a coward: he who fights and runs away will live to fight another day.)

Lashkar ki agāri aur āndhi ki picchhāri.

The front of an army and the rear of a storm.

(Are the most fearful to see.)

Lashkar men ūṇī badnām.

The camel gets abuse in the army.

Lata hāthi bīṭaure barābar.

A lean elephant is equal to a stack of cow-dung.

(Even the wreck of a large fortune is considerable: in India the elephant is valuable for his ivory however weak he may be and cow-dung is a very valuable article in domestic use. Also the meaning may be taken that a lean elephant looks as large as a village stack of cow-dung.)

Late ki joṛ, sāre gāon ki sarhāj. E.

The wife of a poor man is the sister-in-law of the whole village.

(I. e. Every body is free to flirt with her: in India it is customary to jest with a sister-in-law.)

Late pāṭe dīn kāṭiye.

To pass the day reeling about.

(To be in difficulties.)

Lāṭhī hāth ki, bhāṭ sath kā.

A stick is best in the hand and a brother on the spot.

Lāṭhī ke hāth mālguzārī be-bāq.

Withasticking your hand your rent is paid up.

Lāṭhī liye pāṭon par khāk.

The feet will only get dusty from the use of a staff.

Lāṭhī māre pāṇī nahīn judā hoṭā.

There is no separating water by beating it with a stick.

(Relations cannot be divided, however they may quarrel: blood is thicker than water.)

Lāṭh mūṭh phāṭ.

Breaking the mouth with a club.

(Said of those who speak without thinking.)

Lāṭ mārī jhappī; "chūlhe-saiyān sālām."

He kicks his hut and bids adieu to his hearth.

(Said of nomads who have no fixed abode.)

Lāṭon kā deo bāṭon se nahīn māntā.

A devil only fit for kicks won't heed words.

(Bad men must be beaten: a rod for the fool's back.)

Laundī ban-kar kamānd, aur bīṭī ban-kar khānd.

Work as a slave and live as a lady.

(Work and you will get.)

Laundī kī sāt kyā? randī kī sāth kyā?

Bher kī lāt kyā? aurāt kī bāt kyā?

What is a slave-girl's dignity? What is a harlot's friendship?

What is a sheep's kick? What is a woman's word?

Laundī ko laundī kahā, ro dī; bīṭī ko laundī kahā, haṁs dī.

Call a slave a slave and she will weep; call a lady a slave and she will laugh.

Le de āṭā kathaurī meṭ.

Put the flour into my platter.

(Said of a person who thinks only of his own wants.)

Le-ke diyā, kamā ke khāyā, aisiṁ tairi jagat meṁ āyā.

Who pays his debts and earns his living, came for nothing into the world.

(Put into the mouth of a bad man.)

Le liyā pallā, aur binān lagī sīllā. Agric.

The gleaner brings her basket and begins.

(Said to one who acts without previous permission.)

Le lugrī, chāl guṛrī! Wom.

Take the old clothes and go to the market!

Lenā denā kām dom dhārīyon kā; muhabbat ajab chīz hai.

Taking gifts is for pimps and harlots; love is quite another thing.

Lenā denā sārhe bāntī!

No business at twenty-two and a half!

(Said of those who bargain but don't buy;

Sārhe bāntī being an incomplete number here represents an incomplete bargain.)

Lenā ek, na denā do.

Don't take one and pay two.

(See that you get your money's worth.)

Lenā na denā, bāṭon kā jamā-kharch!

No business, but a mere bargain of words!

Lenā na denā; "gārī bhare chānā."

Nor give nor take, and "fill the cart with pulse."

(Empty words buy no barley.)

Lenā na denā jhūṭhōṁ mūṭh chūṭavāl.

No business, but plenty of jabber.

Lenā na denā; kīre na maṭe!

Nor give nor take; nor business nor bargain!

Lene denē ke mūṭh meṁ khāk; muhabbat bīṭī chīz hai.

Giving and taking are as dust in the mouth; there's nothing like pure friendship!

(The miser's maxim.)

Lene ke denē par gāṛ.

It is come to giving instead of taking.

(A bad speculation.)

Letā mure kī detā?

The taker or the giver must die.

(Before I pay the debt: put into the mouth of a man who does not mean to pay his debt.)

Lihās ki ānkḥ jahās se bhāri. Wom.

No ship so heavy as a good reputation.

(See *lāj ki ānkḥ*, etc.)

Likhe Isā, parhe Mūsā. Mah.

Moses only can read the writings of Jesus.

(Said of an illegible hand.)

Likhe Mūsā parhe Khudā. Mah.

i. God only can read the writings of Moses.

ii. His writing is so scratchy that only he himself can read it.

(Said of a bad hand : bad puns on the words *Mūsā*, Moses, and *Khudā*, God, by dividing them thus *mū sā*, like a hair, and *khud ā*, having come himself.)

Likhe na parhe, dādḥ māre karhe.

He can neither read nor write and has plenty of milk (to drink.)!

Likhe na parhe, nām Muḥammad Fāsil.

He neither reads nor writes, but is named Muḥammad the Doctor!

Likhnā āve nahīn, miṭāven donon hāth.

He cannot write, but blots with both hands.

Likhām ke āgs baktām nahīn chālī. [written.

Oral (evidence) is valueless in the face of

Lik lik gārī chālē, lik chālē kaprī :

Lik khōr ān chālē, shāir, singh, saprī.

On the old beaten track a cart and a foolish son will go, But a poet, a lion, and a clever son will leave it.

(These three will shew their inventive genius and skill and valour.)

"Lāp, bahū, divālī, āī / pot, bahū, Divālī āī."

"Chhed chhidāī māthe māri / kyōn, sā-ū, yehī Divālī thī !"

"Plaster, my girl, the Divālī has come !
White-wash my girl, the Divālī has come !"

"What! the leavings-thrown at my head !
Why, mother-in-law, is this the Divālī !"

(A skit at the bad treatment of young brides at the hands of their husbands' mothers in India. All houses are plastered and whitewashed at the Divālī festival.)

Lipān oṭā, mare moṭā !

I will plaster thee, oṭā, if a rich man die !

(The prayer of the Achārj Brāhman, who gets the rich covering in which the corpse is wrapped, besides other presents. The oṭā is a small image kept in a corner of these Brāhman's houses as a household god, and is now supposed to be thus addressed.)

Lohā jāne, luhār jāne : dhavāne-vālē ki bālā jāne !

Let the iron care and the smith care ; why should the bellows-blower care !

(Smiths in India keep a man on fixed wages to blow their bellows, and the point of the proverb is, that the business is between the iron and the smith, and the bellows-man has merely to do his own work.)

Lohā karē apnī bārṇī, ham bhī karē Mahādeo ke bhāī.

The iron to extoll himself becomes the brother of Mahādeo.

(Said when mean people claim a right to

relationship with some great man : allusion to the iron *tihrā*, or trident of Mahādeo (Śiva), now itself regarded as a god.)

Lohe ki manṛī meṅ mār hī mār.

In the iron mart, it's hammer, hammer, hammer.

Lomṛī ke shikār ko jāī, to shēr kā sāmān kar ājiye.

If you go a fox-hunting, prepare to meet a lion.

(Even a small work needs large appliances : make more of your object.)

Lugāī rahē to āp se ; nahīn, jāē sage bāp se.

(1.) If a woman will stay in the house, stay she will : if not, her own father can't keep her.

(2.) If a woman is chaste, chaste she will be ; if unchaste, she will go with her own father.

Luhār ki kūchī, kabhī āg meṅ, kabhī pānī meṅ.

An iron-smith's brush, sometimes in the fire and sometimes in water.

Lūr na ūr, chālā miyān Jāgdāpūr. E.

Nor sense nor skill and he goes to Jagdāpūr.

Lutāyā bigṇā māl : bandī kā dīl daryāo. Mah. Wom.

It is another's property that is plundered ; pitiless is the slave's heart.

(She cares nothing as to what happens to her master's wealth.)

Lūt kā mūsāl bhī bahūt.

Even a pestle is something to plunder.

Lūt koclōn kī, mār barchhī kī.

In plundering charcoal to get a wound from a spear.

(Much loss, little gain.)

Lūt lāe, kūt khāye.

Got by plunder and eaten in comfort.

(A successful thief or cheat.)

Lūt meṅ charkha nafa.

In plunder even a spinning wheel is a gain.

M

Mā bāp jīte harām kā nahīn kahāde.

Whose parents are alive, is not called a bastard.

(Used by those who assert that they can prove their claims.)

Mā beṭ gāne-vālī, bāp pūt barāṭī ! Wom.

Mother and daughter for singers, and father and son for wedding procession !

(A poor man's marriage.)

Mā beṭiyōn meṅ larāī hū, logōn ne jūdā bair parā ! Wom.

Mother and daughter quarrel and people think them enemies !

(Lover's quarrels : kiss and make up.)

Mā bhāṭyārī, pūt Fateh Khān. Wom.

The mother an innkeeper and the son my Lord General.

(See preceding.)

Mā bhatyāri, beṭā ār-andās. Wom.

The mother an inn-keeper and the son an archer.

(All trades and occupations in India are hereditary and hence the sting of the proverb.)

Mā chāhe beṭi ko aur beṭi chāhe mote dhīng ko. Wom.

The mother on her daughter doats and the daughter on her stont lover.

Machhī ke bachchoṅ ko tairnā kaun sikhāḍ?

Who shall teach young fish to swim?

(That is, one descended from virtuous parents will naturally be virtuous; innate good quality: instinct: allusion also to the hereditary nature of all occupations in India.)

Machhī to mahin, ki sar jāyē. Wom.

It is not fish, that it should putrify.

(Said in deprecation of undue haste.)

Mā chūr, masū se masūy. Mah.

You can flirt with your aunt, but not with your mother.

Mā chūya ho, to kyā bachchoṅ hī ko khāyē? Wom.

Even an ogress will not devour her own child.

Mā dhoban, pūt bāsā.

The mother a laundress, the son a draper.

Madhure āche, roṭi mith. Bhaj.

A slow fire makes the bread sweet.

(Slow and fire.)

Mā elī, bāp telī, beṭā shākh-i-zāfran.

The mother a daily laborer and the father an oilman and the son a bunch of saffron.

(The metaphorical epithet of the son means a person who gives himself airs.)

Maggha des kanchan purī, des uchchhā, bhūkū buri.

Maggha is a land of gold with a vile speech! (A skit at the rough dialects of Behar.)

Maggha meṅ marnā, aṅg janam meṅ gadhā bannā. Hin. Superstition.

Who dies in Maggha will be an ass in his next life.

(Superstition based on the doctrine of the transmigration of souls.)

Maghe jār na Pāse jār, batāse jār. Agric.

December and January make no winter, but the wind does.

Magh kā jārd, Jeth kī dhūp,

Bara kashī se upjā vīkh. Agric.

With frost in February and heat in June, the sugar-cane grows with difficulty.

Magh nanje, Baisākhē bhūke.

Naked in January and hungry in May.

(Downright misery.)

Magh talāt lāṅhe, Phāgun gora kārhe.

We draw up our knees in January and straighten them in February.

(The weather is getting warm, and people no longer sleep huddled up.)

Machat se talāt lak.

From the cradle to the grave.

Mahalle meṅ āi barāt, parausan kolagī ghabrāt.

When the procession came into the street the neighbours got excited.

(Although it did not concern them.)

Mahavat barsi aur sāḍhī sarai. Agric.

With winter rains the spring crop thrives.

Mahinā purāyā aur kamārā aghāyā.

When the month is over the workman wants his pay.

(Wages are paid by the month in India.)

Mā bāp ke lātan māre, mehri dekh jurāḍ;

Chārōn dhām jo phiri āve, tabhūt pāp na jā. Hindu.

Who kicks his parents to please his wife, His sin will cleave to him though he makes all the pilgrimages.

(It is a great sin for a Hindu to neglect his parents in favor of his wife.)

Maide aur shahāb kī sī loi.

A red and white loaf.

(A pink and white face.)

Mailā kaprā, pāsar deh, kutā kātē kaun san-deh?

It is no wonder if a dog bite a man with dirty clothes and a weak body.

(A bit at the exactions of native subordinates from the weak and defenceless.)

Mail kā bul banā'e haik.

To make a bullock out of a speck of dirt.

(To make a mountain of a molehill.)

Mainā jo "main-nā" kale dūdh bhūt nī khā: Bakri jo "main main" kare ultī khāl khichā.

The mainā cries "not I" and eats milk and rice for ever. The goat cries "I, I" and loses his skin.

(Said to a boaster: There are puns upon the words mainā and mainā nā "not I" and upon main "I" and also the bleating of a goat. The point is that the humble mainā in well treated and the boastful goat is killed.)

Main aur merā mānas; tere kā munh bhulas. Hin. Wom.

I and my husband; let every one else's face (Selfishness.)

Main bhatī, tū shābāsh! Wom.

I am all right and hurrah for you!

(Mutual praising.)

Main bhi hūn pānchvān savārōn meṅ.

I, too, am one of the five horsemen.

or This proverb is founded on the following story. Four horsemen were going to the Dekhan and were joined by a man riding a very miserable hack, who replied in the words of the proverb to any one that enquired who he was.

Main bhatī kī panṇā? Wom.

Which is the simpleton, I or the peddler?

Main hī pāl karā mustāḍā, moḥ hī māre le-ke dandā! Wom.

I brought him up to be a strong man and he beats me with his stick!

(A woman to her undutiful son.)

Main kab kahū, 'tere bete ko mirgi āve hai' ?
Wom.

When did I ever say that your son has epileptic fits?

(She purposely makes known what she denies having said.)

Main karūh teri bhalāi, tū karē meri ākh meṁ salāi. Wom.

I seek to do you good, and you would run a needle into my eye.

(Returning evil for good.)

"Main" ke gale par chhūrti.

"I" (egotism) gets its throat cut.

(Allusion to the bleating of goats (maih) and their slaughter for food, with a pun upon the word *maih* which means also I (egotism).)

Main ki gardan par chhūrti.

A knife is at my throat.

(Supposed to be said by a kid. The sword of Dauides.)

Main kyā teri pattiṁ tals ki kūh. Wom.

Am I in any way your inferior?

Main main sab milān, bābū kō nahin milā.

You have met mothers in plenty, but not a master.

(Beggars get most from the women of the houses where they beg as the men see through them better. They usually call women "mother" and men "master," hence point of proverb.)

Main marūh tere liye, tū mare vā ke liye !

I am dying for you, and you for another.

(Unrequited love.)

Main ne kyā us ki khīr khāi hai ?

Have I eaten any of his rice and milk?

(Am I under any obligation to him?)

Main to teri lāl pagiyā pe bhūlī re, Raghū !
Wom.

It was your red turban, Raghū, that misled me.

Main tujhe chāhūn, aur tū kāle dhūy ko. Wom.

I love you and you a black paramour.

(Spoken by one, who from regard admonishes another, but is not attended to.)

Majnū ko Lailī kā kutrā bhī pyārā.

Even Lailī's dog is dear to Majnū.

(Majnū and Lailī are the Romeo and Juliet of the East: love me love my dog.)

Mālūm hogā Ushar ko pinā sharab kā.

You will know on the Day of Judgment what it is to drink wine.

Mā kā mān bhalā !

A mother's esteem is the best!

Mā kā peṭ kumhār kā āvā; kōi gorā, kōi kālā.

A mother's womb is a potter's kiln, some come black (from it) and some fair.

(Said of children of the same mother having different complexions.)

Makar-chakar ki ghānt. ādhā tel aur ādhā pānī.

The press is of deceit and fraud, half oil and half water.

(Said of the double-dealer.)

Mā ke peṭ se kōi sikh-kar nahin niklā hai.

No one comes learned out of his mother's womb.

Mā khet meṁ, pūt janet meṁ. Riddle.

The mother in the field, the son at the wedding.

(Answer—the *kusumbhā* flower, or safflower used for dying the marriage turbans.)

Mā ki sank, na bip se giri,

Kis nūte ki tavāh muhtārī ? Rus. Wom.

Nor my mother's co-wife, nor my father's mistress, How come you then to be my mother?

(Natives call the mother's co-wife or father's mistress "mother.")

Makke gaṛ na Madine gaṛ, bich hī bich meṁ hājī bhāe. Mah.

He went to neither Makkā nor Madīna, but became a pilgrim half way.

(Said to one who gets what he wants easily.)

Makke meṁ rahte hain, par haj nahin karte. Mah.

Living in Makkā he never made the pilgrimage.

(The nearer the church, the farther from God.)

Makhi baithī shahar par pankh gaṛ tipṭāi,

Hāth male, aur sir dhune, "lālch burī bulāi."

A fly alights in honey and entangles her wings; struggling in vain she laments her fate: (saying) "avarice is a great misfortune."

Māi chāhe barān, dhoḥī chāhe dhūp,

Sahū chāhe bolnā, chor chāhe chup.

The gardener wants rain, the washerman sunshine, A banker a talk, and a thief quietude.

Makhi chhorṇā, aur hāthī nigalṇā.

To pass by the fly and swallow an elephant. (To strain at a gnat and swallow a camel.)

Makhi mār, barā chamār.

A killer of flies, is a real Chamār.

(Applied to misers as an expression of contempt: the Chamārs are a very low class.)

Māl-i-muṣṭ, dil-i-be-rahm. Pers.

The heart has no pity on another's wealth.

Mallāhi kī mallāhi dī, bāns ke bāns khāi.

I paid my fare in full and got beaten with a bamboo.

(Passengers by boat are liable to be struck by the long bamboos used as barge poles.)

Mallāhi kā laṅgṛāḥī hī bhāgṛā hai.

The very breaches of a boatman get wet.

Māl kā mūnh karte hain, jān kā mūnh nahin karte.

They care for their property not for their lives.

(Said of misers.)

Māl ke nuṣṣān meṁ jān ki khair.

In the loss of wealth life's safety lives.

(A friendly consolation on any loss.)

Mal par sakāt hai.

Charity is for the wealthy.

Māl-vālā hāre, gāl-vālā jite.

The real owner loses while the loquacious wins.

(Allusion to the practice of special pleading before the British Courts.)

Mā māre, aur 'mā hī mā' yūkāre.

His mother beats him and still he calls out "mother."

(The dog licks the hand that beats him.)

Mā mare, mausi jive !

Let my mother die, my aunt is alive !

(In India an aunt bears great affection for her sister's children.)

Māmū ke kām men bāliyān, bhānjā aīndā aīndā phire.

The uncle wears the ear-rings, and the nephew struts proudly.

(Proud of another's wealth : reflected glory.)

Mā, na mā kā jāyā : sabhī lok parāyā.

Nor mother here, nor any of my mother born : all the land is strange to me.

(Said of a strange country.)

Mā nārangī, bāp kolā, betā Rāushan-u-d-daula,

The mother an orange, the father a lemon, and the son Mr. Light-of-fortune.

(Said of ½ half breed.)

Mānas kasne ko mudāmā kasauñ hai.

Business is the touch-stone for men.

Man bhāṛ to dhelā supārī.

If you like it, a clod is a betel-nut.

(Love is blind : the proverb is based on the fact that women and children will sometimes eat small lumps of earth.)

Man bhar k. sir hūlāte haiñ, paisā bhar kī sabāñ nahīñ hūlāte !

The ton-weight head waggles, but the ounce weight tongue won't waggle.

(Said of a person who in answer to a salutation nods his head, but does not say "good morning.")

Man bhoig, karam dilāddrī.

Desirous of pleasures, but doomed to poverty.

Man chāhe, munḍyā hūlā.

The heart desires, but she refuses.

(A woman's 'say' is 'yes'.)

Man chaltā hai, par taññ nahīñ chaltā.

His mind goes, but his hack won't.

(Want of means.)

Man chanchal, karam dilāddrī.

Desirous of pleasures, but doomed to poverty.

Man chāṅḍ, to kaphautī meñ Gangā.

If your mind be pure, then Gangā is in your kaphautī.

(Gangā is the holy water of the Ganges and kaphautī the vessel used by a leather-worker for tanning hides and so a thing much despised by Hindus.)

The following story is told about Rās Dās, the Chamār Bhagat, or saint. Rās Dās was at his work when a company of pilgrims to the Ganges passed by him and he asked them to offer

a few *kauris* to the Ganges for him, on the condition that the goddess Gangā appeared and held out her hand for the *kauris*. Gangā duly appeared and took the *kauris* and gave them in return a golden *karā* (wristlet) to be given back to Rās Dās. The pilgrims however took the *kauri* to the Rājā of Rās Dās's country, who gave it to his Rānī and she desired to have it matched. In their extremity the pilgrims again went to Rās Dās and told him what had happened, and he having pity on them showed them the pair to it in his *kuthautī*, and hence proverb.

Mañḍe ke āte meñ shart kyā ?

What conditions are made on buying *mañḍ*-vā flour ?

It is customary in buying things of value to stipulate a certain price on condition that on examination the article proves of good quality ; but the flour of *mañḍā* (a millet) being of little value, no such condition is required.

Māne na jāne, 'main' bhī naushā kī khālā.'

Mah. Wom.

Nor known nor recognized and "I am the bridegroom's aunt."

(Unreasonable interference: having a finger in the pie on any pretext.)

Māne to deo, nahīñ bhūt kī leo ! Hin. Wom.

Believe and he is a god, otherwise he is only plaster !

(Faith can move mountains.)

Mañḍāi chhiñt, lāyā int.

He called for chhiñt, and they brought him bricks.

(To ask for bread and get a stone.)

Mañḍāi hīñg, lāyā adrak.

The one asked for asafetida and the other brought ginger.

(Cross purposes.)

Māñgan gāṛ so mar gāṛ aur mareñ jo māñgan jāñh ; Woh nar pahle hī mare, jo hote kardenāñh.

Those that begged were disgraced and those that will beg will be disgraced ; But he is most disgraced, that can but won't give !

(A saying of the Brāhmins to encourage alms-giving.)

Māñge bhīk, pūchhe gāññ kī jama !

A beggar ! and he wants to know the rental of the village !

Māñge har, de baherā.

He asks for *har* and he gives *baherā*.

(*Har* and *baherā* are two kinds of myrabolans : Cross purposes.)

Māñge ke mañḍnī, guryā kī singār.

A doll dressed up in borrowed clothes.

(Borrowed plumes.)

Māñge meñ tāngā.

A gift of a borrowed thing !

Māñge par tāngā, burhīyā kī barāt.

Begging from a beggar, is like marrying an old woman !

Māñge tāngē kām chālē, to byāñ kyon karē !

If a man could do with borrowing (a wife), why should he marry ?

Mān ghaṭe nīṭ ke ghar jāē.

Gyān ghaṭe ku-sangat pād,

Bhān ghaṭe kuchh mukh ke māṅge,

Rog ghaṭe kuchh aukhar k'āē.

Every day visits lessen esteem, Bad company lessens holiness, Asking favors lessens self-respect, Using a remedy lessens illness. Respect is lessened by constant visiting. (Familiarity breeds contempt.)

Māṅg jāneh-ke gae jhānjhā : māṅg leṭe to lāge lājā.

If he give he is angry over it: if he take back he is put to shame. (Unwilling charity.)

Manṅī ke baṭi ke dānt nahīn dekhē haṭi.

Never look at the teeth of a gift ox. (Never look at a gift horse in the mouth.)

Manṅī ke satvā, sās ke pindā. E. Wom.

Borrowed meal is offered to the mother-in-law

(Expresses the dislike young brides have in India to their mothers-in-law, who are apt to treat them as slaves.)

Manṅī kī chādar, tā par pachās kā ādar ! Wom.

A borrowed sheet, and she offers it to fifty different people !

Man hamrā pās, dhau ān kā pās. E. Wom.

My mind is mine, his wealth is his. (Contentment: my mind to me a kingdom is.)

Man hulāsa, gāve gīt.

A merry heart sings songs.

Man jāne pāp ; mā jāne na bāp.

The heart knows its own sin; not mother, nor father.

Man kī ankus gyān.

Conscience is the goad of the mind.

Mān kā māhur, aur aymān kā ladā.

Neither poison with respect than dainties with contempt.

(Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Proverbs xv. 17.)

Mān kī pān bhī bahut hot i hai.

A betel-leaf presented with respect is a great gift.

Mān kā pān, hīrā samān.

A betel-leaf presented with respect is as good as a diamond.

Mankā pheraṭ janam gayā, aur gayā na man kā pher. Kar kā mankā chhōr-ke, tū man kā mankā pher.

In counting your beads you have spent your life, but the crookedness of your mind has not gone; Give up the rosary in your hand, and devote yourself to the rosary of the heart.

(There is an elaborate play on the words *man*, *mankā*, *pher*, and *pheraṭ* in this saying. Servants be obedient to them that are your masters; not with eyeservice as men-pleasers,

but doing the will of God from the heart. Ephesians vi. 6.)

Man karbe molā, kharbē soṭā ; man karben menhīn. angre tehiñ. Bhoj.

Be niggardly and get blows, be generous and get everything.

Man kare pahiran chaurāṭ, karam likhe bheṛi ke bār. Wom.

Her heart on satins, but her fate on sheep's wool.

Man ke hāre hār hoī, man ke jite jīt.

Pār-Brahm ko pāy, man kī ke partūt.

Lose heart and lose all; brace up your mind and win, Almighty God can only be found through faith in the heart.

(Ask and it shall be given you: seek and ye shall find; knock and it shall be opened unto you. Luke xi. 9.)

Man ke ladā phorā.

To break imaginary sweets.

(To build castles in the air.)

Man ke ladāukh se bhūk nahīn mīṭā.

Hunger is not appeased by imaginary sweets. (The belly is not filled with fair words.)

Man kī māri kā se kahūñ ? Peṭ masoṭ de de rahiñ. Wom.

To whom shall I tell my grief? I can but press my belly !

(To show very extreme hunger, said by beggar-women.)

Man malin, sundar tan kaise ?

Bikh ras bhārā kanak ghoṭ jaise !

With a foul mind shall the body be fair ? It is a golden vessel filled with poison !

Man māne, ghar jāne.

Going home when so inclined. (Independence.)

Man māñ, an-jāñ.

My heart knows though I don't. (Pretended ignorance.)

Man manjī jorū ko kahē 'bhauiñ.'

A jolly fellow calls his wife a sister-in-law.

(In order to crack jokes with her: allusion to the custom often mentioned above of cracking jokes with the elder brother's wife in India.)

Man-manjī, karam diladdī.

The heart would indulge, but fate is adverse.

Man men base, so supne dase.

What is in the mind will be seen in dreams.

Man men gāñ, ṭas ṭas rove !

Chūhā khasam kar sukh se rove.

Happy in her heart she sheds tears !

For married to a rat she sleeps in comfort.

(Allusion to marrying grown girls to small children, encouraged by the Brahmins.)

Man men mārakh, jūn men dukhī ko nahīn hai.

No one thinks himself a fool, and no one is tired of his life.

Man mein Shekh Farid, bagal mein hai.

A Shekh Farid at heart, a brick under his arm!

(A saint in intention, but prepared for mischief. Hell is paved with good intentions.)

☞ Also to describe a hypocrite. The saying is said to have originated with the act of a thief, who became the disciple of Shekh Farid, the saint of Pakpattan, and professed repentance for his evil deeds, but was unable to resist the temptation of an ingot of gold, which he found on the road, and concealed under his arm.

Man mile ka mela, chit mile ka chela.

When hearts agree there's a company; when minds agree there's a following.

Man motiyon byah: man chaloon byah. Hin. Wom.

A man of pearls and it is a marriage: a man of rice and it is a marriage!

(A man is Rs. 80. The point is that a marriage is valid whatever be spent on the ceremonies.)

Man na man, main duha ki chachi! Wom.

Believe me or not, I am the aunt of the bridegroom.

(Said of a stranger who claims a near relationship from interested motives.)

Man na man, main tera mehman!

Recognised or not, I am still your guest!
(Addressed by way of reproof to an impatient intruder.)

Mantri bind raj sand.

A kingdom is empty without a minister.

Man umaro, karam diladari.

His heart bent on riches, but poverty in his fate.

Manva mar gaya, khel bigar gaya.

Loose heart and you will lose the game.
(Faint heart never won fair lady.)

Ma Panchari, bap Kanjar, beta Mirza Sanjar! Moh. Wom.

The mother a chamber-wench, the father a basket maker, and the son my noble Lord!

(Said of an upstart.)

Ma pe put, pitā par ghora: bahut nahin, to thorā hi thorā. Wom.

The son is as the mother, the colt is as the sire: if not altogether, at least somewhat.
(The child is father to the man; a chip of the old block.)

Ma pisanhari aachhi, aur bap haft-hazari kuchh nahin. Wom.

A mother that grinds corn is better than a father that is captain of seven thousand men.

(The love of a mother is of more value than the love of a father.)

Ma pisan-hari, put chhaila, chutar par bādhhe bar ka thaila!

The mother a grinder of corn and the son a fop, swaggering with a bag of chaff on his buttocks!

Maqdur ki man kauri ki ragarai hai.

The scowering of kauris is the mother of opulence.

(Take care of the pence and the pounds will take care of themselves.)

Ma ra che aisi qissa, ki gao amad o khar raft? Per.

What is it to me, that a cow hath come and a donkey gone?

(Expresses a feeling of no desire to interfere with what does not concern one.)

Maral bachhiya Baman ke dan? E.

The dead cow is given to the Brahman.

(Said of a useless gift.)

Marā munh tabaq āge dhara na khā.

A beauteous man is afraid to eat, though the platter is before him.

Maran chali aur Sakh samhne! Wom.

Going to her death and (the planet) Venus in front of her!

☞ It is a rule among Hindus not to go upon any business, particularly a religious ceremony, if the planet Venus be in front. Hindū married girls will not go to their father-in-law's houses if Venus be in front of them on the road. The meaning of the proverb is, when she goes to die of what consequences are good or evil omen!

Marā Rāvan fāihat ho!

A dead Rāvan is disgraced.

(Allusion to the story in the *Rāmāyan*: Rāvan is a typical tyrant and his fate in the legend is here likened to that of ordinary oppressors in power who come to destruction.)

Marā aurat rāzi to kyā karegā Qāzi!

When man and woman are agreed, what shall the Qāzi do?

(The Qāzi or Muhammadan priest performs marriages and has usually a considerable voice in settling the engagement.)

Marā jekrā gāth rupaiyā! E. Wom.

A man with silver in his pocket.

(Born with a silver spoon in his mouth.)

Marā kā dikhāyā na khāye, marā kā lāyā khāye. Wom.

Eat not before your husband; but eat what he brings you!

(Indian custom: one of those which must make their homes so happy!)

Marā kā hāth phirā aur aurat ubhri.

Toyed with by a man the woman develops.

Marā kā kyā hai? ek jūti pahni, ek jūti utari. Wom.

It's nothing to the man: he puts on the new shoe and throws off the old one.

(He gets a new wife as soon as the old one is dead or misbehaves herself. High caste women cannot of course marry again at all.)

Marā kā nahānā, aurat kā khānā barābar hai.

A man's bath and a woman's dinner are soon over.

(Men spend very little time in beautifying themselves, and women in India usually eat quickly.)

Mard kē naukar mare baras bhar meh : rangī
kē naukar mare ohhac mahine meh.

The servant of a man may live a year, the
slave of a prostitute will die in six
months.

(Because her many visitors will over-work
him.)

Mard kē chār nabāh durust haih. Hin.

It is lawful for a man to have four wives.

(Hindū chaff of the Muhammadans.)

**Mard kē bāt, aur gārī kē pahiyā āge ko chaltā
hai.**

A true man's word and a carriage wheel
always go forwards.

Mard ko gard sarār hai.

Labor is the lot of man.

Mard mare nām ko, nā-mard mare nām ko.

The hero dies for a name and the wretched
for mere bread.

Mardohā kē ek gaul hotā hai.

A true man has but one word.

(He will never go back from it.)

Mare kē kōt nahīn, jīto jī kē sab lagū haih.

None cares for the dead, all follow the
living.

(Worshipping the rising sun.)

Mare ko mar jāne de, halā pūrī khāne de.

Let the dead be counted with the dead, and
let me eat the sweets.

(Allusion to the custom of holding a feast at
the death of an old man among the Hindūs.)

Mare na chūhī, nām Fateh Khān!

He never killed a rat and they call him my
Lord Conqueror.

Mare na jīye, hukur hukur kare.

He neither dies nor lives, but only gasps.

(Which is very painful to his relatives : said
of a very old man.)

Mare na mājhihā le.

Nor dead nor taken off the bed.

(We wish him dead. Among Hindūs a dying
man is taken down from his bed to the
floor as it is believed to be irreligious to
die on a bed.)

Mare na pichhā chhore.

He neither dies nor relieves us.

(Of his presence: see preceding.)

Mārē mehar, aur bhāge parausin. E.

The wife is beaten, and the neighbour flies
through fear.

(Of being beaten too if she were mixed up
with the quarrel : selfishness.)

Mare pe baid.

After death the doctor.

(After meat mustard.)

**Mare sipāhī nām Sardār kē; Kāfē bār, nām
talwār kē.**

The soldier fights and the credit is the
General's; The edge cuts and the credit
is the Sword's.

Mare to shahid, mārē to gāst. Mah.

A martyr if killed, a gāst if he kills.

(A gāst is a man who fights for the faith.
The saying is to encourage Musalmāns to
fight and alludes to the doctrine of the jihād
or war to the death against all unbelievers.)

Mār gāst maridā, jīn kī fāteha na darūd. Mah.

The wretch has died without ceremony or
burial.

(Without extreme unction.)

Mār, gusāiyāh, terī dē.

Master, you may beat me, yet I still depend
on you.

(Addressed to a master or patron and com-
monly by an aggrieved wife to her husband.)

Marihoā par farīhoā nahīn! E.

I'll die before I budge from here!

Mari kyōh! sāhe na dyā! Wom.

Why did she die? For want of breath!

Mār kē āge bhūt nāche.

A devil will dance to a beating.

(Spare the rod and spoil the child.)

Mār khānā, masjid meh so rahnā.

To live by robbery and sleep in a masjid.

(To live in a very disorderly way; sleeping
in a masjid implies having no home, like
sleeping under the arches of a bridge in
London.)

Mār khānā jāē, aur kahe "sarā mārō to sahī."

He gets a beating and still says "beat me
if you dare."

(Said of cowards : of the Banyās especially.)

Mār mār kē satī karnā.

To beat a woman until she becomes satī.

(Satī is burning at the husband's pyre, and
the custom is dissuade a woman from becom-
ing satī, at any rate, as far as show goes;
so the proverb means downright bullying.)

Mār mār kiye jāē, fateh dād ilāhī hai.

Fight your battle, for the victory is with
God.

Mār mar na jāte, to bhar ghar hote. E. Wom.

Had none of us had died the house would
have been full.

**Mār, mār, mār, terī hatrīyāh pīrāhē; merī
ālat na jāē!** Mah. Wom.

Beat me, you wretch, beat me till your
hands ache: but my habits will not
leave me.

(An obstinate wife to her husband.)

Marnā bhālā bides kē, jahān na apnā kōi.

Better die abroad where you have no friends.

(A saying of the Bhagats: die where your
death will be a grief to no one.)

Marnā jīnā sab kē sāth lagā huā hai.

To be born and die is the fate of all men.

Mār na jure, mānge tāpī! E.

He has no right even to butter-milk and
demands tāpī.

(Tāpī is a brew from the juice of palm trees
and is expensive, whereas every peasant
can command butter-milk.)

Marne jāñ, malhār gāñ.

He goes singing to his death.

(*Malhār* is a song of rejoicing sung especially to bring on rain.)

Marne ko jī chāhe, kaphān kā tōñ.

He wishes to die, but is at a loss for a shroud.

(If wishes were horses beggars would ride.)

Marne ko kyā hāthī ghore jurte haiñ?

Do you want horses and elephants on the road to death?

Marne pe Dom rājā.

The Dom is the lord of death.

(Doms are employed to perform the funeral ceremonies.)

Marne-dāte se jilāne-vālā barā dātā hai.

The life-giver (God) is greater than the life-taker (man).

Mā rove talvār ke ghāo se, bāp rove fir ke ghāo se.

The mother mourns a sword wound and the father an arrow wound.

(They appreciate a son's demerits or blemishes differently.)

Mār piche sukār.

To strike and apologize.

(To kiss and make up.)

Martā kyā na kartā?

What will not the dying man do?

(The desperate man will do anything.)

Marte kā hāth pukrā jāñā hai, kahte ki sabān nahīn pukrī jāñ.

You can hold the hand of the striker, but not the tongue of the reviler.

Martē ke piche, bhāgṭe ke aghrī.

Behind the fighters and ahead of the flying.

(Said of a coward.)

Marte ke sath marā nahīn jāñā.

No one dies with the dead.

(Why weep to death for one that's dead?)

Marte Khāñ se sab darte haiñ. Mah.

Every one fears my lord Tyrant.

Marte ko māre Shāh Madār.

Shāh Madār is beating the dying.

(Shāh Madār the famous saint of Mekanpūr who died in 1433 A.D. the words are here a corruption of *shāmat-sadāh*: see next. Hit a man when he is down.)

Marte ko māre shāmat-sadāh.

The truly shameless beats the dying.

(See preceding.)

Mari-ishq ko dīdār kāfi hai.

For the love-sick the pleasure of the eyes is enough.

Marz-i-Maulā az hamāh aulā. Pers.

God's will before all things.

(Thy will be done!)

Mās binā sab sāg rasōī. Mah.

Without meat a dinner is but greens.

Māsē bhār kī chār kachaurī, khurmā māsē dhātī kē,

Ghar meñ roveñ bahān, bhāñjī, bāhar roveñ dī kē,

Dhīre dhīre jīmōñ panchon : dekho gajab Khudāī kē,

Lālā-jī ne byāñ rachāyā lahāgā bech lugāī kē!

Cakes of one grain weight, sweets of two and a half:

Sister and niece weeping in the house, the barber weeping outside:

Little eat the wedding guests: see the wrath of God:

The gentleman is celebrating the wedding on the proceeds of his wife's petticoat!

(Used as a skit at the extravagant weddings indulged in by the poor in India.)

Māshālchī maro to patbīñā ho, yāhāñ bhī chamkē!

When a torch-bearer dies he turns to a glow-worm, that he may shine there as he shines here!

Māshā'chī andhā hotā hai.

The torch-bearer cannot see his own way.

(Darkness under the lamp.)

Masjid dhvā gāī, mīhrāb rah gāī.

The mosque is destroyed, but the arches remain.

Mās khāñ mās bārhe, ghī khāñ baī hoī,

Sāg khāñ ojh bārhe, bātā kahāñ se ho?

Eat flesh, and you will make flesh, eat butter and you will get strength,

Eat pot-herbs and your belly will swell and no strength will you find.

Maskharī ke chūpā bhur bhur gāt. E.

Filling his cheeks with flattery's cakes.

(Said of a toady.)

Matāī bukri bok kē mūñh chūmī hai. E.

The she-goat on heat kisses the buck-goat's mouth.

Māshūñ kī sāt be-vafā hai!

Mistresses are a faithless brood!

Mātā bargī māntā, saukan bargā bair;

Dūjā ko rākhe nahīñ, dekhā sāñh savor. Rus.

Wom

A mother's love, a co-wife's hate;

There is nothing like them, though thou search from morn to eve.

Mātā kā hāth, bhāī kē sath.

A mother's love and a brother's company.

(Are most worth having)

Māñ ke parsē, Bhāññ ke barse se peñ bhartā hai. Agric.

The meal served by a mother, like August rains, fills the stomach.

Mat ko chūpāñ, yñe tābar. Agric.

Sow not on a stony soil, or you will ruin your family!

Mā teli, bāp Pāthāñ, betā Shākh-i-sāfrāñ.

The mother an oil woman, the father a Pāthāñ, and the son is a Bunch-of-saffron.

(Said of a low-born man. Saffron is a most expensive thing.)

Mā feni, bāp kulang, bachche nīlēn rang ba rang.

A short mother and tall father produce children of all sizes.

(Said of a mixed breed.)

Māthe gathrī, madhuri chāl; "āj na pahūn-chab pahūn-chab kāl." E.

A bundle on his head, and easy his gait; and, "I'll reach to-day or at any rate to-morrow."

(An easy-going man.)

Māthe kā muraund, bel kā khiana. E.

No sooner was his head shaved, than a bel fruit fell on it.

(The bel fruit or wood-apple is a fruit with a very hard rind: proverb expresses great misfortune.)

Māth murā-ke phajhat bhāē, jāi pānī donon se gāē.

He shaved himself to his own disgrace, and lost both caste and clan.

The story goes that an idle man shaved his head to become a *fajr* under the impression that begging meant an easy life, but he soon found that it was very hard work; in former times if a man became a *fajr* he could not be received back into his caste.

Māth par motrī, Basant ke gīt. E.

With a bundle on his head, he sings the songs of spring.

(Vanity: the idea is of a man who is so unlucky as to be a common labourer pretending to be perfectly happy and careless.)

Māthā de hunda, lubhāve das gundā. E. Wom.

With spangles on her forehead she lures ten lecherous men.

Māthvā, Madārī kā kyā sāth? Rus.

What has a Hindū to do with a Muham-madan?

Māth meñ māth mīl, mīl paun nēn paun,

Māth too pūchhūn, ē sakhi, donon meñ muā kaun?

Earth mixed with earth, and air with air: Which of them dies, I ask you, dear?

(The soul never dies.)

Māt kā māth hī bōyā hai.

The entire vat is spoiled.

(The whole family are tainted.)

Mat kar sās burāi: tere bhī āge jāi. Wom.

Mother-in-law, don't ill-treat me: you too have a daughter to come after you.

(Said by a young bride to her mother-in-law when she ill-treats her, as is often the case in India.)

Matā sāf huā.

The sky is clear.

(All obstacles are removed; my wishes are accomplished. The coast is clear.)

Matthā māngan chālīn, aur malatīyā pīchhe lukāi! E. Wom.

She asked for butter-milk with butter behind her back!

Matthī kā gharā bhī thokē bajā-bar lēte hai. Mercantile.

Even an earthen pot is rung before it is bought.

(Look before you leap: earthen-pots are of hardly any value.)

Matthī meñ hāth dālē sonā hoc hai.

If he touch earth, it will turn to gold.

(A lucky man.)

Mauḷā hāth bārhāiyān; jis chāhēn tīs deḥ Mah.

Greatness rests with God; He gives to whom He pleases.

Mauḷā yār, to bēd pār. Mah.

If God be kind you will succeed.

Mauḡe kā ghūnā tāvār se bāgh kar.

A box on the ear in time is better than a sword-cut.

(A stitch in time saves nine.)

Maut aur gāhak kī elebār nahīn, jāne kis vāqt ā-jāē. Mercantile.

None can tell when death or a customer will come.

Maut bhūlī kī jān-kandan?

Is death best or the agonies of death?

(Better a sudden death than a lingering one.)

Maut ke āge kisī kā bas nahīn chālā.

No one's might avails against death.

Maut ke āge sab hāre hai.

Every body is baffled by death.

(See preceding.)

Muṭ kī dār nahīn.

There is no remedy for death.

(Death shames the doctor.)

Maut sir par khelī hai.

Death hovers over our heads.

(The sword of Damocles.)

Māyā ganth, aur biddiyā konth.

Let your money be in your pocket and your knowledge in your head.

Māyā huī to kyā huā. hīrdā huā kothor?

Nau neze pānī chārphī, tūh bhī na bhīyī kar.

What boots his wealth if his heart be hard? Put him into nine fathoms of water and he won't be wetted.

(i.e. nothing has any effect on him; said of misers.)

Māyā kā kyā jōrnā, khal khānā kambal oḡhā?

What is the use of wealth heaped up by living on oil cakes and wearing a blanket?

(Said of a miser who mortifies himself to hoard money.)

Māyā ke bhī pānī hīte hai; āj mere, kal tere.

Riches have legs; to-day they are mine, to-morrow thine.

Māyā murī na man mare, mar mar gae sirir, Aś trishūṇā nā murī: kuh gāe Dīs Kedar.

Nature hath never died, nor hath mind died; only men's bodies have died:

And desire and hope have never died: saith Kabir.

Māya mere Rām ki Dharm-dhār ki deh,
Paapi Sahukār ki, jas koi kar le.

Money is God's lent by the Lord of the Earth,

The wealth is of (God) the Banker, and any one can take the credit.

(Of being generous with it: said to encourage charitable gifts.)

Māya se māya mile kar-ke lambe hath :

Tulsi Dās, garib ki koi na pūchhe bāt.

The rich salute the rich with out-stretched hands: Saith Tulsi Dās, it is the poor that none regards.

(Tulsi Dās; the author of the Hindi *Rāmāyan*.)

Māya se māya mile, mile nich se nich :

Pāni se pāni mile, mile nich se nich.

The rich join with the rich, the low with the low: Water mingles with water, and mire with mire.

(Brids of a feather flock together.)

Māya tere ān nām : Parā, Parā, Parā Rām.

Wealth hath three names; Parā, Parā, and Parā Rām.

(A man is respected according to his means: when poor he is nicknamed Parā, a diminutive form; when he gets on in the world he becomes Parā, still a familiar form of address: when he becomes wealthy he is Parā Rām the full form of his name.)

Masā mā masā. Arab.

What is past is past.

(Let bygones be bygones.)

Mehariyā ke āge sugan āgūn.

With women good omens are bad omens.

(Women in India are generally very superstitious and given to believing in omens, of which they know an extraordinary number.)

Mehmā ghāṭī samudr ki jo Rāvan basā papayū.

The greatness of the sea diminished when Rāvan was its neighbour.

(The proverb is based on the story in the *Rāmāyan*: evil communications corrupt good manners. Rāvan is typical of everything that is bad.)

Mehnat āram ki kunjī hai.

Labor is the key to rest.

Mehr gat, muhabbat gat, gāi nām aur pān,

Huqūq se muḥk jhūlas, ke bida kiya mehmān.

Neither hospitality nor civility, neither bread nor betel-leaves, the guest got a whiff of a pipe, and his leave.

(Said of niggardly host.)

Mehr hai, par dūdh nahī.

There is kindness, but no milk.

(Fair words won't fill empty bellies: sham affection.)

Mehri ki-rok, jān ke sok.

Check your wife and she'll make you suffer.

Mehr kar, to meḥk barāsd.

When (God) is pleased he sends rain.

Mele meḥ jhagela hūā hī karīā hai.

A quarrel is sure to occur at a fair.

Meḥki ho bāṭ sukām hūā /

The very frog has caught cold!

(A sailor and afraid of the sea! Said of an insignificant person, who gives himself airs of importance. A poor man falling in love with a rich man's daughter.)

Meḥ, aur tarīā, aur naukri, ghāṭī ghāṭī nahī hūā karī.

Rain, posterity and service are not to be had at command.

Meḥk barīgā to bauchār ā hī jāgī.

If it rain heavily some of the spray will come over me.

(Spoken by one who expresses a hope that he will come in for a share in the bounty of a liberal person.)

Meo beti jab de, jab okhī bhar rupayā rakh-vale.

When the Meo gives his daughter in marriage he receives from the bridegroom a mortar full of silver.

(The Meos are low Musalman fishermen and the proverb alludes to their marriage customs.)

Meo kā pūt bārāḥ baras meḥ badlā letā hai.

The Meo's lad can take his revenge at twelve years old!

(The Meos are popularly a well-grown and powerfully made race.)

Meo marā jab jāniye, jab tūā ho jā.

Know that the Meo is really dead when the tūā has been performed.

It is related that a Mevātī who was indebted to a Banyā caused a report of his death to be spread abroad. His creditor, to assure himself of the fact, followed the body to the grave where he saw it interred. The friends of the reputed dead man, however, as soon as he had gone away returned and rescued their friend from his living grave. The Banyā seeing him alive again gave utterance to the proverb above quoted. The tūā is one of the funeral obsequies performed by Muhammedans on the third day after death.

Merā bail montig nahī parhā hai.

My ox doesn't know logic.

The story goes that a logician enquired of an oilman the use of the bell which he had hung from the neck of his ox. The oilman replied that when he was away from the mill, he could tell that the ox was working by the tinkling of the bell. Whereupon the logician said, "suppose the ox were to stand still and shake his head and ring the bell, how could you tell whether the ox was working the mill or not?" Upon which the oilman replied in the words of the proverb.

Merā dil be-dil hūā dekh jagat ki rit.

My mind is ill at rest from watching the ways of the world.

Merā māḥā usi vagt thīntā thā. Wom.

It was hammered into my forehead at that very time.

(Said on hearing that any thing distressing has happened.)

Merā thā, so terā huā; barā Khudā tū dekhne de! Mah. Wom.

He was mine and is yours: for God's sake let me see him sometimes.

(The proverb is put in the mouth of an old mother remonstrating with her daughter-in-law, who has acquired great power over her son.)

Mere byāh, jī kē thik thik. Wom.

The wedding is in my house, and my sister has the music.

(Jī is the wife of a sister's husband, who can have no concern in the matter: hence proverb means a stupid waste of money.)

Mere gāch kā kūrā, nām rakhā indarjau.

In my village it is kūrā, but here it is called indarjau.

(Both words are names for the same plant, *nerium antidysentericum*. Proverb is applied to a man who in his native place is in a low station and assumes airs of consequence abroad: cheap swaggar.)

Mere hai, so Rājā ke nahī, aur Rājā merā māngā. Wom.

I have what the Rājā has not, so he must come begging to me.

(Applied to one who boasts of his own comforts or possessions.)

Mere hī se āj lāi nām dhārā basandar. Wom.

She got the fire from me, and now she calls it sacred fire.

(Basandar is the sacred fire which no Hindū can give away, hence the point of the proverb is that, having borrowed the fire the woman calls it sacred fire, when asked to return the favor: unmindful of an obligation.)

Mere lālā hī ulī rī! Sāvan mās chundāven bhī! Wom.

The eccentricities of my husband! He builds his wall in August!

(Walls in India are made usually of mud and hence it is folly to build one in August, the wettest month in the year.)

Mere lāl ke saw saw yār, dhunī, julāhe, aur manihār! Wom.

My son has hundreds of friends; wool-carders, weavers and bangle-sellers.

(A man is known by the society he keeps: all the trades mentioned are followed by the lowest people only.)

Mere, mere milāh kī ē; tere, tere milāh kī ē kartā phirā hai.

He tells the story my way to me and your way to you.

(A flatterer.)

Mere miyāh ke do kapre, suttan, nārā, bas. Wom.

A pair of trowsers and a string compose my husband's apparel!

(Great poverty.)

Mere yakhā āj gurrah hai.

It is a fast with me to-day.

(I have nothing to eat.)

Merī ek bolt, do bolt, merī nahī saṭh saṭ bolt. Wom.

I speak once or twice, that impudent wretch speaks a hundred times.

(By 'speak' understood 'abuse'.)

Merī hī billī aur mujh se hī miyāb!

My own cat mewing at me!

Merī tere āge, tērī mere āge hānā estāhā nahī.

Speaking of me to you, and of you to me is not good.

(Never tell tales out of school.)

Mil gāh kī sālām alah hai.

When he meets he salutes.

(Said of a false friend.)

Milki kyā jāne parāṭ dīl kī?

What do the wealthy know of what's in others' minds?

(One half the world never knows how the half lives.)

Milki nā kahē dīl kī; paithā dardā, niklē bhīkī. E.

The wealthy keep their own counsel, going in by the front door and out by the back.

(Under native rule to expose your wealth meant losing it.)

Mintar voh mar jāṭ, jo arī merā ām nā dī.

Perish that friend who serves not in distress.

(A friend in need is friend indeed.)

Mirān gor barbar.

Mirān and his grave sit each other.

(Expenditure as the income: eating your coat according to your cloth.)

Mirān kī boṭī hai. Mah.

A dish of offerings to Mirān.

(A thing to be let alone. The *anjāns* and attendants at the shrine of any saint are in the habit of putting aside a large portion of the offerings and dedicating it to the 'saint,' the rest they distribute among the worshippers. They warn them that if they touch the dedicated portion they will have to pay a heavy fine in kind.)

Mirg, oṁṁṁ, litar, mor; ye chāṛē khaṭ ke chor. Agric.

The deer, the monkey, the partridge, and the peacock; these four are the thieves of the field.

Mirg kī ē dāṭhē, chīṭe kī ē hamar.

Eyes as the gazelle's and waist as the leopard's.

(A beautiful woman.)

Mir Sahib kī sūt āli hai, māṭhā āṭhā aur peṭ khālī hai!

Mir Sahib is truly of a high family, with his smooth cheeks and his empty stomach!

Mir Sahib, samāna nāṭhā hai; donāṭ kṛpā se thāmēye dastār.

Mir Sahib, times are difficult; put both your hands to your turban.

(The last paragraph is an *āṭh* warning against a strict superior the greatest care. The proverb is said as a warning against a strict superior)

Mirā phayā !

Prince fool !

Mirā, kājā his ko ? Mirā chāl bhū ko !

Mah. Wom.

For whom shall I stain my teeth or blacken my eyelashes ? My husband gathers straw !

(To express scanty means: *res angusta domi.*)

Mirā our kuthānī bhār !

What, sweet and a platter-full !

(Good things are scarce.)

Mirā mirā hap hap ; karā karā thū thū.

Sweet is gobbled up; bitter is spat out.

Mirhe se mare, to mākhar kyā dīje ?

Why give poison, if he can be killed with sweets ?

Mirā bātā mek dīā rāt bātā mākūn nāhā hote.

Pleasant conversation makes the time pass without your knowing it.

Mirā ohūrī.

A sugared sword.

(A gilt pill: temporary suffering or inconvenience leading to future advantage. Also a velvet glove: a man pleasant in conversation, but dangerous to deal with.)

Mirā pakre sonā ho.

If he takes up dust it turns into gold.

(A lucky man.)

Mirā bīst rāt, to kyā karayā Qāst ?

When husband and wife agree, the judge has no cause to interfere.

Mirā gāl raund, bīst gālā pāt raund.

When the husband goes abroad the wife also goes abroad.

(When the cat's away the mice may play.)

Mirā hāth aṅgūṭī, bīst ke han pāt.

Launrī ke dāst mirā, ānāh kī ek bāt. E.
The ring on a husband's hand, the ring in a wife's ear, the black on a slave-girl's teeth, are all alike.

(All three are of a foppish kind: as the master so the servant.)

Mirā kī dam aur kīdār kī fort ?

My Lord's life and a pair of doors !

(Are all my Lord's possessions; to express genteel poverty: shabby genteel.)

Mirā kī Mirā gāl, bure bure supne dī / Mah. Wom.

My husband gone and bad dreams as well !

(Misfortune never comes singly.)

Mirā kī dāstī nāh nāhī mek gāl /

My Lord's beard is pulled off in flattery !

(See story under *mālā kī*, etc.)

Mirā mek se nīkī kī parā hai /

He is all too ready to draw his sword.

(A fire-enter.)

Mirā nāh hāpū ho ghīrā, bīst hāhāt, "nāh garāh dō / Wom.

The husband comes to cut off her nose and the wife says, "buy me a nose-ring!"

(Cross purposes.)

Mirā ne jōhī, sab hām se khot. Mah. Wom.

Her master toyed with her and she ran away.

(Losing a good servant by a foolish act.)

Mirā phirē tāl gulā, bīst ke hāth bure hānd /

Mah. Wom.

My Lord enjoying himself and my Lady in distress !

Mirā kī kauri pakre gāl ?

Who will stop the cat's mewling ?

(Belling the cat.)

The story goes that a company of rats agreed to kill a cat, and agreed also which part of each would take for himself, but when the chief rat said, "who will stop her mewling ?" they all ran away from fear !

Mirā kyā hai ? kī ek tamāshā !

Gharī mek tōlā, gharī mek māshā !

What is his temper like ? As good as a play ! One moment a pound and the next an ounce !

Mirā jūh kī tāt, kumbā dābā kyūh.

The account is correct and why is the family drowned ?

(See story under *Hīlā jūh kī tāt*, etc.)

Mohārē lūṭ jūh, koslōh par mohār.

His gold is squandered, and his charcoal marked with care.

(Penny wise and pound foolish: pun on the word *mohār*, a gold coin and also a seal.)

Mo ko na to ko, le chālke mek jhōko. Wom.

Not for you, nor for me; take it, and throw it into the fire.

Mom ho to pigle, kakhā patthar bī piglā hām ?

Were he wax he would melt, but can you melt a stone ?

(Said of the miserly and hard-hearted.)

Mom kī nāh.

A nose of wax.

(A credulous man.)

Mom bāp ke upjāl kapde, mom lekhē parāl tūdr. E. Wom.

My father's cotton crop has come up, but for me there's only hail (misfortune.)

(She cannot expect any thing out of it: according to orthodox Hindū law a daughter is not entitled to a share in her father's property while he has male issue to succeed him.)

Mori kī tāt chāudāre chārā. Wom.

The brick of the drain is raised to the terrace.

(Said of an upstart or of a worthless man raised to high position: also of a mesalliance by which a girl of low birth is married above her.)

Mor sāyān chikānyā, pachāse bīrā khā ;

āge piche rināhā ; dīvānd bāne jā. E. Wom.

My husband is a fop eating 50 betel leaves (a day); and when his creditors surround him he feigns madness.

(Betel leaves are expensive luxuries.)

Mose kâ ghâo miyâh jānâh yâ pāoh.

The owner of his foot knows where the shoe rubs.

(Every one knows where his own shoe pinches.)

Mud ghora bhi kahiâ ghâs khâta hai ?

Does a dead horse ever eat grass ?

(1. An objection made against offerings made to the dead. 2. A reproach to those who in old age seek the pleasures of youth.)

Muchh-marora, rosti tora !

Twirling his moustache and eating his bread !

(An idler.)

Muddai, muddâllah nâo men; shahid tairte jâta.

The plaintiff and defendant go in a boat, while the witnesses are obliged to swim.

(The proof of the transaction resting with the witnesses, they have more occasion to exert themselves in court than the parties. Moral,—never be a witness.)

Muddai sut, gadâ chust.

The plaintiff careless and the witness eager.

(Allusion to the false witnesses who keep constantly hanging about courts to give their evidence to the highest bidder.)

Mûc bail ki bari bari akhâk.

The eyes of a dead ox are always large.

(Said when praises are bestowed upon a deceased person. *De mortuis nil nisi bonum.*)

Mâthe aur so rahenge !

When we die we sleep well !

(The long sleep.)

Mât gar mu durreh. Mah.

A hundred stripes on the dead.

(Hitting a man when he is down. Dead men tell no tales.)

Mât sher se jît bilti bhâti.

A live cat is better than a dead tiger.

Musie hameshak khûr.

The poor are always in disgrace.

(No crime like poverty.)

Musliâ aur fâle kâ sharbat.

Indigence and false sharbat.

(Incompatibility of circumstances and pretensions: false is a small plum, and a very costly article.)

Musliâ aur hât ki sair.

Indigence parading in the market.

Musliâ mek âp gila.

In poverty the flour is sodden.

(Misfortunes never come singly.)

Musliâ sab bahâr khoti hai, Marâ kâ strâr khoti hai.

Poverty spoils all pleasures and ruins a man's credit.

Musliâ kâ chirag raushan nahîs hotâ.

The poor man's lamp is never lit.

Musliâ ki jorâ sadâ nahti.

The poor man's wife is always under-clad.

Musliâ se savâl harâm hai. Mah.

It is wicked to beg from the poor.

Musî kâ chandan ghise ja, bilaltî ! Wom.

Thou fool, thou art grinding the sandal wood for nothing !

(Sandal wood ground to powder is used only by the wealthy; the point here is that the poor woman addressed has no business to be grinding it.)

Musî kâ karnâ aur dâr lejânâ ?

To do it for nothing and carry it a long way.

(To take needless trouble.)

Musî kâ mâl kis ko burâ lagîâ hai ?

No one objects to taking a gift.

Musî kâ sirkâ shahad se miâh.

Vinegar for nothing is sweeter than honey.

Musî ke chirvâ bhâr bhâr phankê. E.

Parched rice for nothing is swallowed by mouthfuls.

Musî ke khânê-vâlê, ham aur hamârâ bhâi. Wom.

We two eat for nothing, I and my brother.

(Allusion to the affection between brother and sister in India, which makes the sister spend her husband's goods on her brother.)

Musî ki dâvat mek sagat rosti hi joshî hai. Mah.

A feast of bread which costs nothing is as (good as) meat.

(Never look a gift horse in the mouth.)

Musî ki sharab Qâsi ko bhi haldî ! Mah.

Even the Qâsi may drink of a present of wine !

(Wine is of course unlawful to the orthodox Muhammadan.)

Musî mek nikle kâm, to kâhe-ko dije dâm ?

Why pay for work that can be got for nothing ?

Musî râ che guft ? Pers.

Why cavil at a gift ?

Muharram ki paidâyash. Mah.

Born at the Muharram.

(Said of a sulky fellow because of the mourning observed by Muhammadans of the Shia sect in memory of Hasan and Hussein who fell martyrs in battle with Yazid.)

Mât bachhiyâ bâmân ke dâh. Hin.

A starving heifer given in alms to a Brahman.

(A useless gift.)

Mât kyôn ? Sâs na âyâ. Wom.

Why did she die ? For want of breath !

(A misfortune that cannot be avoided.)

Mât tolo âthân par.

The dead penis falls on the testicles.

(The ire of the weak falls on the innocent.)

Mât mât, fâfi sagâi.

When a mother dies, the relationship is sundered.

(Death spares not any worldly tie. Death is no respecter of persons.)

Mujarrad sab se âla, jî ke laqâ na bala.

The bachelor is happiest of all, that hath nor chick nor child.

Mujhe aur, na tujhe thaur.

For me no other, for you no whither.

(The wife to her husband after a quarrel: "I may not take another husband and you could not be happy elsewhere.")

Mujhe do rūp, tū hāthōn phūnk!

Give me the winnowing fan and winnow in your own hands!

Mujh ko na mārē, to sārē jahān ko mār dāh!

If no one would whip me I should whip creation!

Mukhādīm Khān ke sālē.

My Lord's brother-in-law.

(Said of a poor man who gives himself airs. Also of the protégé of a rich man who bullies under the protection of his patron.)

Mukh meā "Rām Rām," hogaī meā chhurī.

"God" on his tongue, and a knife under his arm!

(Said of a scoundrel.)

Mukhā māl bānār liye, Bed liye aggyān,

Param sundar jogī liye, kāyar hāth kamān.

A pearl to a monkey's share, the Vedas for a fool, A beautiful wife for a jogī, a bow for a coward's hand.

(Are pearls before swine.)

Mulānim-i-naus-ter-ras. Pers.

A new servant is very active.

(A new brood sweeps clean.)

Mulī apne hī pātōn bhāri.

The weight of its own leaves is too much for the radish.

(Applied to one, who labors under difficulties of his own and is thereby unable to relieve others.)

Mulī aur mulī ke patvātōn par ton kī dālī!
E.

Radishes and radish-leaves with a pinch of salt!

(Applied to one who in a pompous manner enumerates possessions of no value.)

Mulī hāth parāiyān; jī chāhe tū de.

The radish is in others' hands: they may give it to whom they please.

Mullā-jī kyā kahē, ākhūn-jī āge hī samjhe hue haiñ! Mah.

What can the priest teach, that the high priest has not learnt before?

Mullā kī dāhī tabarruk meñ gai. Mah.

The Mullā's beard goes in relics.

It is related of a Mullā who was distributing sacred tokens among his disciples, that a wag taking a fancy to his beard, plucked a hair which he desired to keep as a sacred relic. Thereupon another and another did the same till at last, in spite of the poor man's protestations he was left without a beard. The proverb is used when any one gives away his whole substance in alms or in presents to his friends.

Mullā na hoga, to kyā, masjid meñ asān na hogi? Mah.

If there be no priest, will there be no call to prayer in the mosque?

Mulk-i-Khudā tang nest, pād marā laṅg nest.
Pers.

God's universe is wide enough, no helpless cripple am I.

(I can shake another oak. "Are ye able to drink of the cup that I shall drink of?" They say unto him, "We are able." Matthew, 23, 22.)

Mul se byāī pyārā hotā hai. Mercantile.

The interest is dearer than the principal.

(The love of making money will induce a trader to risk his capital in order to secure a high interest on it. The more you get the more you want.)

Mundā jogī, aur piñḍḍā, pahchānī nahīñ jāī.

A shaven jogī and a powdered drug cannot be recognized.

(You cannot tell his caste, or what it is made of.)

Mundē sir par pānī parā dhal gayā.

Water runs off a shaven head.

(No good counsel produces any effect on a shameless or headstrong person: water off a duck's back.)

Mundā mundā, jāṭā dharāḍ, nagan phirēñ jūñ bhānsā,

Khalī upar rākh lagāḍ; man jāise kā tāisā.

Some shave their heads, some let their hair grow, some go naked as a buffalo, Some rub themselves with ashes; but their minds remain as before.

(A skit at the sādās or faqirs.)

Mundā mundā tūn gun: gai tāñhī kī khoj,

Bāhā ho jag meñ phirē, peṭ bhar khāyā nāj.

The three benefits of a shaven poll: the disappearance of itching, The reverence of the world and a belly-full of corn.

(A shaven poll denotes the mendicant who is highly respected and who is a successful beggar.)

Mundā dī, māṅg khāo.

I have shaven you, go and beg for yourself.

(A jogī to his novice.)

Mūṅg, moṭh meñ barā kaun?

"Twixt pea and pea, which is larger?

(Caste brethren are all equal: like as two peas.

Mūṅg and moṭh are varieties of pulse.)

Mūñh chīkṇā, peṭ khālī.

Smooth face and an empty belly.

(Said of a dandy or swaggerer.)

Mūñh dekhe kī muhabbat hai.

Friendship before one's face.

(Cupboard love.)

Mūñh dekhi sob kahīe haiñ, Khudā lagī koi nahīñ kahīe. [to please God.

All say to please the countenance, and none

(Men prefer to say what is pleasing to what is the truth. *Māñh dekhā* is to watch another's face while speaking to him.)

Mūñh dekhe kī bīd aur chāṭer dekhe kī pīrhā.

Look at the face and offer betel-leaf, look at the buttocks and offer a seat.

(i. e. be civil when you see a man and be friendly when you know him)

Mūñh dho rakho.

Go and wash your face.

(Addressed to a person who asks any thing of another, which he does not intend to give him. Go to school. Said in reply to a preposterous request.)

Mūñh gail tamāche haiñ.

As the face so the slap.

(As the person so the respect.)

Mūñh hāl, satār bañā fāl.

Grind the jaws and keep off seventy evils.

(Said to a sick man.)

Mūñh hī mūñh māre aur tobāh tobāh pukāre.

When boxed on the ears he promises amendment.

(Spare the rod spoil the child.)

Mūñh kahe "bhāyā bhāyā," halaq kahe "savād na āyā."

The mouth says, "I have eaten," and the throat says, "I felt no taste."

(Said of a very small quantity of food.)

Mūñh kālā, bakht ujā.

Foul face, fair fortune.

Mūñh kī nivālā to nahīñ hai.

It is not a morsel of food.

(That can easily be alped down. Said of a difficult task. Home was not built in a day.)

Mūñh ke āge khanday nahīñ.

No ditch before his face.

(Nothing prevents tall talk.)

Mūñh knūñ, āñkh lajāñ.

The mouth eats, and the eyes are kept down.

(To place oneself under an obligation.)

Mūñh kī mīñhī, hāñh kī jhūñhī. Wom.

A sweet tongue and a false hand.

(To excite false hopes.)

Mūñh ko kālak lag gāñ.

The face is blackened.

(A badge of infamy : allusion to the favorite oriental punishment.)

Mūñh lagāñ Dornī, bāl bachche samet āñ.

Encourage a songstress and she will bring her whole family.

(Give him an inch and he'll take an ell. Applied to one, who having been encouraged to expect patronage and protection, presumes to recommend several others. The Dornī are a very low class of singers.)

Mūñh lagāñ Dornī gāñ tāl be-tāl.

Favor a songstress and she will sing out of time.

(Three years a good servant, three years a pleasant companion, three years a hard master. *Morāñ*, don't favour a servant too much.)

Mūñh lagī gur fel mere peñ meñ.

The vice was in my stomach before I put it to my lips.

(A villain sober is a villain drunk.)

Mūñh māñge dām nahīñ mīlñ. Mercantile.

The price asked for cannot be had.

(Allusion to the haggling that is habitual in Indian Markets.)

Mūñh māñgī mant to mīlñ hī nahīñ.

Not even death will come when called.

(Death shuns the wretch.)

Mūñh māñgī murād mīlñ !

May you get your heart's desire !

(A beggar's cry.)

Mūñh meñ āyā so buk diyā.

To blurt out what comes into the mouth.

(Speaking without thinking.)

Mūñh meñ dūñh, na peñ meñ āñh.

No teeth in his head, and no guts in his belly.

(Said of a very old man.)

Mūñh na tūñ, nām Chāñd Khūñ.

Neither face nor countenance and his name Mr. Moon.

(*C. āñd* (Moon) means a beautiful face in India, hence the sting of this saying.)

Mūñh nūr, na peñ āñbūr.

Nor light on the face, nor patience in the belly.

(To have neither fortune nor philosophy.)

Mūñh par havāñyāñ urne lagīñ.

The air is playing upon his face.

(His looks betray him. To turn pale with fear.)

Mūñh par kahe so mūñh kī bāl; pichhe kahe so jhāññ kī bāl.

Who speaks to your face is as a moustache; who speaks behind your back is as cast off hair.

Mūñh par kahñā khushāmād hai.

To praise before the face is flattery.

Mūñh par mumāññ, pīñ pichhe sūññ-khāññ. Mah Wom.

Relations to their faces, pigs behind the backs.

(Said of a treacherous woman.)

Mūñh par pūt, pichhe harāmī mūt. Mah. Wom.

A son to his face, and a bastard behind his back.

(See preceding.)

Mūñh pe phūññār barāññe lagī.

Curses rain upon his head.

(Said of a bad character.)

Mūñh rañhe, nāñ se pāññ pīññ.

He drinks water with his nose, while he has a mouth.

Mūñh se bolō, sir se khelō !

Speak with your lips, or shake your head !

(Said to one who assumes taciturnity.)

Mūñh se hazār chāññr khāññ, nāñ se ēko nāñ. E. Wom.

With your mouth you may eat a thousand grains of rice, with your nose not one.

(You may do as you like, as long as you do it properly.)

Mūñh se lām kāññ mat nikālō. Ped.

Let not lām hāññ out of your mouth.

(This is one of the bad puns the *līterātī* are so fond of; *lām* and *kāññ* are the first letters of the words *lāññ* and *hāññ* which mean jabber and be silent.)

Māh se mahāba,

The face creates fear.

(The master's eye keeps the horse fat.)

Māh se niklī hut parāi dā,

Out of the lips is another's property.

Māh se rāl taphi parāi hai,

Saliva drops from his mouth.

(To water at the mouth: an unmannerly man.)

Māh rāl, pēt kūt,

His mouth like the eye of a needle, and his belly like a well.

(1. One who eats in small quantities, but consumes a great deal. 2. One mild in appearance, but mischievous in reality.)

Māj ki taffi, aur Gujrāti lād.

A shutter of grass, with a Gujrāti lock.

(Gujrāt in the Panjāb is noted for its lock-smiths: the strength of a chain is in its weakest link.)

Murabbi biyār o murabba bikhur. Pers.

Get a patron and eat dainties.

Murakh ke samjhāte gyan gāth ko jā,

In teaching an idiot knowledge gets knotted, (It is thrown away on him.)

Murakh ki sārī rain, chātār ki ek ghāṭ,

Better an hour with a clever man, than a whole night with a lout.

(Better fifty years of Europe than a cycle of Oathay)

Murakh ko samjhāonā saras bij chālī jā,

Jaś patthar ke mā-ne choḥḥo fir wādā.

In teaching a fool the whole principle is lost, as in hitting a stone the best arrow is broken.

Murakh se kyā kahīye, jā se kyā hausā?

Why speak to a fool whom nothing avails?

Murdah ba dast-i-sindah. Pers.

The dead are at the mercy of the living.

Murdah bahisht meṭ jā yā dōrah meṭ, yuhāt

to halve māṭde se kām. Mah.

The dead may go to heaven or hell, my concern is with the sweets and cakes.

(Put into the mouth of a Mulla who reads prayers over the dead, and receives a present of sweetmeats.)

Murde ko baith-kar rote hain, aur rangār ko khare ka-kar.

They mourn for the dead sitting and for food (They take their ease over mourning for the dead, but are active enough in mourning over loss of means.)

Murde par sau man pūṭī, to ek man aur bī

sakt.

There are a hundred tons of earth on the body, so a ton more makes no odds.

Murde se shart bāndh-ke rotā hai.

He will challenge a dead man in sleeping.

(Said of one who sleeps long and is not easily awakened.)

Murgā bāṅg na degā; to kyā subāh na hogi?

If the cock should not crow, will there be no dawn?

Murgā hasam, bakri par dam. Mah.

He has gobbled up a fowl, and is waiting for a goat.

(A greedy man.)

Murgā pasham, bher bhasam. Mah.

What's a fowl to one who has swallowed a sheep?

Murge ki ek hī tāṅg hoṭi hai,

Fowls have only one leg.

(A transparent excuse. Tell a lie and stick to it.)

☞ The story goes that a great man once had a roast fowl with only one leg set before him, his cook protesting that the fowl belonged to a breed that had but one leg. Next day, he drew his master's attention to a fowl standing on a dunghill on one leg, saying "there's another!" But the master cried "shu," and the fowl flew away displaying both legs. "Well," said the servant, "if you had said 'shu' to the other fowl he would have shown another leg too."

Murgi apnī jān se gai, khāne-vāle jā masā na

dyā. Mah. Wom.

The fowl lost its life, and the eater was not

satisfied.

(Said of a service performed with toil, and accepted with indifference. To take kindness as a right.)

Murgi ke khaṭb meṭ dāṇā hī dāṇā.

Fowls feed but of grain.

Murgi ki aṇṇ kaun sunṭā hai? Mah.

Who minds the crowing of a hen?

(No one relies on a woman's word. See next.)

Murgi ki bāṅg kī kyā aṭhār? Mah.

What trust is there in a crowing hen?

(A woman's word is not to be depended on. A whistling woman and a crowing hen are neither good for God nor men.)

Murgi ko takle hī kī jūṭo bas hai. Wom.

A wound from a needle is enough for a fowl.

Musafir chale hī jāte haiṭ, kutte bhāṅkṭe hī

rahte hain.

The travellers go on, while the dogs keep

barking.

Musallā pasār, bagal meṭ yār. Mah.

Kissing a girl over the praying carpet.

(Said of a hypocrite.)

Musalmānān dar gor, va Musalmānī dar kīṭh.

Pers. Mah.

The Musalmāns are in their graves, and their faith in their books.

(No true Muhammadans are left.)

Musalmānī, abādānī. Mah.

Where there are Musalmāns, there is population.

(Allusion to their habit of herding together.)

Musalmānī meṭ dāṇ kānī kyā? Mah.

There should be no reserve among Musalmāns!

(Addressed to one who declines partaking of a meal to which he is invited.)

Muski dā ast ki khud boyad, na ki atār goyad.

Pera.

Musk is known by its smell, not by the praises of the perfumer.

(The best wine has a bush.)

Muskī-i-nast ki dādā na shavad :

Mard bāyad ki hirsādā na shavad. Pera.

No difficulty so great but it may be overcome : A true man never sinks under it.

Mūt kā chullā hāth mek.

To throw dirty water.

(To cast in the teeth.)

Mūti kā chungāl.

The clutches of a miser (tyrant.)

Mūti kā māl, nīkle phāt ke khāl. Superstition.

The miser's wealth breaks out in sores.

(It is unlucky and brings evil on his heir.)

Mūti ho namdi chhor-ke mār. Mah.

One may leave your prayers to kill an obnoxious beast.

N.

Nāche Bāman, dekho dhoi.

The Brahman dances and the washerman looks on.

(Society upside down.)

Nāchegā se pāyegā.

Who dances (works) gets.

Nāche, bāde, torē tū, vā kā dūyā rākte māt.

Who dances, skips and plays, is loved by the world.

Nāch kād bāndrā, mere māl madārī khāz.

The monkey dances and skips, and the scrobbler gets the present.

(The cat's paw.)

Nāch na sūbh āngan tephā / Wom.

I can't dance because the floor is uneven.

(When the devil couldn't swim he laid the fault on the water. Bad workmen quarrel with their tools.)

Nāchne nīlī to ghūngat kyā / Wom.

When you come out to dance, why be veiled ?

(Dancing women in India are of course unveiled. Moral : don't be above your work.)

Nāchi ān yē nā, "āngan bānkre."

Kāndhā yē nā, "olī lōnkre." E.

Not knowing how to dance (he says), "the floor is uneven !" Not knowing how to cook (he says), "the greens are tough !"

(A bad workman quarrels with his tools.)

Nādān bāt karē, dānd gayē karē.

The fool speaks, but the wise man thinks.

(Think before you speak.)

Nādān dost se dōnd dushman bhāl.

Better a wise foe than a foolish friend.

Nādān ki dostī, jī kē syān.

The friendship of a fool is the plague of one's life.

Na dāvī chālānge, na phās lagegi. E.

Who runs not, stumbles not.

(Look before you leap.)

Nadi kināre rākhā jab tās hōe bīndā.

Trees on the river bank are apt to fall.

(Applied to those who follow a dangerous profession.)

Nadi mek jānd aur pyāse dād /

To go to a river and come back thirsty !

Nadi nāo sanjog.

The union of boat and river.

(A chance union.)

Nadi, tū ghurrāi kyā hai / Maii phāt ki nāhā rakhā.

Pray, Mr. River, what are you clattering about ! I will not deign to wet my feet in you.

(Addressed to one who evinces much pride and ostentation. I wouldn't touch you with the end of a barge pole.)

Nadiyā, nāo, ghāt baharā, kakh Kabir, "nām ke pherā."

There are many rivers, boats and ferries, but, says Kabir, "they all have different names."

Nāi bāsarāhī, sāg mek shorbā /

An untrained cook and a soup of greens !

(Shorbā is made of meat.)

Nāi nāi hākim, nāi nāi bāte /

New rulers, new laws !

Nāi namāsi, aur borige kā takmād / Mah.

A new Musalmān and a ma. for apron !

(Muhammadians usually wrap a cloth round their legs reaching down to the knees while engaged in prayer.)

Nāi navāb, dānd par dimāg /

A new lord and his pride in the sky !

Nāi sipāhi, mūkh mek dōndā /

A new soldier and a stick in his moustache !

(To keep it erect, as a sign of youth and boldness.)

Nafri mek nākhā kyā /

There is no disputing daily wages.

Na gās ke than, na kisān ke bhāndā.

The cow has no udder, nor the milkman a can.

(Spoken of any thing useless.)

Na gārī bhār dāndā, na jāv bhār nādā.

Nor a cart-load of friendship, nor a barley-corn of relationship.

(He is nothing at all to me.)

Na gūh mek phālā dālā, na chhīstēn urā.

Throw no clods into mire, and you will not be spattered.

Nahā-kar khāve, khā-kar sove, Us ko ausak kabhi na hove.

Who bathes before his meals and sleeps after them will never get ill.

Nahay dānd, putr kē oag, Nis upi panā chālē jo log, Jini bārdhā mek mār gāi nārī, Bin āgi yek jar gāi chārī.

Who is wrongly sued, Who mourns a son, Who is ever on the tramp, Who loses a wife in old age : These four are burnt without fire.

Nai baki, tāt hā laṅghā.

A new wife and a gown of canvass !

Nai basti aur aramāḥ hā phulē.

A new village, and castor-oil for hair-wash.

(Said of any thing of no value. Castor oil is not a substance proper for use as hair oil.)

Nai, dāḥ, baid, q. ai; is hā sūlak kadhi na jā.
Him.

Barber, d. i. s., leech and butcher; these four a e a l y s defiled.

Nai faujdarī a: murgī par saqḍarāh. [bnok.

A new gov. ment and its drum on a hen's

(Express the speaker's disapprobation and contempt of some new rules or regulations: nagḍarī are used by Rājās and here represent his insignia of royalty.)

Nai ghosā aur . . . nā hā takyā!

A new milkman and a pillow of cowpats.

Nai javānī, mātājā dāḥ.

Youth and a shabby bed.

(Indolence in the young: too idle to make it up properly.)

Nai kī bardī meḥ sab hī ṭhākūr.

Every body is a lord at a barber's wedding.

(Ṭhākūr, a nobleman, a lord; but used also as an honorific title towards barbers (nāi): hence the joke.)

Nainā det batāḥ sab āḡe ho ket ahet,

Jaise nirmal dūḥī bhāḥī bari kah det. E.

The eyes show the love and hatred of all hearts, As a clear glass showeth both fair and foul.

"*Nai nāḥ, tāl kīne?*" "*Jyānā, āḡe hī āḥe hāḥ.*"

Pray, Mr. Barber, how much hair is there on my head !

"Sir, it will presently be laid before you."

(In reply to one, who inquires after the result of something which will soon become evident of itself. In India the Hindu head is usually shaven.)

Nainā ho nāḥ na tāḡe, jaise bel bīrachh ho lipṭe, rākh jāḥ na chhāṭe.

Love leaves not the eyes, as a creeper clasps a tree, and clings to it till it die.

Nai sāḡan, tūḡe par phān!

A young snake, with its hood on its tail !

(Applied to one who foolishly engages in a business which he does not understand: the allusion is to the cobra which has a hood on its head.)

Nainā, toḥe paṭak dāḥ, tāt tāt ho jāḥ!

Phile nāḥ togāḥ-ke, pāḥke aḡo ho jāḥ.

Eyes, I could cast you down and break you in pieces ! You entangled me in love and then: took yourselves off !

Nai nūḥ dām, purānī oḡhe dām!

A penny for a new thing, and a farthing for an old one !

Nai māḡan aur bāḡe kī nahārāḥ!

A new barber with bamboo nail-scissors !

(These should be of steel or iron. Applied to those who introduce dangerous innovations. A leap in the dark.)

Nain chhupāḥ nā chhupāḥ, paṭ ghūḡat kī oḡ:

Chatar nār aur sūrmā karēḥ lāḡh meḥ choḡ.

Veils do not hide their eyes : Clever women like warriors slay their thousands.

Nai sub ke pāḡh dhoḡ, apṇe dhote tajāl!

The barber washes every one's feet, but is ashamed to wash his own !

Na tāḡ dāḡo, na chhīṇṇṇ dhāro.

Nor throw a stone, nor get splashed.

Na jīne kī shādī, na marne kā gam.

Nor delight in life, nor dread of death.

Nak chāḡe chāḡvāḡ.

To make one eat peas through the nose.

(i. e. to torment one.)

Nak de, yā nahārāḥ de.

Give me your nose or your nail-cutter.

(To put one on the horns of a dilemma.)

Nāḡhālāḡ beḡe se beḡi bhālī.

Better a daughter than an undutiful son.

(Sons are valued in India, daughters not; hence point of proverb.)

Nak ho to nāḡhiyā sobhe. Hin. Wom.

The nose-ring becomes a nose.

Nakh se sikh tak.

From top to toe.

(Said in praise of personal charms.)

Na Khudā hī milā, na viedle sanam:

Na idhar ke hue, na udhar ke hue.

I met neither God nor my love; So I am fit neither for this nor for the next world.

(Said by a disappointed faṡir.)

Nak kaḡi balā se, dūshman kī bad shuḡat to huī.

If my nose is cut it is well, because it is then a bad omen to my enemy.

(It is a bad omen to meet a noseless man when starting on a journey, hence the proverb is put into the mouth of a shameless man, who thus consoles himself for having no nose (honor).)

Nak kaḡi mubārak, kān kate salāmāt. Mah. Wom.

If her nose be off it is lucky, if her ear be off it is blessed.

(To describe a very impudent person.)

Nak ke bāl ho rāḡe hāḡ.

He is the hair of his nose.

(Said of a favorite.)

Nak pakṛe dam nikālāḡ hāi.

He will die if you pluck him by the nose.

(Very weak.)

Nak par dīyā bāl-kaḡ dī hāḡ.

He is come with a light on his nose.

(i. e. by candle-light: too late.)

Nak par supārī toḡḡi hāḡ. Wom.

He cracks betel-nuts on his nose.

(He is very irascible.)

Nakḡ, bāḡhā, sab se āḡhā!

No nose, no ears, and yet the highest of the high !

(Both conditions implying personal shame in India.)

Nakā five bare haval!

Noseless he lives in a miserable state!
(Spoken of one who has fallen from a prosperous state into distress.)

*Na-koī dūā thā ghar meṭ, Na-koī jāā thā,
Na-koī god meṭ le-kaṛ mujhe sulāṭā thā.*

No-body came into the house and No-body left it, No-body took me into his lap and put me to sleep.

☞ The story goes that a husband left his wife at home and went on a journey. During his absence a stranger was in the habit of visiting her, and her child asked her who he was. She replied "nobody (na-koī) came and went," and henceforth the stranger's name to the child was Na-koī (No-body). When the husband returned he petted the child and put the child to sleep, and when he remarked that in his absence there was no one to do this for the child, it replied in the words of the proverb; the meaning to it and the father being of course quite different. Cross purposes.

Nakā kē khāyē, ukhā kē na khāyē. Wom.

Better be fed by the noseless than by the disagreeable.

(Ukhā is a man who reminds of an obligation.)

Nakā kī nak kapi, savā gas aur barhi.

The nose of the noseless grows an ell and quarter.

(A person who has suffered public disgrace becomes callous to the loss of reputation and is more likely than ever to sin.)

*"Nakā māyā, pānī pilā!" "Pātā, inhiṅ gun-
van se!"* E. Wom.

"My nose-less mother, give me some water!"
"What upon such language, my son!"

Nak to kapi, par voh khāṭ hī meṭ marī!
Her nose is cut off, but she will still die a beauty!

Nālūn, tahatū'l-ain. Arab.

Keep your shoes under your own eyes.
(Or they will be stolen.)

Nālē mānj bagar, nālē Deṭī dā darshan. Punj.
Both mānj and bagar and also the worship of Deṭī.

(To kill two birds with one stone: *Mānj* and *bagar* are kinds of coarse grass used in making ropes for beds and grow by river sides, where the shrines to Deṭī are usually located. The point is that the pilgrims go to worship Deṭī and take the opportunity of bringing back mānj and bagar to turn an honest penny.)

Nāl kē mānā nālāṭ tātē.

A blow with a reed may break the shins.
(i. e. can open a vein.)

Na maiṅ jalāṭh tēṛī; na tū jalā mēṛī. Wom.
I will not burn yours, and don't you burn mine.

(I'll throw no dirt at you, don't you throw it at me.)

Na maiṅ kahān tēṛī; na tū kahō mēṛī. Wom.
I speak not ill of you; don't you speak ill of me.

(Said after a quarrel is made up.)

Na māre mare, na kāṭe kāṭe.

He neither dies from a blow, nor is cut by a gash.

(Invulnerable.)

Namāṭī kē ṭakā. Mah.

The holy man's penny.

☞ The story goes that a mischievous boy was in the habit of pulling back the legs of the worshippers at prayer in a masjid. He did so to an old man who gave him a *ṭakā* (penny). This encouraged the boy, who next chanced on a Pāṭhān, who turned round and killed him.

Namāz chhurāne gāṭhē, rōz gālē pāre! Mah.

They went to get rid of their prayers and were obliged to fast as well!

☞ The story goes that the people begged Moses (*Mūsā*) to pray to God to relieve them of their five obligatory prayers, the result was that God added fasts to the prayers owing to the wickedness of mankind.

Nām Basantī, mūṭh kākūr as. E. Wom.

Her name Beauty and a dog's her face.

Nām barā, aur darshan thōre.

A great name, and little to see.

(Great cry, little wool.)

Nām barā ūṇchā, kām donā bāchā. E.

A great name, and both ears cut off.
(A stain on the family escutcheon.)

Nām barā yā dām?

A good name is better than wealth.

Nām Hirā Mal, damak kankar sī bhī nahin.

His name is Mr. Diamond, but he has not even the lustre of a pebble.

Nām Imrī, pīlīṭ bīs.

[drink.]

His name Elixir and he gives poison to

Nāmī shāh kamā khāṭ, nāmī chor mārd jāṭ.

A famous banker makes much profit and a famous thief is hanged.

(Give a dog a bad name and hang him.)

Nām ke Bābājī, karṇī chhāvar.

Reverend his name and dust his deeds.

Nām kī Nanūṭ, uṭhā le jāṭ dhan:

Her name Trot and she can lift a beam!

"Nām kyā?" "Shakar-pārā." "Rōṭ kīnī

khāṭ?" "Dus bārāḥ." "Pānī kīnī pīyē?"

"Maṭkī sārā." "Kām karne ko?" "Lūṭā

bichārā!" Wom.

"Your name?" "I'm Lollypop." "You eat?" "Loaves ten or twelve." "You drink?" "A large jar full." "You work?"

"I am but a lad, you know!"

Nām leṭā, na pānī-deṭā.

None to take his name or perform his funeral.

(Destitute of issue: in Hindū law the *pānī-deṭā*, or the one who performs the obsequies of the dead, is a son or male issue of a daughter.)

Nām mēṛā, gām tēṛā.

The name mine, and the village yours.

(i. e. I get the benefit of your property.)

Namūd, be-bād. Pers.

Show without substance.

Nanad kã nandol, galc lãg lãg rof. Hin. Wom.
She embraces and weeps over her husband's
sister's husband.

(Applied to one, who pretends great affection
for another with whom he has none or a
very remote connexion.)

Nãnd ke tukrã khãve, daddã kã pãdã kahãve.
He eats the bread of his mother's father
and is called the grandson of his father's
father.

(One does the work, another gets the credit.)

Nãnd kã daulat par navdãd aĩdã phire.
The grandson consequential on his grand-
father's wealth.

Nãnak, nãnnã ho rafo, jãisã nãnnã dũb,
Perã bare gi: jããnge, dũb khãb kã khãb.
Saith Nãnak, be humble as the lowly dũb
grass, Tall trees fall, but the dũb is ever
well.

(Bãbs Nãnak was the founder of the Sikh
religion and flourished 1469—1538 A. D.
The sacred dũb (grass) is a fresh low
growth much valued in India.)

Na nas mas tel hogã, na Rãdhã nãcheyi.
No nine mas of oil, no dance from Rãdhã.
(Applied to one, who conceals his ignorance
of any art by offering to exercise it on im-
practicable conditions.)

ãf The story goes that a dancing girl called
Rãdhã, conscious of her inability to dance well,
would only do so on the condition that her
employers should burn nine mas of oil while
she was dancing, knowing very well that they
could not afford it.

Nãn chuk deolã, tilak urãde. E.
The tilak destroyed the wretched little god.
(Ironical honors. The tilak is a mark made by
rubbing sandal wood on the forehead of an
idol: hence the point is that rubbing it on
destroyed the god.)

Nãngã khãrdã ujãr meñ, "hai koi kapre le?"
Stark naked in the wilds he cries, "Who
dare strip me?"
(A beggar dances before a thief.)

Nãngã Khudã se bardã!
A bad man is greater than God!
(He is more feared.)

Nãngã mãdar-sãd.
Naked as on the day he was born.

Nãngã nãche phãte kyã?
A naked dancer tears no clothes.

Nãngã sãth rupãe kamãe, tin paise khãe.
A single man earns sixty rupees and spends
only three pence.
(Said of a man who has no family and hoards
money.)

Nãng dhãrãng.
Stark naked.
(Shameless or bare-faced.)

Nãngi bhãli kã chhĩnkã pãon? Wom.
Is it best to go naked, or be hung up by
the heels?
(Of two evils choose the least.)

Nãngi bhãli kã jãfãk machãd.
Is it best to be naked or to create a row?
Wom.
(See above.)

Nãngi ho-ke kãdã sũt, buddhĩt ho-ke jãyã pũt.
Wom.
She spins when she is naked, and bears
when she is old.

(If she had spun sooner she would not have
been in want of clothes; if she had borne a
son when she was young he would have
supported her in her old age. Shutting the
stable door after the horse is stolen.)

Nãngi kyã nãdãyt, aur kyã nichoregt?
With what shall a naked woman bathe her-
self, or how shall she wring out (a cloth)?
Nãngi ne ghãt rãkã, nãkãve na nãkãve de.
A naked woman has stopped the bath, and
neither bathes, nor allows others to
bathe.

(The dog in the manger.)

Nãngõs ho bhãkhtõs ne lãt lãyd.
The hungry have rifled the naked.

Nãntã ke ãge nãndãr kã bãtãr! Wom.
She speaks ill of her grandmother's relations
before her grandmother.
(Want of tact.)

Nãntã khãsom kãre, nãndã chãfãtã bhãre. Wom.
The grandmother goes astray, and the grand-
son pays the fine.

(One person is punished for the crime of
another: allusion to the custom of fining a
family by the caste pencheyat when one of
its female members goes astray.)

Nãntã mãrã, nãntã jãtã.
When the grandmother is dead the relation-
ship with her family is broken off.

(The Hindũ custom is for the relations of a
man's mother or grandmother to cease com-
munication with him as superstitious family
ceremonies on the death of either of them.)

Nãntã to kudrã kã mãr gãt, aur mũndes ke sãrhe
sãrhe bãm.
The grandmother died a virgin and 17½
baths for the grandson!

(Said of an upstart: a man without a grand-
father! Bãm is an ablation which the bride
and bridegroom perform before marriage:
the proverb means that the grandson goes
through all these ceremonies when none
were performed at his grandmother's wed-
ding.)

Nãnnã ho-kar rãhiye, jãisã nãnnã dũb.
Be lowly as the dũb grass is lowly.
(The dũb or sacred kuss grass is a low growth
and of course much valued.)

"Não kã ne dãbõ?" "Khudãjã Khãsar ne."
"Who upset the pot?" "Khudãjã Khãsar."
(Khudãjã Khãsa is the god of the flood in
modern days. This superstition is of extra
Indian origin and was brought in by the
Muslimãns, who often confound Khudãjã
Khãsar with the Prophet Eliãs.)

Nāpe sau gas, phāre na rē gas.

He would measure a hundred yards, but would never give even one.

(Said of one who always promises but never fulfils.)

Nāp na tol, bhar de jhol !

Never mind weight and measurement—fill my wallet !

Nāpūti kā ghar sūnā, mūrakh kā hīrdā sūnā, dilāddri kā sab kuchh sūnā.

The sonless house is empty, a fool's heart is empty, and the unfortunate's all is empty.

Naqad ko chhor nase ko na dauriye.

Don't part with your ready cash for profits in the future.

(A bird in hand is worth two in the bush.)

Naqal rā che aql ? Pers.

Imitation is not intelligence.

Naqd hū hurmat hū. Arab.

Pay cash and keep up your credit.

Naql-i-kufr, kufr nabāshad. Pers.

To copy an infidel is not to be an infidel.

(Allusion to the habits of the *naqqāle* or mimics, who personate all kinds of people for public amusement.)

Naqqāre bāj damāmāe bāj gas !

The kettle drums have sounded, great and small !

(Birth's shrill trumpet and the muffled drum of death ! *Naqqāra* is a kettle drum used at the births of sons and at the deaths of old people.)

Naqqār-khāne men tūli ki āvāz houn sūnā hai ?
Who minds the voice of a parrot in the midst of drums ?

(A poor man's voice is not heard against the rich.)

Na rahegā bāns, na bajegi bānsī.

When there are no reeds there will be no flutes.

Na rahe mān, na rahe mānī, ākhir dunyā sand jānī, Mah.

Nor respect nor pride can last for ever, for all the world will die at last.

Nārī ke bas bhāṣ gusāṭh, nāchat haiṁ markat kī nāṭh.

A man in the power of a woman dances to her like a monkey.

(A hen-pecked husband)

Narm chob rā kirm mī-khurad. Pers.

Weevils eat soft wood.

Nārī kī kuchh surāt nahīn hai, davā sabhon kī karte haiṁ !

Haidon kā kyā jātā hai, bīmār bechāre marte haiṁ !

He has no knowledge of the pulse and doctors all ! What matter it to the doctor if the helpless patients die ?

Nār ne nikālā dāt, mard ne tārā ant !

When the woman shows her teeth, the man knows the end.

(The woman who laughs is half won.)

Nār sulakkhat kuzumb chhikāve, ap tale ki khurchan khāve. Wom.

A good housewife feeds the household well and is content with the leavings for herself !

Nāryal men pānī nahīn jānā, khaffā ki mithā.

No one knows whether the water in the cocoa-nut is sweet or sour.

(Used to express that what is spoken of is doubtful.)

Na sānp mare, na lāṭhī fūte.

Nor let the snake die, nor the stick break.

(An amicable settlement.)

Nasha us ne piyā ; khumār tumhār chāhā !

He drank the wine ; why are you drunk ?

(Said to a great man's relatives when they give themselves airs.)

Naṭp dūse jog, na chalni sarāhe jog. Wom.

The winnowing-fan is not worth abusing, nor the sieve worth praising.

(Arcades ambo.)

Nātā na gotā, khārā ho-kar rotā ! Wom.

Neither kith nor kin, so what are you howling at !

(Said when people make a fuss about what does not concern them.)

Nātā sab se tāñā.

The shortest men are strongest.

Naibiddya pāi jāi, Jābiddya na pāi jāi.

You may fathom the acrobat's art, but not the wit of the Jāt.

☞ The story goes that a king having promised his kingdom to a female acrobat if no one were found to surpass her, a simple Jāt to the astonishment of all, took up the gauntlet she had thrown down and forthwith scrambled up the pole. On reaching the top he discharged a stream of water from his person all round the place ! So the woman was beaten and the kingdom restored.

Nāt kā bachchā to kalā-bāsi hī karegā.

The rope-dancer's son is always turning summersaults.

(What is bred in the bone will come out of the flesh.)

Nāt kā na got kā, bāñā mānge poth kā. Rus.

Nor relative nor clansman, and he has the assurance to ask for a share.

(In the hereditary property.)

Na tel talī, na ūpar pālī. Wom.

Nor oil at the bottom, nor in the ladle.

(Said of a very small dole.)

Nātin sikhāve āṭī ko, kī bārā deorhe āṭh ! E. Wom.

She is teaching her grandmother that twelve times one and a half makes eight !

(Go and teach your grandmother to suck eggs.)

Navā dekh le, kākhe bār. Bhoj. [armpit.

On seeing a barber he finds hair under his

Navā kē ghar chorī bhāl, ān chāngā bār gel. E.
There was a theft in the barber's house and three cups full of hair stolen.

Nau din chāl arhāi kos !

In nine days he walked five miles !
(A very lassy man.)

Nau Kannaui, aur nabbe chālhe.

Nine Kannauijs and ninety hearths.

☞ The Kannaui Brāhmans are noted for their religious scruples, and the proverb is a skit purporting to say that nine Kannauijs had to build ninety hearths to prevent pollution by eating with each other.

Naukar dge chākar, chākar dge kākār.

A servant's servant is a servant's dog.

Naukar ko chākar, manṛai ko usārā ! E.

A servant to a servant is a shed to a hut !
(The one is as absurd as the other.)

Naukar Lāṭkapūr ke hoṭh malē aur haq leṭ.

The servants of Lāṭkapūr take their rights forcibly.

☞ Applied to idle and insolent servants. Lāṭkapūr was a famous singer in Akbar's time and the noblemen at whose houses he performed, used, in the usual complimentary style, in giving him a present to say it was for his servants. These are said to have been so insolent as upon this to claim it from their master.

Nau kī lakṛi, nabbe dhuldi.

The wood is worth nine, and the freight ninety.

Nāū kī si arai har kākū ke pās.

Like a barber's looking glass, now in one hand, now in the other.

(Easy as a barber's chair.)

Naukri arand kī jar hai.

Service is like the root of the castor tree.

(Which has no roots to speak of : service is no inheritance.)

Naukri hai yā bhāi-bandi ?

Is it service or brotherhood ?

(That is our mutual relation : said when a servant makes excuses.)

Naukri kī jar sabān par.

The root of service is on the tongue.

(Of the employer : he can discharge any time.)

Naukri nit nait.

Servitude is ever new.

(There is always fresh work to be done. Said also of an uncertain master.)

Naukri pache kā ghar kyā ? kabhi yāhā, kabhi vāhā.

Who serves another has no home ; (and lives) now here, now there.

Naukri tār kī chhā.

Service is the shadow of a palm tree.

(Very transient : there is no telling how long it will last.)

Nau kūtāde aur das negi. E.

Nine platters, and ten to receive them.

(The negi is a present made to relations and servants at weddings.)

Nau mahine mā ke peṭ māṭ kaise rahā hogā ?

How came you to live in your mother's womb for nine months ?

(Said to a mischievous boy.)

Nau man tel khāi, phir tiler kā tiler.

He has consumed nine tons of oil and is still as thin as a starling.

Nauṁī Gūgā Pīr manāūh, nā charkhe ke hāth lagāūh. Wom.

At Gūgā Pīr's nauṁī I cannot spin my wheel.

(The feast in honor of Gūgā Pīr, who died in 1024 A. D., is held on the ninth (nauṁī) of Bhāḍon (August) : to shrink from working on a lame excuse.)

Nau naqad nā terah udhār. [credit.

Nine in cash is better than thirteen on (A bird in hand is worth two in the bush.)

Nau sau chūhā khā-ke billi haj ko chālī. Mah.

After eating nine hundred rats the cat went on a pilgrimage.

(A death-bed repentance : at the eleventh hour.)

Nau terah bāis na batāiye !

Don't tell me nine and thirteen make twenty two !

(Said to a person who will not be convinced. A man compelled against his will, is of the same opinion still.)

Nayā aṭṭ, perū par oldo. Hin.

The unversed ascetic squats on his haunches.

(Which will soon tire him out : the aṭṭ sit with their hands on a bairāgan, a kind of wooden support, which enables them to remain in one position for a very long time.)

Nayā chikanyā, reṇḍī ke phulē ! E. Wom.

A raw youth with castor oil for cosmetic !

Nayā dānd, nayā pāni.

New grain and fresh water.

(Used to imply a change of masters or situation.)

Nayā hukim, de afim.

A quack gives poison.

(Doctors kill more than they cure.)

Nayā joḡi aur gūjar kā saṅkh.

A movie with a conch of a carrot-root.

(Saṅkh is the shell-horn used by joḡis when begging to attract attention : it should be a sea-shell, or failing this of brass, copper or deer-horn.)

Nayā Musalmān "Allāh hī Allāh" pukāre. Mah.

A Musalmān convert cries "Allah Allah" all day long.

(Allusion to the proverbial seal of all converts.)

Nayā nau dīn, purānā sau dīn.

The new is for nine days, the old for a hundred.

(The conservative feeling : distrust of what is new.)

Nayā nau ganḍā, purānā chhā ganḍā. E.

For the new nine, for the old six.

Nayā naukar māre hiran.

A new servant will catch a deer.

(A new broom sweeps clean.)

Nayā naukar sher māre.

A new servant will kill a tiger.

(See preceding.)

Nayā nayā rāj bhail, gagrīn anāj bhail. E.
Changes of government fill the pitchers
with grain.

(i. e. they create many poets.)

Nayā nayā Rāj, dhāb dhāb bāj.

A new Government makes a great noise.

Nek andar bad, bad andar nek. Mah.

Good out of evil, evil out of good.

(Used to express that good parents sometimes have unworthy sons and vice versa.)

Nek bāt kē pūchnā kyā?

Why take counsel about the right thing to be done?

Nekī aur ; ā-h pūchh!

Charity after enquiry!

(Charity should be freely given to all: in opposition to the teaching of Brāhmins, who maintain that only themselves should be objects of charity.)

Nekī barbād, gunah lāzim. Mah.

The good is forgotten, and evil returned for it.

(Evil for good)

Nekī Mī rah jāī hai.

The good you do will last.

Nekī kē badlā budī.

Evil returned for good.

Nekī kar aur daryā meñ dā.

Do good and throw it into the river.

(Let not the left hand know what the right hand doeth.)

Nekī karne-vāle ko nekī kē masā, aur meñī k; fakkar kē.

The doer of good has a taste for goodness, and the doer of evil for blows.

Nekī karo Khudā se pān.

Do good and God will reward you.

(Beggar's cry.)

Nekī kī jar Pātāl meñ.

The root of good is in Pātāl.

(i. e. very deep. Pātāl is popularly the infernal regions below the earth.)

Nek-nām banyā, bad-nām chor.

The trader has credit and the thief none.

Nemī pāñde kumar meñ jāī.

A scrupulous Brāhman has his locks down to the waist.

(i. e. only for show: the Pharisees.)

Neotal Brāhman shatrū bardbar. E.

To invite a Brāhman is to call an enemy.

(A skit at the greediness of the class.)

Neatī meñ bar-khuddāri.

Children in poverty.

(Are a burden to their parents.)

Nichān kūñā, devīn pūjān. [ped.]

The low are crushed, the gods are worshiped.
(One man may take away a horse while another may not look over a hedge. The king can do no wrong.)

Nighant sove Horā, jis ke gāe na gerā.

Herd sleeps sound, because he has neither cow nor calf.

Niche se jar kāñā, āpar se pāñt denā.

To cut the root from beneath and to water from above.

(Said of hypocrites.)

Nich hāns hule rahē, Rye gend hē pot,

Jūh jūh māthe māriye, tiyūh tiyūh dhāt hot.

The mean live happy and joyous, for like a ball, The more you hit them the higher they rise.

(The more you beat them the better they go.)

Nich na chhore nichāī, nīm na chhore titāī. E.

The base will not give up his baseness, nor the nīm (tree) its bitterness.

Nich sāt chhachhūdhāt, nāh dhare gastaī.

The low man is like a muskrat, if you smell him you repent.

Nich sāt ek na ek utmād!

The base-born have some vice or other!

Nich sātōn meñ ab bhī barā ekā hai.

Among the low castes still the bond of union doth survive.

(Said in reproof to a man who quarrels with his relatives. The low castes, such as Chamārs, are apt to settle their family quarrels by the decision of caste panche-yats or assemblies. It is a fact that no case between the Khajhūnds or cot-weavers has been instituted as yet in the courts: cases between Kūdhās are rare.)

Nihang lādā sūdā subhī.

The free and easy are ever happy.

Nikāhī na byāhī; munda bāhā kahān m. dl. Mah.

There was no marriage ceremony; so whence came this scald-head to be a wife.

(The byāhī is the formal marriage of a virgin; the nikāh is a marriage without public ceremonies: munda, scald-head, also a widow, as applied to women, is a term of great reproach.)

Nikāh kī shart karnā.

A marriage settlement.

(i. e. a bargain made with difficulty, as marriage settlements in India are always attended with squabbles.)

Nikaurya gās hāt, kakri dekh jirā phāt. E.

Without a farthing he went to the mart, saw a cucumber and broke his heart.

Nikhattā ave lartā, kamātā ave dārtā. Hin. Wom.

The ne'er-do-weel comes home noisy, the bread-winner quietly.

Niklī hātā; se, chālī khalaq meñ.

Out of the mouth is throughout the world.

(The eat out of the bag.)

Niklī kōthōn chāhī kōthōn.

Out of the lips is upon the housetop.

(See preceding.)

Nik nik more bhāg, ek ek machhalyā kī do do machhalyā! E. Wom.

How fortunate am I, for every fish I have two!

(Little Jack Horner, sat in a corner, eating a Christmas pie: he put in his thumb and pulled out a plum, and said, "what a good boy am I.")

Nitho chandā to another bhayo mandā.

When the moon appears, the darkness flies.
(Falsehood fails before the truth.)

Nil kē mē bigrā hai.

The indigo vat is spoiled.

(Said when the whole of any goods is spoilt.)

Nil-kanth kīdā bhakṣe, muṣh meṁ birājē Rām / Khoṭ kapaṭ kyā dekhiye, darshan se haish kām.

The king-fisher eats worms and calls on Rām! Why should you note its defects? Your business is to look on it.

(The *nīkanth* is the vehicle of Bama Chandra and is therefore very sacred. It is a good work for the faithful to behold it at the Dasahrā festival.)

Nil kē fīdā, koph kē dāg.

A mark of tattooing and a stain of leprosy.

(Can never be effaced: applied to an indelible stain on the character.)

Nil-fīdā jī sir manṭilāve, mubaṭ-paṭ sūā lābhā pāve. Superstition.

The head round which a blue jay flies is marked for royal gifts.

Nim hakim khātra-i-jān /

Nim muḷlā khātra-i-imān / Pers.

Half a doctor and danger to life!

Half a priest and danger to the faith!

(A little knowledge is a dangerous thing.)

Nim na mīṭhā hōe sīch gūr ghō se ;

Jā to jo rakhāo, jāgā jō se.

The *nīm* is not sweetened by sprinkling sugar and butter; As the mature is, so it will be for life.

(The *nīm* leaf is very bitter.)

Nināndee ke pher meṁ par gāḍ.

She fell into the toils of ninety-nine.

Two sisters married, the one a rich and the other a poor man. The poor sister asked for help, whereon the rich one gave her ninety nine rupees. Up to this time she had been contented though poor, but now she was always striving to make the ninety-nine into hundred, and so became wretched. *Moral:* contentment is better than wealth. Another story is that the content of a poor man and his wife who lived on four *paisā* a day, having excited the envy of his brother's wife, who was very rich, by way of destroying their happiness, she placed in their house a bag of 99 rupees. The delight of the poor couple at the sight of the bag was, however, turned to mortification, when, on counting the money it was found to be one rupee short of a hundred. They resolved to make up this rupee by living on one *paisā* less per day. When the rupee was thus made up, it occurred to them that by spending only two *paisā* a day they could secure twice that sum. Thus their greed growing with what it fed on, brought with it only an increase of care and suffering.

Nipāṭ ke mūṣh dekhlē sāt upā. E. Wom.

To see a barren woman's face is to go seven days without food. (Superstition.)

(Allusion to the belief in the "unfortunate face" very prevalent in India. To meet a barren woman early in the morning is to be sure of disaster during the day.)

Nirdhan ke dhan Girdhār.

The poor man's wealth is God.

Nis dīn khānd, kām to aśatānā.

He eats night and day, and dawdles over his work.

Nīhalla banyā pathher tola.

An unemployed Banyā will weigh stones.

(Rather than do nothing.)

Nit khodnā, nit pānt pīnā.

Ever digging and ever drinking.

(Living from hand to mouth.)

Niyāre chālke bal bal jānā, Sara khānē adha khānā / Wom.

I shall be so delighted to have a separate board, That half a meal will be a whole one to me!

(A young wife to her mother-in-law.)

Niyat sabbē, mansil ādn. Mah.

Honesty makes the journey easy.

(Honesty is the best policy.)

Noh bhar khāyā to khāyā, mūṣh bhar khāyā to khāyā.

You have eaten all the same, whether it be a pinch or a mouthful.

(Steal a pin, steal a gridiron.)

Nān-vālē kē nān girā, us ne upā līyā; tel-vālē kē tel giragā, to kyā upā legā?

When the salt dealer's salt falls he can pick it up again; but if the oil man's oil is dropped, how is that to be recovered?

Nān-vālē kē nān girā, dūnd hūḍ, tel kē tel girā, and hūḍ.

When a salt dealer's salt falls it becomes double; but when an oilman's oil spills it becomes less.

(Because the former can then mix earth with it, and the latter can only save what has not been spilt.)

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Ochhā pātr ubālā hai.

A shallow vessel bubbles up.

(They are still waters that run deep.)

Ochhe ke baṭ girē.

The mean man's oxen have fallen.

(Which is a matter of no consequence to any one: said in ridicule of an exaggerated account of a loss.)

Ochhe ke ghar khānd, janam janam kē tād.

Wom.

Dine with the mean, and be reminded of it all your life.

Ochhe ke sāt chādē karnā aīd hai, jāise bālā meṁ mūdā.

Favor shewn to the base person is as water made in sand.

Ochhe kī pīt jāise bālā kī bāt.

The friendship of the base is a wall of sand.

Ochhe sang na baihiye !, ochhā hūrī bulā;

Pal mān hō ghī khichrī, pal mān bīyar dhal.

Sit not with the mean, for the mean are a

great evil : One moment thick friends,
and the next moment venomous serpents.
(Blessed is the man that hath not walked
in the counsel of the ungodly, nor stood in
the way of sinners. *Psalm*; i, 1.)

Ochhe se Khuda kām na dāle.

God preserve me from any concern with the
worthless.

*Ochhi ke hath lagi kafori, pāni pī pī mari
padoṛi.* Wom.

A mean woman got a cup, and drank till
she burst.

(Set a beggar on horse-back and he'll ride to
the Devil.)

Ochhi lakṛi pharrāḥ ki, be-biyāre pharrāḥ :

Ochhe ke sang baith-ke, sugroḥ ki pat jāi.
The brittle branches of the fir break without
a wind: Good men lose their character by
mixing with the base.

(Evil communications corrupt good manners.)

Ochhi gūḍji khamoḥ khāḥ. Mercantile.

A small capital ruins its master.

(A small stock swallows up the owner. The
aggregated profits are insufficient to cover
the expenses.)

Ojḥ bhare, na rog jhag.

Nor stomach filled, nor illness cured.
(Unfulfilled desires.)

Olai kē pāni balaiḍḍi nahāḥ jāḍ.

The water of the caves does not run up to
the ridge pole.

(Water does not run up hill.)

Olai tale kē bhūt, raitar purkhōḥ kē nām jāḥ.

E. Wom. Superstition.
The ghost under the caves has known the
names of seventy ancestors.

Onā-māḥi na de, "maiḍ, poḥi tā de !" Hin.
Wom.

He knows not the alphabet and asks his
mother to get him a book.

*Orhi chāḍar hui barābar, "maiḥ hui chāḥ ki
khāḥ hui."* Mah. Wom.

She puts on a veil like a lady, and says,
"I, too, am the king's aunt."

(Said to one who claims relationship with
some great man.)

Orhi ki baḍi lagi.

Affected by the wind of a woman's cloak.
(He is a slave to his wife : a heaped-up
husband.)

Oron pyḍe nahāḥ bujhi.

Thirst is not quenched with dew.
(Spoken by one to whom any thing greatly
short of his wants is offered.)

P.

Pāband phāḥe, dād hāḥe.

The free man laughs at the prisoner's chains.
(What's fun to you is death to me.)

Pachhā chāl, kḥḥi phāl. Agric. [thrives.

When the west wind blows, the harvest
(When the wind's in the west, the weather's
at its best.)

Padmāḥi Chamārōḥ meḥ hoḥi hai.

Beauty will occur even amongst the Chamārs.

(Padmāḥi is the most beautiful of the four
classes into which womankind is divided ac-
cording to features and complexion. Chamārs
are a low caste of black complexion
and ugly features as a rule, so a padmāḥi
amongst them is a rare avis.)

Padni dāl na pṛithā lāḍal. E.

It is no market without the shameless wench.
(Prostitutes are always to be found at mar-
kets in India.)

*Pādshāḥ aur daryāḥ kē pher kis na pāḍ
hai ?*

Who knows what course the ocean or the
king will take ?

Pājūme meḥ se kyōḥ nikle parṛe ho ?

Why do you come put of your breeches ?
(i. e. why do you fret and fume so much ?)

Pag bin kaṛe na panṛh.

You cannot complete your journey without
feet.

(No effort, no goal.)

*Pag pavitr tirāḥ gavan, kar pavitr kuchḥ dān,
Mukḥ pavitr jab hot hai bhay le Sri Bhagvan.*

Feet are made pure by pilgrimages, the
hands by charity, And lips by calling on
Bhagvan (God).

P. gṛi aḥḥi hai.

There is something catching at his turban.

(Said when a man's honor is at stake : pagṛi,
turban, is constantly used metaphorically for
honor.)

Pagṛi bhāṛ rakhḥ !

Keep your turban inside !

(Keep your honor.)

Pagṛi donoḥ hāthoḥ se thāmḥi jāḥi hai.

Hold on to your turban with your both
hands.

(Sustain your honor and fame : said when
matters require delicate handling, especially
when under the eye of a strict master.)

Pagṛi rakhḥ, gḥi chukḥ !

Keep your turban, and eat butter !
(Honesty is the best policy.)

Pahon meḥ kē mārḥ- chokḥā tir unḍā ! E.

If you shoot at a stone, you will spoil a good
arrow.

(Don't kick against the pricks.)

Pahārī guḍhā, Pārḥi renḥ.

A hill donkey with an Eastern bray.

(Said of natives who affect European manners
and aimed especially at the Bengālī Babus.)

Pahār kē aḥḥan sikh. E.

The support of the hill is a stone.

Pahār ki aḥḥi chāḥḥi donḥ pur lūḥi.

Cursing both up and down hill.

(An ill-tempered man.)

Pahle apni hi dāṛhi ki ag bujhāi jāti hai.
Every body puts out the flames in his own
beard first.

(Charity begins at home.)

Pahle bhittar, tab deoti pitor.

First fill your own inside then the gods'
and ancestors.'

(See preceding.)

Pahle bo, pahle kāṭ. Agric.

Early sow, early mow.

(The early bird gets the worms.)

Pahle chāme gāl gāhā.

He bit the cheek at the first kiss.

(Applied to him who behaves ill in the first
employment given to him.)

Pahle ghar meṭh to piche masjid meṭh. Mah. Wom.

First at home, and afterwards at the mosque.

(Charity begins at home.)

Pahle hi b'ensi' lak galat. Mah.

Wrong from the very beginning.

(For explanation see under aṭal hi b'ensi'-
lak etc.)

Pahle hi guse meṭh bāl dāṛ. Hin.

Hair in the very first morsel of food.

(Bad omen: no good Hindu can eat food
with a hair in it.)

Pahle khāna, piche bāt karnā.

Eat first and talk afterwards.

(Attend to the business in hand.)

Pahle mēre so mēri.

Who hits first, conquers.

Pahle pahre sab ko jāge, dūpe pahre bhogi.

There pahre chor jāge, chāukhe pahre jogi.

In the first watch all are awake, in the
second pleasure-seekers, in the third
thieves, in the fourth ascetics.

*Pahle pite bhakṛ, phir pite tamakhṛ, piche
pite chilam-chāṭ.* E.

The first puff is smoke, the second is tobacco,
and the third is clearing the pipe.

(The tobacco in a Aṛṇḍ lights slowly and
(runs short quickly.)

*Pahle pite jogi, bich meṭh pite bhogi, piche
pite rogi.*

The ascetic smokes first, the worldly man
next, and the sick man last.

(See preceding: this proverb also alludes to
the drinking of water while taking food,
in which case read "drink" for "smoke.")

Pahle soch bichār, piche kije kār.

First think and then act.

(Look before you leap.)

Pahle bōhāt Allāh Miṭhā ki ā. Mah. Mercan-
tile.

After hand-sell my hope is in God.

(Native traders never refuse hand-sell, as it
would bring ill luck for the rest of the day.)

Pāhond pyārā, par ek do din.

A guest is welcome, but for a day or so.

(Don't outstay your welcome.)

Paidā hūṛ nā-paid hō wāt.

What is born is but to die.

Paidal aur savār kā hūd sāth?

Footmen and horsemen are not company.

(Drunk and sober can't agree.)

Paidā gāṇh kā, jorā sāth ki. [wife with you.

Keep your money in your pocket, and your

Paidā kabhi nahī tikkā.

Money abideth not.

(The fickleness of fortune.)

Paidā nahīn hāth, chāl Nand ki sāth?

No money in his hand, and he accompanies
my Lord!

Paidā nahīn pās, to kaise sūāghēṭ bās?

Without pence how shall you smell per-
fumes?

(The penniless are turned away from the cook-
shop.)

Paidā na kaurī, Bāṅkipūr ki soir?

Without a penny to his name and rambling
with the walls!

(Bāṅk is a top, swell, and hence point of
Bāṅkipūr, the city of Bāṅk. Bāṅkipūr is
also a well-known place near Faizā.)

Paidā na kaurī, bāṭar meṭh dāṛṭ. Wom.

Without a penny to her name, and off to
the market.

Paidā pās kā, ghōṛī rān ki.

(Keep) your money in your pocket, and your
horse under you.

*Pais par dhar-ke doṛiyāṛ uṛṛāṭ, tau bhi dard
na ā.* Mah. Wom.

I could break your bones on the grind-stones
and feel no remorse.

(Parents to their children.)

Pājī to pājī, voh bād pajaurā hai. [scondrel.

A rogue is a rogue, but he is a great

*Pakāṭi so khāṭi, nahīn khāṭi hōi aur; dāṛṭ so pāṭ
nahīn pāṭ hōi aur.*

Who cooks will eat, or somebody else will
eat; who runs will get, or some body else
will get.

(All work is of use.)

Pakhal hā lādā aur dāṭh chālāṛ ek sā.

To carry a water-bag and to carry the post
is the same thing.

(Both are quickly carried in India.)

Pakṭā hōnd chāhe, to pakṭe ke sāng khē:

Kachhi sarōṭ pei-ke khuri hōi na tel.

If you would be an expert keep company
with experts: You can't get oil out of
unripe mustard.

(There is a play upon pakṭā ripe, complete, and
kachhi unripe, incomplete, in this proverb.)

Pakṭā pān khāṭi na sukṭā.

In a ripe betel-leaf there is neither cold nor
cough.

(An unripe betel-leaf is said to cause cough
and a ripe betel to cure it.)

Pakṭā phorā hō rāṭā hai.

It is like a ripe boil.
(Smartering and seking.)

Pakke am ke tapakne kã ñar hai.

A ripe mango is on the point of dropping.
(An old man is at the point of death.)

Pakki phali nahin phirtã hai.

He won't even open a ripe pod.
(To describe extreme laziness.)

Pakle gullar kave ke mind dũã le? Bhoj.

How can a crow sleep soundly when the figs are ripe?

(Crows are very fond of this fruit.)

Pak nam Allah kã. Mah.

Only God is pure.

Pak rah, be-bãh rah. Mah.

Be innocent and fear not.

(Innocent actions carry their warrant with them.)

Palã ke tin pãt.

The palã tree has but three leaves to a stalk.

(i. e. not enough for shade: used when expectations are not adequately fulfilled.)

Pal, pakhvãrã, ghãrĩ, mahĩnã, chau gharye kã sãl;

Jis ko Lãlã "kal" kahẽ, us kã kyã ahvãl?

A minute, a fortnight, an hour, a month, a watch, and a year;

Which does he mean when Lãlã says "tomorrow"?

(Procrastination: putting off from day to day.)

Pãl pãl tere jĩ kã hogã kal.

Your fosterling will be your ruin.

(To nourish a serpent in your bosom.)

Pãn aur imãn phere hĩ se acchhã rakhtã hai.

A betel-leaf and conscience are best when they are turned.

Pãñhe am, pachãse imlĩ.

Five mango trees are better than fifty tamarind.

(With reference to their relative value.)

Pãñhe mũ, pachãse thãkur.

For five your friend and for fifty your ruler.

(For five rupees do not quarrel with your friend, nor for fifty with your ruler.)

Pãñch jahãñ Parmeshwar. Hin.

Where is the jury, there is God.

(In council truth comes out: by pãñch in this and the succeeding similar proverbs must be understood the tribal or caste gathering or syndicate that controls the morals, etc., of most Hindũs by immemorial custom.)

Pãñch jũgiyãñ aur huqẽ kã pãñi.

Five strokes with a shoe, and the water of a huqũ.

(Are enough for you! said in reply to an extravagant demand: a shoe-beating is very ignominious in India and the water of a huqũ is of course filthy.)

Pãñch kahẽ billĩ to billĩ hĩ sahĩ.

If the jury say it's a cat it is a cat.

(Speaking against the majority has no weight: in a multitude of counsellors they are established.)

There is also a story of a Banyã who

caught a thief in the dark. The thief began to mew like a cat, whereon the Banyã said to him in the words of the proverb, "If in the morning the Court says you are a cat you shall be a cat, meanwhile I look you up."

Pãñch mahĩne byãh ko bite, peẽ kahãñ se lãĩ? Wom.

How is it that she has a child after five months' marriage?

Pãñch mãne Khudã, Khudã mãne pãñch. Mah.

The jury believes in God, and God believes in the jury.

Pãñch mil Khudã, aur Khudã mil pãñch. Mah.

Mah.

God is with the jury, and the jury with God.

Pãñch mukh Parmeshwar.

The jury's mouth is God's.

(For populi vox Dei.)

Pãñchõñ kã jũtã aur merã sir.

The jury's shoes are upon my head.

(I am ready to do their bidding.)

Pãñchõñ kã kahãñ sir dũkhõñ par, wãger par-nãlã yahĩñ rahẽgã.

I bow to the decision of the jury, but the drain shall remain where it is.

(Said of stubbornness: quarrel over payndãñs or water drains from the tops of houses are very frequent among natives.)

Pãñchõñ Pãnde, chhãte Nãriyan.

Nãriyan makes the sixth among the five Pãndãs.

(Spoken when a person unexpectedly joins a company in which he is very welcome and wished for: allusion to the stories in the Mahãbhãratã and the Purãñas, which mix up the legends of the five Pãndavas or heroes of the Mahãbhãratã and those of Nãriyanã or Krishna.)

Pãñchõñ savdronẽ meñ m'ĩnã.

To mix with the five horsemen.

(Applied to one who ranks himself among those who are greatly his superiors.)

It is said that four horsemen, well mounted and armed, were followed by an unarmed clown on a sorry pony, who on being asked where he was going, said, "we five horsemen are come from Dehli."

Pãñchõñ shãmĩl mar gũẽ, jãno, gũẽ barũt.

Suffering in company is as good as going to a wedding.

(We don't feel what is suffered along with our friends. All in the same boat.)

Pãñchõñ uñgliyãñ barãbar nahĩñ hotĩ hain.

The five fingers are not all of the same length.

(All men are not alike.)

Pãñchõñ uñgliyãñ ghĩ meñ, chhãtã sir kãphã meñ.

His five fingers in the butter, and his head in the pot.

(Metaphor from a cat, or other animal, head and shoulders in a butter pot. Expresses having great abundance: to be in clover.)

Pāñch panoh mil tije hāj, hāre jite na dūc lāj.
When a company does business no one is blamed if it succeed or fail.

(Division of responsibility: the difficulty of fastening blame on the individuals composing a corporate body.)

Pāñch-phālā Rāni bant hāid. Wom.

She sets up to be a Pāñchphālā Rāni.

(Pāñchphālā Rāni or Five-flower Princess is the heroine of many a fairy-tale in India, and is always of course very beautiful.)

Pāñde dōd dīn or gūd.

The Brāhman lost both faiths.

See The story goes that a Brāhman wishing to better his condition left his original creed and became a Mīshnamān. But after a while he, being disgusted as his new faith, desired to rejoin his former one, which, by Hindu custom, was impossible. Between two stools he fell to the ground.

Pāñde, ā pāñchāñde, aur vāñ chāne kī khāñge.

You will repent, Brāhman, and eat the same pulse after all.

(Addressed to one who rejects a proposal made him, and used to express that he will afterwards gladly accept it. You may go further and fare worse.)

Pāñdī bhāl to hīn bhāl, gāl lapetē sūt ;

Bhāo bhagat jāñ nāñh, bhāt jangal kē bhāt.

To be a Pāñdī naught avail, nor (sacred) threads about the neck; if he knows not true religion he is merely a demon of the wilds.

Pāñdī Poñh bādēñe, Mulla pāñh Qurān :

Log dīkhē lāñ hārē, nāñ mīñe Bhagvān.

The Pāñdī reads his Scriptures, and the Mulla his Qurān: Man make a thousand shows, but meet not God.

(The Pāñdī represents the Hindū here and the Mulla the Musulmān.)

Pāñdīñ kī mīñt mīñt bāñpāt.

The Brāhman's wife speaks sweetly.

(A cooing woman.)

Pāñ bādēñ nō mēñ, ghār mēñ bādēñ dām :

Donēñ kātēñ uñhēñ, pātēñ sūñmāñ kām !

Like much water in a boat is much wealth in a house: To bale out with both hands, is a pleasant business!

Pāñt dōñ aur jār jāñēñ !

Cut its roots and water it!

(Strike with one hand and slay with the other.)

Pāñt hē kārēñ āpār dīñ hēñ. [up again.

Throw slith into the water and it will come
Crimed canny or wickedness comes to light at last. Murder will out.)

Pāñt hēñ āñ bāñfōñ hēñ.

Like a water-bubble.

(Said of a thing very transient or feeble.)

Pāñt mēñ mēñhāt, nōñ nōñ gūñyāñ hēñ. E.

The fish is in the water, and is being divided into nine shares.

(Count not your children before they be hatched.)

Pāñt mēñ pāñhāñ, bhāñe par āñhēñ nāñh :

Mārāt hēñ dōñ gūñyāñ rīñe, par bāñhēñ nāñh.

Throw a stone into water and it is wetted and nothing more; So a fool mocks at knowledge which he does not understand.

Pāñt mēñ pāñthār nāñh sōñt.

Stones don't rot in water.

(A claim, though suspended, is not lost.)

Pāñt pīñe āñhēñ, gūñyāñ hēñ jāñ-ke. Hin.

Strain your water before you drink it, and test your priest before you retain him.

Pāñt pīñ ghar pāñhāñ.

First drink their water, and then ask about the house.

(i. e. what caste the inhabitants are: see next.)

Pāñt pī-kañ sāt pāñhēñ hēñ ?

First drink his water and then ask his caste!

(In India the rules of caste do not allow a man of one caste to drink water from the hand of a man of another caste.)

Pāñt pīñēñ āñhāñ-ke, sīt māñēñ jāñ-ke.

Who drinks water after straining kills life knowingly.

(Said of Jains, who are prohibited by the tenets of their religion from drinking unstrained water for fear of killing insects. The proverb is a skit at their excessive show of doing nothing which will destroy life.)

Pāñt se pāñt pūt bādēñt hēñ.

You throw a bridge before there is any water.

(Excessive caution.)

Pāñt se pāñt hēñ dāñ.

I have made him thinner than water.

(Reduced him to extremes.)

Pāñt āñ āñarāt hāñ.

He is addicted to the five deadly sins.

Pāñt gūñāñ, ghūñt nāñt āñt kūñāñt nāñt ;

Yēñ āñōñt fāt pāñt, fāt pāñt āñōñt Mārāt.

Old betel, new gāt, and a chaste wife; these three you may obtain when Kriakpa (God) is propitious.

Pāñt āñ pūñt, āñōñt āñ āñōñt.

Thin as a betel leaf, and round as the moon.

Pāñt gōñt mēñt lāñt bāñhēñ hāñ.

His feet hang over his grave.

(To have one foot in the grave.)

Pāñt hēñ bīñt, āñt hēñ gīñt. Hin.

Prostration is the end of bowing, as a hundred is of reckoning.

Pāñt mēñt jāñt, nāñt pēñ āñōñt.

Nor shoes for his feet nor cap for his head.

Pāñt tāñt hēñt sāmīñt sāmīñt jāñt hēñ.

The very ground trembles under my feet.

(An expression of disgust or horror at hearing any thing very false or wicked.)

Pāñt hēñt kāmīñt āñōñt āñōñt āñōñt hēñ ?

Can a sin be concealed by hiding?

Pāñt āñōñt nāñt āñōñt, fāt tāñt āñōñt hēñt. [hid.

Like the smell of garlic, a sin cannot be

Pāñt hēñt mēñt āñōñt jāñt.

The wealth of the wicked runs to waste.

(Ill got ill spent.)

Papī kē māi pīrāket jāi, dand bhare, gā chor le jāi!

The wealth of the wicked is expended in expiation, is paid in fines, or taken by a thief!

Papī kē man man pap kī base.

Only sin dwelleth in the sinner's mind.

Papī kī nāo bhār-ke dābe.

The sinner's boat fills and sinks.

(i. e. first he is successful and then ruined.)

Papī kī nāo dābe par dābe.

The sinner's boat must necessarily sink.

(See preceding.)

Pāptiyā kē mārne ko pap mahā bāt.

It is their own sin that chiefly slays sinners.

(He is his own greatest enemy.)

Pap kī ghayā bhār-ke dābē hai.

The vessel of sin sinks when it is full.

(A sinner first flourishes and is then ruined.)

Pap ubhre par ubhre.

Sin will out.

(Murder will out.)

Par-adhin supne sukā nāhī.

Whosoever has no pleasure even in his dreams

Parāi bārde ādā kartē hai.

To emancipate another's slaves.

(To cut thence from another's leather.)

Parāi bhārośe khelā jāi, āj na māi, kal māi.

Who gambles on expectations will sink sooner or later.

Parāi dhan par Lachhmi Nartān. Hin.

He is the Lord of Wealth on others' property.

(i. e. he wastes it.)

Parāi dhan par jhāgar nāhe.

The oricket dances on another's property.

(Deflected glory.)

Parā-gandah roṣ, parā-gandah dil. Perā.

An uncertain living makes an uncertain mind.

(The miseries of a hand to mouth life.)

Parāi gandah kē bhārośe na rahna!

Put not your trust in another's charms.

(Use your own strength.)

Parāi hāth pe shikrā pāṭe ho!

You train your hawk upon another's hand.

(You live at another's expense.)

Parāi dhī, aur hākeṣh bāṭāi log.

Wayfarers flirt with other men's daughters.

Parāi jeb se apnī jeb meṣ dhārnā muskūṭi hai.

It's not easy to transfer money from another's pocket into your own.

Parāi māi pe, gā Humaī! Mah.

Invoking Humāi with another's property.

Parāi nakhri karāi aur aṅg kī khilāṭā barā-bar hai!

Serving another is (as dangerous) as feeding a snake!

Parāi carāṣ meṣ kuan chāṭāi karāi hai!

He one raises a snake in another's house.

(i. e. he helps him by lighting his fire.)

Parāi thāṭī kē mūṭh aṅgā.

Other people's purses have a narrow neck.

(All are slow to give.)

Parāi tonā kī ghūṭāi!

A blow in another's stomach!

(Does not teach me!)

Par dād nī upde.

Who relies on others always fails.

Parāi Nāth se chakṭā bhāṭī, jo āṇā dāse pte.

Kāṭh nār se murgī bhāṭī jo, aṅgā dāse bte.

A mill-stone is better than Parāi Nāth, because it grinds flour. A hen is better than a fool, because she lays twenty eggs.

(A skit at the Jains. Parānāth is one of their Tirthankars or special objects of worship.)

Parāus chhōr pte karē.

To leave out your neighbours in making friends.

(Said of a bad man: too well known at home.)

Parāuṭī kē meṣh barsagā, to bauchhār yāṭhā dhī dvegī.

If rain falls in my neighbour's house, some drops may extend to mine.

(Implies that some advantage may be derived from living near a man of property.)

Parāyā dīl parde barābar.

Another's mind is like a foreign country.

(Strangers yet.)

Parāyā dīl samandar kē pdr.

Another's mind is across the sea.

Parāyā māi, jhāṅ kī bāt.

Another's property is refuse hair.

Parāyā sir kaddā barābar.

Another's head is like a pumpkin.

(You may beat it without mercy.)

Parāyā sir tāi dekh, apnā sir phōr dāṭeṅge!

Wom.

Shall I break my own head because I see the red spot on another's?

(Blind women who live happy with their husbands, paint a red spot on their foreheads. Shall I bite my nose to spite my face?)

Parāyā sir panserī barābar.

Another's head is a lump of iron.

(See parāyā sir kaddā barābar.)

Parāyā sir Qurān kī jagah. Mah.

Another's head is instead of the Qurān.

(Oaths are usually sworn on the Qurān and on the head of another person.)

Par-bas nīc sukṭ hai nāhī, nī-bas kī sukṭ dhog. Yā te par-bas tyāg-ke, rahēn su-bas budh log.

In servitude is no pleasure, in freedom pleasure is. 'Tis hence the wise shun servitude, and dwell in liberty.

Parbat ho rāi karē, rāi parbat mān.

(God) can reduce a mountain to a mustard seed, and can raise a mustard seed into a mountain.

Purche parāi hai.

Testing is believing.

(Belief is believing: not trusting further than you can see.)

Parde ki bilt aur chapai ka laahga!

A lady in a mat petticoat.

(*Parde* *nashin*, or secluded woman, means a woman of respectability and a lady.)

Parde mein earda lagati hai. Mah. Wom.

She has thrown a stain on the curtain.

(For *pardah* see preceding: she has cast a stain on her own character.)

Pardesi balam, teri de nahin, badi phulon mein bas nahin. Wom.

There is no hope of a lover gone abroad, nor scent in stale flowers.

Pardesi ka ji adha hota hai.

The stranger has but half a heart.

(He is very sensitive. Natives inculcate tenderness towards the stranger, because away from home and friends, his feelings are easily wounded.)

Pardesi ki pit ko sab ka man lachta;

Dot bat ka kho hai, rahi na sang le jaa. Wom.

All hanker after a stranger's love: But there are two drawbacks: he'll neither stay, nor take you with him.

Pardes kales nareshan ko. Hin.

Even kings suffer in strange land.

Par gas, mor ho aa.

Gone abroad and come home a peacock.

(Travellers' tales.)

Par ghar kudeh Musal Chand.

Squire Pustle jumps for joy in stranger's houses.

(The name of *Musal*, or Pustle, is here applied to a busy-body, who goes uninvited to other people's houses, and officiously intermeddles in their affairs, because that instrument is very commonly borrowed, and goes the round of a whole village: Paul Pry.)

Par ghar nachein an janae: kaith, baid, dald.

Three people (thrive by) dancing attendance at other's houses: scribes, doctors, touts.

Parghat an pichhe kah and:

Adhan na ek jag ta hi samand.

Who says one thing before (your face) and another behind your back: The world holds no baser man than he.

Parha na likkha, nam Biddya-dhar. Hin.

He can neither read nor write, and named Mr. Doctor.

(Applied to one who lays claim to qualities to which he has not the smallest pretension.)

Parha na likkha, nam Muhammad Fasil. Mah.

He can neither read nor write, and is named Mr. Doctor.

(See preceding.)

Parhe Farsi beche tel; yeh dekho qadrat ka khel!

He knows Persian and sells oil! Behold the caprice of fortune!

Parhe ghar ki parhi bilt!

A learned house has a learned cat!

(Learning attracts learning.)

Parhe ke age tokra dala; us ne kaha, "mujhe uploa ko bheja."

Throw a basket before a learned man, and he will understand that he is meant to bring oow-dung cakes!

Parhe ke pas baithiye dand labh.

Keep company with the learned and enjoy double benefits.

Parhe to hain, par gune nahin.

He has learnt, but not digested it.

(Read, mark, learn and inwardly digest it: parrot learning.)

Parhe tota, parhe maina, kahin sipahi ka pit bhi parha hai.

Parrots and mainas may read, but the soldier's son never.

(The military classes are very illiterate in India, as they were formerly in Scotland.)

Parhet bari dand hai.

Regularity is the best medicine.

Parhet bhi adha ildai hai.

Regularity is half a cure.

Parhi na, qad ki. Mah.

Who does not know, cannot fail to pray.

(*Qad karna* is the sin of failing to pray at the stated times.)

Parhiye, bhaitya, soi, ja mein handya khudbad hot. E.

My son, learn those things that will keep the pot boiling.

Parhon mein an-parha, jaise hanson mein havad.

The unlettered among the learned are as crows among swans.

(Crows are typical of what is objectionable in India; *hansas* or swan of what is honorable.)

Parho to parho; nahin pinjra khali karo.

Learn or leave the cage.

(Metaphor drawn from talking parrots: used to a lazy servant.)

Parja maran, raja ki khatir.

The people die for the king's pleasures.

(Allusion to the oriental custom of forced loans to pay for royal pleasures.)

Parke dhan gauraiya mdr. E.

Sparrows may eat up another's wealth.

(For all I care.)

Par kahen so var hai, var kahen so par:

Pakar kindrah baith rah, yehi par, yehi var.

This side is called that side, and that side this: Stick to one side and it is both this and that.

Parak ghor bhuaule thakh. E. Rus.

The tame horse runs to its stall.

Par ke dhan par chor rove.

The thief weeps over another's property.

(When recovered from him.)

Par ki kheti par ki gal, woh papi jo maran jaa. Hin.

The field is another's and so is the cow: he is a sinner who drives it away.

(Don't meddle with what does not concern you.)

Par ho kuttā khodiyē aur ap hī dāb dāb starīye.
Who diggeth a pit for another shall fall into it himself.

Parī, piyā, torē bas; jinnē chāhā tinnē ghas.
E. Wom.

I am fallen, husband, under your power;
use me as you like.

(Said by an obedient wife to express meekness and contentment.)

Par mūl sārī, coṭh āī dānī. E. Wom.

Last year her mother-in-law died, and now
she is weeping.

(Crocodile's tears.)

Par nārī painī chhūrī, koī mat lāo aṅg.

Dāvōh ēis Rāvan ke dhas gas ē nārī ke saṅg.

Another's wife is a sharp knife, have no
dealings with her. Rāvan lost his ten heads
for such a woman.

(Allusion to the story in the [Rāmāyaṇa]:
Rāvṇa the ten-headed king of Lankā carried
off Sītā, wife of Rāma Chandra, and was slain
in the war that ensued.)

Par tiryā, par dhan ke āpar jo koī sutā dhare
hai,

Jab chāhūe hañī pīrān, piyāre, jāke Narak parē
hai.

Who looks with eager eye on another's wife
or property, Will go to Hell when he
dies.

Parv gaman na kijiye, jo sarb sone ki hoī.

Commence no journey on parvā, even though
it be all for gold.

(Parvā is the first of the lunar fortnight.)

Par-vālē kahēn vār-vālē acchhē, vār-vālē kahēn
pār-vālē.

This side calls that side good and that side
this side.

(No one is satisfied with his lot: every body
would like to be somebody else.)

Par updārt, dharam dhārt.

Philanthropy is true religion.

Par vārā, to bahrā dā.

If I got to the other side, I will offer up
a goat.

(A vow in time of danger, which is forgotten
when it is over. The devil was sick, the
devil a saint would be; the devil got well,
the devil a saint was he.)

☞ The story is that a Meo crossing a river
made a vow to kill a goat if he could get to the
other side safely. When he had got into the middle
of the stream the danger from the water grew
less and his love for his goat grew stronger, so he
altered his vow from a goat to a hen. But when
he got to the opposite shore all safe and sound,
being loth to kill even a hen, he picked a louse
out of his coat and killed it as a fulfilment of
his vow, saying, "A life for a life!"

Pāṅg kē chor tī jagah dādhā;
Jhūtā tole, rūkṇā de, pāṅg dikhā. Mor-
cantile.

The thief with false weights gets punished
in three ways; Giving over weight, making

a bad bargain, and showing the difference
in his scales.

(Pāṅg is the weight put into scales to
balance any difference their may be in the
natural weights of the pans. The point
here is that the rogue who keeps a false
pāṅg has to give overweight in order to
prevent detection.)

Pāsā parē, andrī jīe.

Even a fool can win with dice.

(The cards will beat their makers.)

Pāsā parē so dāo, hākim karē so nīyā!

What the dice does is chance, what the
king does is justice!

Pās kē kuttā na dār kē bhāī.

A dog at hand is better than a brother at
a distance.

Pās kauṛī na bāsār lekṇā.

Nothing with him and no credit in the
town.

(Tom Bowling was a citizen and though of
some renown. Of not much credit in his own
or any other town.)

Parā kē satānā, nīrā pāp kamānā. Hin.

To torture an animal is a great sin.

Pathān kē pūt, ghārī mēn auliyā, ghārī mēn
bhāt.

A Pathān is now a saint, and now a devil.

(Observation of the race, very superstitious
and very cruel.)

Pathān laṛāī māreṇ, aur bahēn dārī phā-
kāreṇ.

The Pathāns fight and their sisters stroke
their beards.

(i. e. the whole race are pugnacious.)

Pathānōn ne gāṭh mārā, julāhōn kī chāph bānī.

The Pathāns conquer the town and the wea-
vers get the benefit.

(By serving them, the better classes of course
holding aloof from their conquerors.)

Pator tā kē gāī nahīn, bevād orhē khādī!

The virtuous woman cannot get sack-cloth,
and the prostitute is clothed in fine linen!

Pāt pāt kē ap lūḍāe, kālā muḥḥ kar jag dikh-
lāve, tab lālōn mēn lālī pāve. Riddle.

First it dissipates every rag of its clothing
and shews its black face (disgrace) to the
world, and is then distinguished among
the honorable (red.)

(Answer, the *pālā* tree: which first sheds its
leaves, then puts out flower-buds of a dark
color, and afterwards displays its beautiful
scarlet blossoms, with which the whole
forest appears in a blaze. There are puns
on the words *kālā* mālā black face and
disgrace, and *lālī*, redness and honor.)

Pathār kē jōk nahīn āgī.

Leeches cannot stick to a stone.

(Stories of distress make no impression on
a hard and avaricious heart, or instruction
has no effect on a blockhead. The host
of a wheel-barrow.)

Patkar märe maad nahä ää.

A blow from a stone is not death.

(A person cannot die until the appointed time.)

Patkar maad nahä höd.

Stones will not melt.

(You cannot draw blood from a stone.)

Pataryä hä gerd jaise (phagat hä gherä.

The harlot's home is a robber's den.

Pataryä räht, dharam bachä.

When the harlot gets angry your righteousness is safe.

(Because you will not then go to her.)

Pas bäräl ho gäl.

It is the ace and twelve.

(A fortunate chance: the ace and twelve is the best throw at the games of chance and pocket.)

Per böc bähäl hä, to äm bähäl se bähäl?

If you sow acacias, whence shall you eat mangoes?

(Do men gather grapes of thorns, or figs of thistles? To express that evil deeds have evil consequences.)

Per chärhe yoh ät dikhä deld häi.

It appeared so from the top of the tree.

(If you were I you would do as I do.)

Pasha habäts 'lläh, jo na kare so länat 'lläh. Mah.

The love of God on those who work, and the curse of God on those who won't.

(The devil finds some mischief still for idle hands to do.)

Pash-i-tahä maray, pash-i-här-ämudäh bärav.

Pera.

Don't go to the doctor, go to the experienced.

(Experience beats learning.)

Petähe chäkar, ghaväthä ghor, khäs bahus häm hare thör. E.

A pot-bellied servant and a fat horse eat much and work little.

Pet bhar aur pithä fäd.

Fill the belly and you may load the back.

Pet bhare ho gun.

The result of a full stomach.

(Used to servants when they grumble at work, and towards persons who are hard to please.)

Pet bhare ho khoje chäle.

The evil habits of a full stomach.

(Bisul pleasures are the portion of the rich.)

Pet bhare ho bätän.

The words of a full stomach.

(To express indifference about employment and demand of exorbitant terms for the performance of work.)

Pet bhare rädhä aur bhäthä bhälo-mädhä se dargä.

Feed the well-fed clown, and the hungry gentleman.

(A few men mixed to fortune is likely to be mischievous, and so is a man of pleasure reduced to poverty.)

Pet äht bhäth, pet äht bhäth. Wom.

Womb and lap are both empty.

(Her child nor child.)

Pet bich part röfäth, äht äht gäthä möfäth. Panj.

Now that his belly is filled, he talks big.

(Said of one who was humble whilst in low circumstances, but gives himself airs upon acquiring affluence.)

Pet bur-i bälä häi.

The stomach is a dreadful plague.

(The belly teaches all arts.)

Pet chäle man bähkäh ho.

He is purged and yet longs for pulse.

(Applied to one who is already involved in misfortune, and yet follows courses which are calculated to increase it.)

Pet häi yä be-män ät gahar?

Is it a belly or an infidel's tomb?

(Said of a pot-belly.)

Pet häi yä kufär?

Is it a belly or a coru-binn?

(Said of a great eater.)

Pet ja chäle so kardä.

The belly makes you do what it chooses.

Pet ho äge "na" häi.

The full stomach says "nay."

(Satisty.)

Pet ke väte pardes jät häi.

For the stomach's sake men go abroad.

(Needs must when necessity drives.)

Pet häi, räht ät.

His belly a well and mouth a pin-hole.

(Said of a great-eater.)

Pet möt ät, qä möt möt ät.

No guts in his belly and no teeth in his head.

(Said of an old man.)

Pet möt chäle gädhäsiyän hä rähe häi.

Rats are racing up and down his belly.

(He has a wolf in his belly.)

Pet möt ghuse to bhäth mä.

You'll know him when you can get into his inside.

(Pumping secret.)

Pet möt gäth häi.

The feet grow from the stomach.

(No food no work.)

Pet möt parä chärd, bädas lagä bichärd. Wom.

When he had filled his belly, he began to show his pranks.

Pet möt part bäd, äm rabäth Mahmäd. Mah. Wom.

No sooner she conceives than she calls the child Mahmäd.

(i. e. a son: to count one's children before they be hatched.)

Pet möt, hä canä.

Forget your stomach to do your work.

(Said when work is omitted on insufficient wages.)

Pet päthä äht ät jät häi.

A dog, too, knows how to fill his own stomach.

(Said of extreme selfishness.)

Pet pōart, mōāh supāt.

His stomach a big basket, and his mouth a betel-nut.

(Betel nuts are very small. See above *Pet hā, mōāh sāt.*)

Pet sāt rāhite ānā.

Every body has a stomach.

(No food no stoves.)

Pet sē pōān kāpā hānā.

They take their feet from out of their bellies.

(Applied to those that are insolent under cover of humility.)

Petā mare pet hō, nāmā mare nām hō.

The glutton dies for food, the ambitious for a name.

Phalāt pātā, gāth lātā.

When the gate is broken open the village can be robbed.

Phal hānā dādā nāhā.

It is not easy to eat fruit.

(The plant must be first grown.)

Phārā nā hūddr, bārā hānā hārār. E. Agric.

Nor hoe nor spade, and a big field is mine.

(Undertaking what is beyond one's power.)

Phārā hā nām gul-safā.

The word for a hoe is *gul-safā*.

(To express that one has long danced attendance on another in vain, and has no longer any hopes of deriving advantage.)

See Taken from the story of a *faqr* whose pretensions to sanctity and wisdom induced a man to attach himself to him as a disciple. After twelve years' attendance, during which he had never got any instruction, he asked his preceptor the word for hoe and got the foregoing answer. *Gul-safā* has no meaning.

Phar sē phār, hāpāhā hō ndōn / E.

Nor fruit, nor vegetables, and called a garden!

Phārā sē sāt, bārā sōhā hāmār / E. Wom.

No gown and no petticoat, and great credit is mine.

Phāpāhā tilāh sūr mādhūrī bānī, Daga-bās hī pātā gāhānī.

A wide *tilāh* and sweet words are the signs of a cheat.

(The *tilāh* is the sectarian mark on the forehead borne by the higher castes of Hindus.)

Phāpāhā pātā, gārā lātā.

When the gate is broken, the fort can be plundered.

Phāpā hō sē āpā, sūr rāhā hō nā mānā / hōd-har gūddr hō? Wom.

If you don't appear runs and conciliate the offended how can you get on?

Phāpā māh pātā, dāpār māh nōh.

Mixed up with a quarrel, he gets on to the court rolls!

(He is, *namōoth*, an officer of the court, for his name is on the rolls—as a witness.)

Phāpā nā phāpā, jīn jīn nā chāpā.

It neither runs nor breaks, and nor given up its life.

(The cat's nine lives.)

Phāpā sē jārā nāhā / hōpā hārā upāt

Man most our death was *hānā pātā chāpā*.

If parted once they'll never join again; however much you try: This is the quality of the heart and pearls and milk.

(Nothing really puts those who have quarrelled on the old footing.)

Phārā hī gūddrār hānī. Hm

The marriage tie is her only sin.

(Said of a child-widow, who by orthodox Hindu custom is never allowed to marry again.)

Phār, bē ghōrā, gūddr sē /

Back, horse, back out of this!

(Get thee behind me, Satan.)

Phār hāi mōhā hī mōhā rōhā.

A cobbler he is still.

(Said to those that won't improve.)

Phār, mūrī, bāt tāk. E. [der the bāt tree.

Again, you shaven-head, have you come un-

(The bāt fruit or wood-apple is a hard fruit which falling on a bald head would much hurt it, i. e. again exposing yourself to danger.)

Phār, vā hā jīnā, sē tātā pārtā dā /

Alas, for his life, who is dependant on another!

Phār chālā, nārā ghār hālā. Wom.

When the nunny walks abroad, nine houses tremble.

(i. e. because her scolding tongue will do so much mischief.)

Phār jurā, sē māh chārā. Mah. Wom.

The silly house-wife makes gravy of pot herbs.

Phār hā māl hānā hārā hāpā.

The fool's property you can freely take.

(A fool and his money are soon parted.)

Phār hā māl sārā sārā hāpā.

The fool's property you may enjoy by flatter-
ing him.

Phār hārā sārā, māhā hārā sē phār. Wom.

The nunny decks her forehead by rubbing
brick-bats into it.

(Native women deck their foreheads with vermilion paste, made of red lead (*sārā*) and the point is that the fool rubs red brick-bats into hers and so of course hurts herself.)

Phār hē ghār hārā hārā,

Sab kutton kō chāpā pāt:

Bātā hūtā hātā sārā,

"Lagi tē hār, pāt dāpā hār?"

A window was made to the nunny's house,

And all the dogs felt anxious:

Till up got a tailless ear and said,

"A window there is, but who will shut it?"

(i. e. we can get in as easily as ever. A fool does not make use of his advantages.)

Phār hē ghār vāt chāpār,

Gōbār māhā vāt pāt pāt.

A jasmine grew in a nunny's house,

And she put her cow-dung cakes on it.

(i. e. she knew not the use of it.)

Phār sārā hārā, sāt sāt sārā. Wom.

When a nunny sows she breaks her needles.

(A bad workman quarrels with his tools.)

Phūtā phūtā har-ke talāb bhartā hai.

Drop by drop fills a tank.

(To express that small savings, long continued, amount to a great sum; or that trifling efforts, long and often repeated, produce great effects: many little make a mickle.)

Phūla badan meñ nahīñ aqmāid.

He has grown till his body can't hold him.

(The world can't hold him.)

Phūl āi haiñ, to phal bāi dāge. Wom.

When you see the blossom, you may expect the fruit.

(*Phal* here means the menses of women and *phal* means issue: when her menses have commenced a woman begins to conceive.)

Phūle phūle phirat haiñ, "āj hamāro byāh."

Tulsi, "gāi bajāñke dīyo kāñ meñ pā."

He goes rejoicing: "to-day is my wedding day." Saith Tulsi Dās, "your singing and dancing will put you in the stocks."

(A hit at the expenses of married life.)

Phūlī phūlī gaune ho; phasak nikal gai raune ko.

Wom.

Full of pride comes the bride to her husband; crest-fallen returns she from her father's house.

(A Hindū bride visits her parents soon after her marriage and it is when she finally settles in her husband's house that her life of trouble begins.)

Phūl jhars to phal lage.

When the flower falls, the fruit comes.

Phūl kī bairan dhūp, gīt kī bairī kūp.

The flower's enemy is the sun, and the butter's the bag.

(*i. e.* a flower withers in the sun, and *gīt* spoils in the leather bags in which it is kept.)

Phūl kī dāl niche ko jhuke.

A flower stalk hangs down.

(The true gentleman is never proud or stuck up.)

Phūl nahīñ pankhṛī kī sahī.

A leaflet if not a flower.

(A penny if not a pound.)

Phūl phūl kar-ke changer bhartī hai.

Heaping flower on flower fills the basket.

(Many a little make a mickle.)

Phūl rūgh-kar rakhe ho?

Do you live on the scent of flowers?

(Said to a small eater.)

Phūl tahñ kī meñ acchhā lagtā hai.

A flower is best on its stalk.

(*i. e.* it does not droop there. Every thing is best in its own proper place.)

Phūlke ke na phūlke ke, tādī uṭhā-ke tāpe ke.

E. Wom.

She'll neither blow nor stir the fire, but she'll warm her legs at it.

(Said of the selfish and idle.)

Phūlāṅk machāl, uṭhā chupālā.

Light the torch, and take up the palanquin.

(To describe great haste.)

Phūlāṅk phūlāṅk qadam rakhe haiñ.

To walk carefully at every step.

(Look before you leap: take heed is a good read.)

Phūphī mis lenā, bhātjē mis denā.

Be an aunt and get, be a nephew and give.

(In India nephews (*bhātjē*) make presents to their fathers' sisters (*phūphī*.)

Phūphī āññh kī tāra.

The apple of a blind eye.

(Said of a child whose mother is dead.)

Phūphī degchī, qalāṅ kī bhṛak.

White-washing a broken pot.

(A painted face: a whitened sepulchre.)

Phūphī sahī, āññi na sahī.

He would rather lose his eye than apply a salve to save it.

(Applied to that species of avarice which will not expend a trifle to preserve or improve a valuable property.)

Pichhā pichhā kī hai.

Last is really last.

(No time like the present.)

Pichhī roṭī khāē, pichhī matāñ. Wom. Superstition.

Who eats the last cake will be a fool.

(It is unlucky among women to eat the last cake, which is accordingly always thrown to dogs.)

Pich pī, nemat khāñ.

I have swallowed your rice-water like sumptuous fare.

(Spoken by a person, who having put up with many inconveniences in the service or society of another, declares his patience to be exhausted *i. e.*, I have put up with those things as if it had been a state of enjoyment: I have heard enough of it.)

Pī kāran pīrī bhāt, log kahē pīñd rog:

Chhip chhip langhan main kīye, pī milan ke jog.

Silently I kept my fasts to meet my love:

For my love's sake have I become pale, and the people say I have jaundice.

(Unmerited blame.)

Pī ke pāñ sir dharo, dharo charan par sī,

Bād ho baikunṭh meñ phir to bīve dī. Wom.

Lay on your head your husband's shoes, and on his feet your head, and you will be sure of your place in heaven.

(A woman's advice to her daughter on her marriage.)

Pīne ko pāñ nahīñ, chhīrakne ko gulāb.

He has no water to drink, and he sprinkles rose-water.

Pīpal kātē, pāl bīndē, bhagwāt bīñ cātē,

Kāy garhī meñ dayā na byāpe, jorā mill se jāve. Superstition.

Who cuts down *pīpal* trees, pulls down houses, and distresses saints, and has no compassion in his heart, will be ruined root and branch.

Pīpal pījan main chālī Nigam-bod ke ghāt,
Pīpal pījan pī milē, ek : antā do kāj.

I want to worship at the *pīpal* tree, on
 the banks of Nigam-bod,

I met my love at the *pīpal* tree, and per-
 formed two objects at one time.

Pī pyālā, mār bhālā.

Quaff the cup and thrust your spear.

(*Moral* : get drunk before you go to battle !)

Pīrā nā-mīparand, muriddā mī-pardāmand.
Pera.

The holy man can't fly, but his disciples can
 make him.

(The fame of his miracles depends on the
 praises of his disciples: used in the sense of
 "union is strength.")

Pīr ap hī dārmādāh; shafāt kis kī karēge ?

The saint is himself in distress, for whom
 shall he make intercession ?

(He saved others, himself he cannot save.
Mathew xvii, 42.)

Pīr, bāvarchī, bhīshī, khar.

Priest, cook, water-bearer and ass.

(I.e. the capacities of the above are all com-
 bined in one Brāhman, who is commonly
 employed by the richer natives as cook,
 priest and messenger (hence called *khar*),
 and also for giving water.)

Pīr aur hasār aīh.

Old age means a hundred vices.

(I.e. old men are not liked in India, because
 they have to be supported and bring no
 gist to the mill.)

Pīrī kī sagdī, mīrī kī yakhā. Mah. Wom.

The *Pīrs* are betrothed to *Mīrs*.

(Birds of a feather fly together. *Mīr* is a title
 of the Seyyids, and both Seyyids and *Pīrs*
 lay claim to sanctity.)

Pīr ko nā shahīd ko, pahle naklē deo ko ! Mah.
Wom.

Not to priest, nor to saint, but to the worth-
 less devil first !

(Used when a worthless fellow demands what
 they have been prepared for his better. "Useless"
 in India means "worthless.")

Pīr shav, bīdmos. Pera.

Be old and learn.

(Never too late to mend.)

Pīrānārī kī pūt ko shaband hī lābh.

To the son of a wheat-grinder parched grain
 is a delicacy.

(The women that grind corn in India are of
 the very poorest class.)

Pīr lāh to pīrā. Wom.

When I have done griding I will thrash
 you.

(Said to children. Don't think you'll be let off.)

Pīr māt, pakā māt, āī louthe bhā gae. Wom.

I ground and cooked, and the louts came
 and ate it.

(A mother to her idle sons.)

Pīrā-vāliyāh pīr le jānēgi, kuchh hattā shērā
ukher le jānēgi. Wom.

When the corn-grinders have ground the
 corn, they don't take away the handle of
 the (hand) mill.

(So why don't you lend them yours ! the dog
 is the manger.)

Pīrām basē pahār par, aur ham Jamnā ke ār !
Ab kā mīnā kathan hai, kī pāh parī sanjīr.

My love dwells on the hill, and I near
 Jamnā's banks; And now it is hard to
 meet him, for fetters are on my feet.

(She is too carefully watched and the distance
 is great.)

Pīrām, tērī prīt ko jhuk jhuk karāh sālām ;
Jab se to sang nehā karō suno, nā sūkh ko nām.

I bow to your affections my husband; Since
 I have been attached to you I have never
 felt rest.

Pīrām, tum mat jānyo, bhāyo dūr kā bās.

Deh, geh kīahs rahē, prān tīhārē pās.

Think not, my love, that I am far from thee.

Be body and country where they may, my
 soul doth dwell with thee.

Pīrārī mēh band-kar rakhnē kē lāyag hasā.

It is fit to be shut up in a basket and put by.

(Laid on the shelf.)

Pīr pīchhe bādāhāh ko kīh bārē kahē hasā.

They can abuse even the king behind his
 back.

Pīr pīchhe Dām rājā.

Behind my back the Dām is a king.

(The Dams are the lowest of the low.)

Pīr pīchhe kuchh hī hō.

After me let it be as it will.

(*Après moi le déluge.*)

Pīr karī tī nīch se, pallē lāgi kīch.

Sīs kāt āge dhārā, ant nīch kā nīch.

I loved a man that was base and he
 dragged me through the mire. I offered
 him my head, and still was he base.

Pīr kī rīt nīrālī hai.

The ways of love are peculiar to itself.

Pīr to aīrī kīyē, jāis rīt hōpē ;

Nīrē jī to sang rahē, māt pe hōvē sātī !

Let your love be as a cotton robe; Round
 you in life and round you in death !

Pīr to aīrī kīyē ; jūh Hindū kī jō,

Nīrē jī to sang rahē, māt pe sātī hō.

Let your love be as a Hindū wife; With you
 in life and with you at death !

(By committing self and burning at the hus-
 band's pyre.)

Pīr jīs chāhē, vohī nūhāgān.

She is a wife, whom her husband loves.

Pīr kī hamāī, mōhē nāhī lāhā :

Mō pe bāt-band nāhī, aur sab gāhā. Wom.

My husband's earnings are of no benefit to
 me : I have no armlets, though all other
 jewelry.

(Unreasonable discontent.)

Piyad hā ke gās jāit hai, hā nāhā dā.

The thirsty goes to the well, not the well to the thirsty.

(What is not worth asking is not worth having. The mountain to Muhammad.)

Past kī dākh āpar ho nāhā jāne kī.

The smoke of opium does not evaporate.

(The smoke of opium lies heavy about the room. The point is that the cry of the distressed is not in vain.)

Pāhī to thohtī hāt, Pandit bhayā na ho.

Dhāt anokhar prem ke purhe, so Pandit ho.

All the scriptures are vain; there is no such thing as a Pandit. Who reads two and a half words of love is a true Pandit.

(A Pandit is a doctor in Hindu divinity. My only books were women's looks and fully all they taught me.)

Prāhā kī haro amānā, rog doht tum ke nāhā dā.

[avoid you.

Bathe early every day and sickness will (Cleanliness is next to godliness.)

Prem kāhāt kāhāt hā, suno, kākī rī, ā.

Pī dhātān to ham gāt, āh āp harāt / Hin.

I tell thee a tale of love, come near, my love, to hear. I went in search of my love, and lost myself!

(A skit at the Sūfi sect of the Muhammadans, who use the terms of erotic poetry to express their love for God.)

Prem pī kī rī rī mēt yeh anrī suhā;

Barāt dākhāt, sūkhē kīyā, āg lage jīyā mēhā.

In the course of love this is not meet; That eyes shed tears, hearts pine, and bosoms burn.

Prem piyālā wāh piye, jo ās dākhnā de.

Lobhī ās na de sūkh, nām prem kī le!

He can drink of the cup of love, who will offer his head. The coward that will not give his head, how shall he take the name of love!

(Faint heart never won fair lady.)

Prīam, har se neh har, jāis khet kīdā;

Chāhāt de, aur dānd bhār, phir khet se dhīyā.

My friend, love God as the husbandman loves his fields; He suffers losses and pays tribute and still he loves his fields.

"Prīam prīam" sab bhāhāt, prīam jāne na ho.

Ek bār jo prīam milē, sādā ānand phir ho.

All say "my love, my love," but no one knows his love. If once his love be seen, he will ever happy be.

(A skit at the Sūfi. See prem kāhāt kāhāt hā, etc. above.)

Prī dāgar jab pag rahāt, hont hōe so he;

Nāh nāgar kī rī hāt, ās mēg dīno khot.

When once you tread on love's true path; Let it happen as it may; In the region of love you lose both body and soul.

Prī jo hīe tūh se, jē mēt ras kī khān;

Gāhāt gāhāt mēt ras nāhāt: gāhāt prī kī ān.

Love is made like sugar-cane full of nectar

sweet; but where there is a knot no nectar lies: this is the lot of love.

(The thorn within the rose.)

Prī harāt se bhār, har-ke torāt āhāt.

Gal mēt ras dāt-ke or āhāt bāt.

Who love are fools, who love and break are fine fellows. Who but an ox will live on with a rope around his neck?

Prī na jāne jāt kī-jāt, nīd na jāne jāt kī-jāt.

Bhāt na jāne bāt kī-jāt, piyā na jāne dhoht gāt.

Love heeds not ease, nor sleep a broken bed, Hunger heeds not stale food, nor thirst soapy water.

Prī na jāt ān-mīl, uttam man kī lē;

Sau jag pāt mēt rāh, āhāt taje na āg.

No absence can break love, where virtuous hearts are set; As flint can lose no fire, though a hundred years in water.

Pūhāt pūhāt se Dīlī chālē jāt hāt.

Ask your way often and you will get to Delhi.

(Seek and ye shall find: you'll lose nothing by asking.)

Pūjē doht, āhāt kī dāt. E.

Worship the gods and give up the devils.

Pū bātāhāt jāt, bātā hāt kī dāt. E. Wom.

The bride plays in the boat, while the bridegroom is being thrown across.

(The mother-in-law works, while the bride plays: upside down altogether in an Indian home.)

Pālē pālē dāt hāt.

Every bundle of hay is liable to be burnt.

(To express that every one has his portion of suffering.)

Pālē tātē gurāt kātē hāt.

To lie under a thatch.

(Great poverty.)

Pāt kī jar sādāt hāt.

Charity's a plant whose roots are ever green.

Pārāt jāt yā Pāchāhāt, wāt kām kī lāhāt.

Go East or West, and get what is written in your fate.

(The doctrine of the fatalist.)

Pārāt tāt, chātē māhāt dāt. Mercantile.

Let the weight be right, whatever the cost.

Pārāt kī māhāt, bīrāt kī chāt. Hin. Wom.

The reputation of a man is the shadow of a tree.

(As long as he keeps his reputation lasts.)

Pārāt sāt pāhāt hāt nāt.

No bird like man.

(Allusion to the wandering habits of the human race.)

Pārāt sāt sāt, sāt kī dāt kī hāt.

A man at sixty is a young elephant, a woman at twenty is on the decline.

(Allusion to the rapid development and decline of women in India.)

Pārāt sāt sāt sāt kī dāt kī hāt.

An old potsherd well white-washed!

(An old woman doctored out as a young one.)

Purāne chāvalon mek mek hotā hai.

Old rice has a superior flavor.

(To express the advantage of conversing with men of age and experience.)

Purāne gumbad par qalat harnā.

To gild an old dome.

(To decorate an old worn-out carcase.)

Purāne pākhe par nāl qalat.

Fresh whitewash on an old potsherd.

(New wine in an old bottle.)

Purānā ko shikṛī, nāyā ko pyār.

Ill treating the old and favouring the new.

(Be kind to an old and faithful servant.)

Pārē gurū ghanṭāī hai. Hin.

An old priest is only a bell-ringer.

(Allusion to the services in Hindū temples.)

Pārī lapet ghar mek khāt,

Jhāt Dobi se de lagāt!

She eats up the offerings at home, and puts false hopes in Devi!

Pārī parg to sapūt kahāyā.

If a son supply all wants, he is called a good son.

Pārī se pārī parg, to sabhi na pārī khāt? Hin
If pāris could fill, would not all live on them?

(Pāris are small light cakes of flour, considered delicacies, but are of course not sufficient of themselves to support life.)

Pārē bahal rūkhāī ghāo phaphāndā. Bhoj.

When the east wind blows healed sores break out.

(When the wind is in the east, 'tis neither good for man nor beast.)

Pās, kōhāt ghā.

In December men go into corners.

(To avoid the cold.)

Pāt khāt syāne, dukh chāe birāne. Hin. Wom.

When the son grows up, discomforts depart.

(i. e. he is then able to support his parents.)

Pāt fayrūnī kī, chāl ādīyōn kī ā.

A beggar woman's son and strutting like an adult.

(The adults were pensioners under the Emperor Akbar, liable to service on an emergency, and in their own opinion persons of great consideration.)

Pāt hare bhātār ko dōs dōs.

The deeds of the son are on the father.

Pāt ko pāt pāne mek pakchāne jāte hai.

The child's future is read in the cradle.

(From astrological predictions and their own experience, native women profess to read the child's future even in the womb.)

Pāt kī cāt ko sū fōkō.

There are a hundred risks in a son.

Pāt hupāt kī jāi to kō, par mek bamaī nakāt. Wom.

A son may be a bad son, but a mother a bad mother never.

Pāt mādge gāt, bhātār lēt āt. E. Wom.

She went to get a son and found a husband.

(A skit at women going to 'fetch' to procure sons, as is very commonly done.)

Pāt mīth, bhātār mīth, bīryā kōk har khāt? E. Wom.

My child is dear and my husband dear, which shall I swear by?

(The horns of a dilemma.)

Pāt na bhātār, pichhōī jān jān. E. Wom.

Neither her son, nor her husband, yet she howls at his absence.

(Spoken of a person who affects to sympathize with a sufferer, with whom he has no concern and about whose fate he is in reality indifferent.)

Pātān rāt dūlamān. Hin. Wom.

The begetting of a son is uncommon.

Pāt supūt to hyōn sātchē? pāt hupūt to hyōn sātchē? Hin.

If your son is a good son you need not collect money; if your son is a bad son you need not gather wealth.

(In the first instance he will earn it for himself, and in the latter he will soon dissipate all you hoard.)

Q

Qabr kī mātā khāt-kar āt hai. Mah.

I have just peeped into my grave.

(Snatched from the jaws of death.)

Qabr mek dīs ān dīs bhātār kōt hai. Mah.

There's three days' misery even in the grave.

(Muhammads believe that during the three days after burial they have to render an account of all their doings in life.)

Qabr mek pādō lafhāe baithā hai. Mah.

He has one foot in the grave.

Qabr mek rakh-ko khabar kō na āyā kōt.

Mūs kī kōt nakāt jīte jī kī sāt kōt. Mah.

When I am laid in the grave, no one will come to see me. None is for the dead; all are for the living.

Qabr par qabr nakāt hōt. Mah.

Grave upon grave is not proper.

(No one ever raises a tomb over a tomb. Two in a house can never agree. This is said in reproof of a widow's marrying again. Also of extravagance; one debt on another.)

Qabā sātchē, jhagrā jālā.

Possession is right, litigation wrong.

(Possession is nine points of the law.)

Qadam-i-darveshān radd-i-bald. Pers.

The feet of the holy scare away evil.

Qadr-i-āfzāz kōs dīnād, kī kō mustāf-i-ghīrīf āyād. Pers.

He knows the value of ease who once falls into difficulty.

Qabr-dān kō Khudā pānīc dīghāt, kō-qabr kō sīrānē hīn nā bīghāt.

May God rather place us under the feet of

one who appreciates us, than at the head of one who does not.

(Mankind loves appreciation under any circumstances.)

Qadr-dân ki jātiyā uṭhāiye, nā-qadre ke pāpōsh mārne nā jāiye.

Hold the shoes of the just, but deign not even to kick the unjust.

Qadr-i-āfiyat malūm hoī.

The value of comfort is known (when it is lost).

Qadr khodā hai har bār kī ānā jānā.

Visiting every day makes one cheap.

(Familiarity breeds contempt.)

Qadr ullā ki ullā jāntā hai;

Humā ko kab chugad pahchāntā hai? Mah.

Owls know the value of owls. But how shall the owl know the value of the phoenix?

(The *humā* is an imaginary bird about which the Muhammadans believe, that if it sits on any one's head that person will become a king.)

Qahr-i-darvesh bar jān-i-darvesh. Pers.

The poor man's rage only hurts himself.

Qamar dar Agrab hai.

The moon is in Scorpio.

(An unlucky omen or time.)

Qandāt baft dāulat hai.

Contentment is the best of riches.

Qand tūst aur kōlōn par mohar.

The sugar is squandered and a seal is set upon the charcoal.

(Penny wise pound foolish.)

Qarar-dār chhāt par savr.

The creditor sits upon the debtor's breast.

(When he refuses him his money.)

Qaras kārḥ kare boḥār, mehrī se jo rūṭhe bhātār, be-bolāval bole Darbār; yeh ānōn pasham ke bār. E.

Who trades on borrowed money, who quarrels with his wife, who speaks at Court without being spoken to; these three are as cast off hair.

Qaras kārḥ mehmānī kī, laūṭḥōn mār dīdānī kī! Mah. Wom.

The feast is on credit and the boys are driving me wild!

(By asking for dainties: a poor man's feast.)

Qaras kī kyā mā marī hai?

Is the mother of debt dead?

(i. e. debts can still be begotten: used when a request for a loan is refused: if you won't lend I'll borrow elsewhere.)

Qasī bāchōḥā kūtī nā pāchōḥā, jo pāchōḥā to harām bāchōḥā.

A butcher's boy is always a liar, if he speaks the truth, he is a bastard.

(i. e. not a butcher's son.)

Qasī kī shāras chīkār pānā.

To rear a hawk on butcher's meat.

(Spoken of one who undertakes any thing for the accomplishment of which he must

depend upon others. A hawk of course should be taught to catch its own prey.)

Qasī kī beṭī das baras kī umr meṭ bāchōḥā jāntī hai.

The butcher's daughter bears a child when she is ten.

(i. e. much before the usual time: used to denote the alacrity with which people carry out the orders of a person in authority.)

Qasī kī ghās ko kārā kḥā jāī?

Will the buffalo calf graze the butcher's field?

(Said by the strong.)

Qasam khāne kī ke ṭiye hai.

Oaths are made to be taken.

Qatal-mūṭī qabīl āsīd! Wom. Mah.

Slay the serpent before he bites you.

Qaul-i-marḥūm jān dārād. Pers.

An honest man's words carry weight.

Qayāmat ṭāpī hai.

The Day of Judgment is arrived.

Qayam miḥjīt sab vasfōn kī bāḥshār hai.

Firmness of purpose is the best of all virtues.

Qasā ke dōḥo hakīm aḥmaq.

In the face of death the physician is a fool.

Qasā ke tār ko dhāl kī hāṭī nahī.

Against death's arrows there is no shield.

Qasā se chārā nahī.

There is no cure for death.

Qasī bahōṭerā harā rahē, par bandāt nā āsīd!

The judge has given it against me, but I have not lost my point!

(Stubbornness.)

Qasī-i-dallāl.

A broker of quarrels.

(A mischief-maker.)

"Qasī jī, duble kyon?" "Shahr ke andashe se."

"Qasī, why are you thin?" "On the cares of the city."

"Qasī jī khāndā ayā?" "Hamet kyā?"

"Tumhārē kī ṭiye hai?" "Phir tumhārē kyā?"

"Qasī! the dinner waits." "What's that to me?" "It is for you!" "What's that to you then?"

(Said to a busy body.)

Qasī kī piyādāḥ, ghore savr.

The Qasī's footman is a horseman.

(A skit at the high-handed ways of the subordinates of officials in India.)

Qasī ke ghar ke chūhe bhī syāne.

In the Qasī's house the very rats are knowing.

Qasī ke mīṭāl meṭ nārā. Mah.

The Qasī's pestle has a string (for drawers).

(i. e. he can make others do as he likes however improper his orders may be; native view of all government.)

Qasī kī laūṭḥī marī, āsīd aḥkār ayā: Qasī mare, kī nā ayā.

If the Qasī's slave girl die, all the city attends the funeral; if the Qasī die, not a soul will be present.

(i. e. because the Qasī is alive in the first

case and the people attend to please him, but when he is dead there is no one to please.)

Qasī ki maly.

The Qasī's rope of straw.

It is said that a new governor on arriving in a district, had occasion for a straw rope, and requested one from the Qasī, who sent it. The charge was inserted in the revenue books and afterwards became a standing one every year. Hence the proverb signifies the demand of a thing on the grounds that it has once been given.

Qasī nigān na karegā, to ghar to āne degā.

If the judge will not do justice, he will let you go home again.

(i. e., there is no harm in trying to get what you want, because if you don't succeed you are no worse off than you were before.)

Qismat de yārī, to kyon ho khudrī?

If fortune favoured where would then be misery?

Qismat ko likhe ko koī nahī meī sakī.

No one can erase what destiny has written.

Qismat na de yārī, to kyonkar kare faujdārī?

If fortune do not favour, how will you be a great man?

(The faujdar in the old days was the chief military, criminal and general administrator of a province or state, and was therefore a very great man.)

Qorma aīdā bhī dāl se behtar hai.

Even spoiled dainties are better than plain pulse.

Qurān par Qurān rakhne kā kyā musāḍḡa hai?

Mah.

What harm is there if you put one Qurān upon another?

(But it would be irreverent to put any thing else upon a Qurān.)

Qūī thord mānzil barī.

Scanty provender and a long stage.

(Said of a person who undertakes anything beyond his strength.)

R.

Rāb na rābrī, le uthe khābrī! Rus.

(I never said a word) sweet or sour, and he drew his sword!

Rāchegā pan, bārchegī mehāḍī.

If with love it is betel : with hate it is henna.

(Better a dinner of herbs where love is than a stalled ox and hatred therewith. *Pan* is a valuable and mehāḍī a very cheap article.)

Rādhe Rādhe rajat hai āk dhāk aru kair;

Tulsi, yā Brij-bhūm meī kahā Rām se bair!

The āk, dhāk and kair repeat the name of Rādhā; Saith Tulsi, in this land of Brij what enmity is there to Rām?

A saying of Tulsi Dās, the author of the *Rāmāyan* and so a stout votary of Rāma Chandra. In Brij—the country about Mathurā, the worship is chiefly of Krishna whose mistress was Rādhā. The āk, dhāk and kair are the

special products of Brij and hence the point of the saying.

Rahāb bhākhle, chālāb fihukle. E.

I may starve, but I will not stoop.

Rahā Karīmān, tau ghar gayā; gayā Karīmān, tau ghar gayā. Wom.

If the wretched Karīm remain at home, the house is ruined : if he go abroad the house is ruined.

(Observe the contempt thrown into the diminutive form Karīmān.)

Rāh chhor, kurāh chāl.

Who leaves a beaten track goes astray.

Rahe ant mochi ke mochi.

He is a cobbler to the very last.

Rahe jhoppi meī khudā dekhe mahlon kā.

He lives in a hut, and dreams of palaces.

(Castles in the air; *chateau en Espagne*.)

Rahe ke bhūnahul, ndon leve ke dharohar! E.

He lives in a straw hut, and calls himself a banker!

Rahe Mahmūd ke, ande deve Masūd ke.

She lives with Mahmūd and lays eggs for Masūd.

(Kissing goes by favour.)

Rahe nām Allāh kā.

The name of God only will remain.

(i. e. all else will die.)

Rahe to tek se, jāō to jar bekh se.

Live with honor, or go altogether.

Rahi bāt thori; jin, lagām, ghori!

Very little is left : only saddle, reins, and mare!

Rāh kī bāt hai.

It is a matter of course.

Rahmān jore pati pati, Shaitān lūrchāve kuppe.

Rahmān stores by ladle-fuls and the devil spills by can-fuls.

(Whatever a good wife serves, the cat eats. He heareth up riches and cannot tell who shall gather them. *Mathew xxix. 6*.)

Rahmān ko Rahmān, Shaitān ko Shaitān.

A Rahmān for a Rahmān and a Devil for a Devil.

(Good mind good find.)

Rahm-dūhī bārāī kī mehānt hai.

Compassion is the sign of magnanimity.

Rahmā bhālā bides kī, jakān apnā nahī kōī.

It is best to live in a strange land where you have no friends.

(A saying of the *outs* or free-thinkers, and attributed to Kabir.)

Raho, rī kutiyā, merī de, main āā Kātā mās! Wom.

Wait for me, you bitch, I'll be back in October!

Rah parā jāniye, gā bah parā jāniye. Panj.

We know him when we travel or deal with him.

*Rah, rah, bhagā, hōne de bīhān; tuṭh par
sājage fir kamān. E.*

Stay, stay, you frog, until it is dawn, that
I may shoot you with an arrow.

Rās bhar sātā, na gāṭī bhar sēhātā.

A mustard seed of relationship is worth a
cart load of friendship.

(Blood is thicker than water.)

Rās bhar sagāt, na pēthā bhar pīrīt.

A mustard seed of kinship is better than a
gourd-full of love.

Rās ko parbat karē, aur parbat ko karē rās.

He (God) can turn a mustard seed into a
mountain, and a mountain into a must-
ard seed.

Rājā āge rāj; piche chhālā nā chhāj. Wom.

While there is a king there is a kingdom;
after him there is not even a sieve and
basket.

(Said by a widow.)

Rājā Bhmā kī qasā, Rām kī rāsā!

By God's will Rājā Bhmā died!

(Bhīma, a Pāṇḍava, was an Indian Hercules.)

Rājā bulāve thāre āve.

When the king calls, he comes quickly.

Rājā chhore nagri, jo bhāve so love.

When the king leaves his city, any body
that wants can take it.

(Might is right.)

Rājā chhāṭe aur rānt hō.

Whom the Rājā takes up becomes a Queen.

(Whoever enjoys the favor of the prince,
rises to power and eminence.)

Rājā, jogī, āgā, jal, in kī ultī rīt:

Darīe rahiye Paras Rām, yeh thōṭī palān pīrīt.

Kings, mendicants, fire, and water have
awkward ways; Fear them, Paras Rām,
they love but for a short time.

(Put not your trust in princes.)

Rājā, jogī kī kī mī.

Kings and mendicants are friends to no one.

Rājā kī dān parjā kī aśhān.

The Rājā's alms and the subject's ablutions.

(Are equally efficacious: each is to perform
acts of piety as he is able.)

*Rājā kī parohān aur sātāp kī khilānā barābar
hā.*

To meddle with kings is to cherish serpents.

Rājā karē so nīyā, pāsā payē so dā.

What the prince declares is justice, what
the dice turn up is luck.

(The king can do no wrong.)

Rājā kī ghar gā, aur Rānī kahāṭ. Wom.

When she enters a king's house, she be-
comes a queen.

(Whatever she might have been before. In-
stances are not rare in India in which Rājās
and others have married very undesirable
women.)

Rājā kī ghar kāj, hamārē ghar thāṭ thāk.

In the king's palace feasting, and in my
house thwack, thwack.

(Native rulers levy forced contributions to
pay for the festivities on grand occasions,
as marriages, etc.)

Rājā kī ghar motiyāṅ kī kāl!

A Rājā's house and a scarcity of pearls!

(Said on not finding what might be expected.)

Rājā kī heṭī, karmon kī heṭī!

A princess born, her fate forlorn!

(Said of a mendicant.)

Rājā kī sabhā Narak kī jā.

The king's council go to Hell.

(For saying what they should not, i. e. false-
hood to please their lord.)

Rājā kī kī pāhōne, aur jogī kī kī mī!

Who hath a king for guest? Who hath a
mendicant for friend?

Rājā kī mōṭī kī dūkh!

A king feeling the want of pearls!

(An impossibility in India, for there he would
take by force all he could lay his hands on.)

*Rājā Nal par bīṭā parī, bhānī machhī jāl
mōṭī tīrī.*

When misfortunes befel Rājā Nal, a broiled
fish jumped into the water.

(Misfortunes never come singly.)

It is commonly related of the ancient
hero Nala, who was deprived by a series of
misfortunes of all his possessions and obliged
to retire with his wife Damayanti into the
forests, where they lived on whatever they
could pick up, that once having caught a fish,
they broiled it, and the Rājā finding it all
covered with ashes went to wash it in the stream,
when it recovered itself and swam away. Pro-
perly speaking however this legend should be
told of the divinely afflicted Harischandra,
better known as Rājā Harichand.

Rājā nīyā nā karēgā, to ghar to jānē dēgā.

If the king will not do me justice he will
at least let me go home.

(There is nothing like having a try.)

Rājā rāj, parjā chain.

When the king rules (with justice) his
subjects prosper.

Rājā rukhē, rānī khāve.

The king saves and the queen spends.

(Common observation in India.)

*Rājā rūṭhēgā aṅṅ sūhāg legā, kyā kīṭ kī bhāg
legā?* Hin. Wom.

If the king be displeased he can take back
his gifts, but he cannot deprive me of
my fate.

Rājā rūṭhēgā aṅṅ nagri legā.

If the king be displeased he can but turn
me out of his city.

(Spoken in a spirit of independence. Pre-
pared for the worst. See preceding.)

Rāj kī dāṭā, bāṭī kī dāṭā, dōnō kharāb.

For the king a second son, and for the goat
a third kid are both bad.

(The princes fight for the throne, and the

third kid would starve for want of milk,
a goat having but two teats.)

*Raj kã raj meñ, byaj kã byaj meñ, nãj kã
nãj meñ.*

The king's wealth goes in his state, the
money-lender's in his loans, the grain-
dealer's in his grain.

Rãjpũt, Jãt mũsal ke dhanũt :

Jãt jãt, neve nahĩt kabĩt.

Rãjpũts and Jãts are like bows made of
pestles : They will break, but never bend.

Rakat le gailon sautin ke naihar. E. Wom.
Go for blood to a co-wife's mother's
house.

(Deep hatred.)

*Rakhan-hãr dhac dhuj chãr, to kyã bigre dhuj
do ke bigrẽ.* Hin.

When he that has four hands (Vishnu) is
my protector, what harm can his enmity
do me that has only two ?

*Rakho is maqũle pe dãr o madãr,
Kĩ nav naqã achẽhẽ, naterah uadhãr.* Mercantile.

Depend upon this motto : That nine in cash
are better than thirteen on credit.

(A bird in hand is wor n two in the bush.)

*Rakh pachhĩdãv kuchh nahĩt, bech pachhĩdãv
achẽhã.* Mercantile.

It is useless to repent that you have kept,
and well to repent that you have sold.

(Better repent you sold too soon, than repent
you did not sell in time.)

Rakh pat, rakhs pat.

Pay respect and respect will be paid you.

(Honor pay, honor get : as thou givest so
shall thou receive : honor to whom honor
is due.)

Rakhsã to chashmon se, urã-diya to pashmon se.

If he keep me I am indebted to him, if
he turn me out I don't care.

(Said by an independent servant.)

Rakhs to pit ; nahĩt, to patẽ.

If kept up it is love ; if not, it is dirt.

*Rale mile panahon rahiye ; jãn jãt, par sach
na bahiye !*

Keep in with the majority, and risk your
life rather than tell the truth.

(Swim with the tide : time-server.)

Rãm bakhãl so bakhẽ ; bal-kar bakhã na kũ.

Bal kar-ke Rãvan bakhã, shĩn meñ dãre khũ.

Whom Rãm (God) favours, prospers ; none
prosper of his own strength. Rãvan
prospered of his own strength, and was
ruined in a trice.

(Allusion to the well known war between
Rãma Chandra and Rãvana in the *Rãmãyana*.
I returned and saw under the sun that
the race is not to the swift, nor the battle to
the strong, neither yet bread to the wise,
nor yet riches to men of understanding,
nor yet favor to men of skill ; but time
and chance happeneth to them all. Ec-
clesiastes, ix, 11.)

Rãm bharosã bhãrt hai !

Reliance on God is a great thing !

Rãm bharos jo rakhẽ ; arbat pe hariyãhã.

Tulsi birũ bãg ke sũchat hĩ kumhãhã.

Who rely on God can thrive on a mountain.

(I have seen) saith Tulsi Dãs, that
garden plants will die while being watered.

Rãm binã dukh kãun karẽ ?

Barkhã bin sãgar kãun bhare ?

Laehmĩ bin adar kãun karẽ ?

Mãdã bin bhojan kãun dhare ?

Who can take away my pain, but God ?

What can fill the ocean, but the rain ?

Who will show respect, where is no money ?

Who will feed, but a mother ?

Rãm chhorĩ Ajudhyã, man bhãve so le.

Rãm has left Ajudhyã, who pleases can
take it.

(Ayodhyã (Oudh) was the kingdom of
Dusaratha, the father of Rãma Chandra, who
was banished through the machinations
of his step-mother Kaikeyi in favor of her
son Bharata. The point is, as Rãma had to
go it did not matter who got it.)

Rãm hĩ Rãm eat hai.

God alone is true.

Rãm jharokẽ baith-ke, sab kã mujra le ;

Jaisĩ jã kĩ chãkri, vaisã vã ko de.

God sitting on his judgment seat hath
mercy upon all ; As each man's service,
so reward doth unto him befall.

Rãmĩ kã arã hai !

My hope is in God !

(Said by the childless.)

Rãm ke bhakt, kãh ke guriyã :

Din bhar thak thũk, rãt ke ghuskuriyã. Bhoj.

The worshipper of Rãm is a wooden doll :

Praying all day and resting at night.

(A spit at the Vaishnava pujãris or priests.)

Rãm kĩ mãyã : kshĩt dhũp kahĩt chhãyã !

Behold the mystery of God : here sunshine,
there shade.

Rãm milãĩ jorĩ ; ek andhã, ek korpĩ !

God hath well-matched them : the one is
blind and the other leprous.

(To describe two rogues, who are closely con-
nected.)

Rãm na mãre, apas marat de ku-mati chãphã.

E.

God did not kill him, but his own folly did.

(His own worst enemy.)

Rãm nãm ko askatĩ, bho'an ko taiyãr.

Slow to call on God, but very ready to eat.

(Said to an idle relative.)

Rãm nãm laqũã, Gopãl nãm ghĩ,

Har kã nãm misĩt, to ghõl ghõl pĩ.

Rãm's name is as sweetmeats, Gopãl's as
butter, Har's as sugar, mingle them all
and drink.

(A hymn or prayer constantly used at temples.
Rãm, Gopãl or Krishnã, Hari or Vishnu,
are all synonyms for God.)

*Rām nām le so dhakkā pāse, chhātar hīlās so
takhā pāse.* Wom.

Call on God and be pushed about, skip and
dance and make money.

(The harlot thrives where the honest woman
starves.)

*Rām nām shamsher pakar ā, Krishn katārā
bādh liyā, Dayā dharam kī dhāl bandā le,
Jam kā dudrā jū liyā.*

Make a sword of Rāma's name and a dagger
of Krishnā's; Make a shield of faith
and mercy, and conquer the gate of Hell.

Rām nām sumran karo; yehi nām hai tant.

Tin lok, chandah bhavan, chhāī rahē Bhagvant.

Call on the name of God; his is the power-
ful name. In the three worlds and fourteen
quarters the power of the Holy one
dwells.

Rām, Rām jāpnā, parāyā māl apnā.

Calling on God, he makes others' property
his own.

(A hypocrite.)

*Rām Rām kahe rahō, jab lag ghat meh prān !
Kabhā to Din-dayā, ke bhanak parēgi kām.*

Keep on calling on God as long as life lasts;
Some day or other the cry will reach the
ears of the Merciful God.

Rām Rām ke kārne sab dhan dāro khoī.

Murakh jāne gir parā, din din dūnā hoī.

Spend all thy wealth on God. He is a
fool that thinks it lost, for it doubles
day by day.

(A saying of the Brāhmins to encourage
alms to themselves.)

Rām Rām kī lut hai; lūt jai so lūt :

Ant kār guphāsāya, jab prān jānēgi chhūt.

It is plunder of the name of God; plunder
it as much as you can: Otherwise you
will repent, when your soul departs.

Rām Rām lūh de, silā tir jāgē;

Bhājle Sitā Rām, mukh ho jāgē.

Write the name of Rām, and stones will
float: Repeat the names of Sitā and Rām,
and you will get salvation.

(The allusion here is to the bridge across
the sea made by Rāma Chandra while in-
vading Lanka to recover Sitā, the stones
of which did not sink because the name of
Rāma was written on them.)

Rām Rām sab koi kahe, Jārath kahe na koe;

Ek bār Jārath kahe koi yag phal hoī.

Every body calls on Rām, and none on
Jārath; Who takes the name of Jārath
once will reap the reward of a million
sacrifices.

(Jārath or Damrath was the father of Rāma
Chandra, and is now completely neglected
in Hindu ritual. The point is that, as the
father of Rāma, he is greater than Rāma.)

Rām Rām tū kaho, man mere,

Pāp kachēgē chhīn meh tere.

Call on God, my heart; And thy sins will
be forgiven in a moment.

Rām sahāī kare, to koi kyā kar sake!

While God protects none can hurt you.

Ramān ke namāī, Muharrām ke sipāī. Mah.

In Ramān a worshipper, in Muharrām a
soldier.

(For the rest of the year he is neither:
Said of a hypocrite. The Ramān is the
month's fast prescribed to Muslims, and
the Muharrām is the feast in honor of the
martyrdom of Hāsan and Husain, prescribed
to the Shiā sect, at which the *isāids* or
biers of the saints are preceded by men
representing an army.)

Rāndā gayā sagāī kō, ap kō lāī yā bhāī kō !

If a widower negotiate a marriage, will it
be for himself or his brother!

(He will be sure to do it for himself, so don't
send him.)

Rānd aur khānd kī joban rāt kō. [night.

Woman and candy white shine best at

Rānd, Bhānd, sād bigrē bure.

The rage of a woman, a player, and a bull is
something dreadful.

(Bhāts or professional bards are apt to be
shockingly abusive when offended.)

Rāndēn to bahotērī rahēn, jo randē rahne de.

Widows would be chaste, if the widowers
would let them be so.

(There would be no thieves if there were no
receivers of stolen goods.)

Rāndho na sijhāo, mujhe bāihē khilāo.

Nor boil nor fry it, but give me my food at
my ease!

(If there is no bread in the house, give me
some toast.)

Rāndī sagīr kardē dam meh shāh-i-samān kō :

Badfan kare palak meh suān nek fan kō.

A harlot will make a king of the world a
pauper in a moment: She will make a
wicked man of good man in a moment.

Rāndī kī joban rukābī meh.

A harlot's charms are in the dish.

(She goes to him who can pay her.)

*Rāndī kī ghar māhāde, aur dāghō kī ghar
karāke.*

Delicacies for the harlots means starvation
for their lovers.

Rāndī kī nāh na hoī, to gūh khāī phīrī.

Had a woman no nose she would eat dirt.

(Cutting off the nose for inconstancy was a
favorite punishment. Every woman is at
heart a rake.)

Rāndī kī saikrōn yār.

A harlot's lovers may be reckoned by the
hundred.

[*lagā.*

Rāndī kī gālī aur bhāt kī patthar kī choṭ nakhī

A woman's threats and goblins' stones
break no bones.

Randī kī kamāī, yā bhāī dhārī, yā bhāī gārī.
The prostitute's earnings go to the musicians or to the cabmen.

(Dancing girls, who belong to the professional prostitute classes in India, are entirely in the hands of the men who accompany their songs, and are also fond of being driven about in showy vehicles.)

Randī kis kī jorā ? aur bhāve kis ke sāl ?
A harlot is no body's wife, and a pimp no body's brother-in-law.

Randī mom kī nāt hoī hai.

A harlot has a waxen nose.

(By "waxen nose" understand "easy virtue.")

Randī mānge rupaiyā—“Le le, merī maiyā.”
Phakkur mānge paisā—“Chal be sāl, kuisā ?”

If a harlot wants rupees it is—“Take, my dear.”

If a beggar wants coppers it is—“Go, you blackguard, how (can I give them ?)”.
Randī paisē kī āshnā hai.

Money is the harlot's love.

“Randī ! terā yār mar gayā.” Kahā, “kaun sī gālī kī ?”

“Harlot, your lover is dead.” “Which one ?” said she.

Randīyon kī kharchī, vakīlōn kī kharchā, pesh-gī hī diyā jātā hai.

A lawyer's fee and a harlot's wages are paid in advance.

Randī kī sādā, chhīnālī kī chhīnā.

The widow's son a wandering bull; the adulteress' son a rake.

(The hit in the proverb is in the word *sādā*, which is a “Brahmini” bull let loose from religious notions to wander at will, and the main use of which is to cover the cows of the neighbourhood.)

Randī kī sādā, saudāgar kī ghorā, khāī bahut chālā thōrā.

A widow's son and a dealer's horse eat much and work little.

(*Saudāgar* here means professional horse-dealer, a class to be no more trusted in India than elsewhere in the civilised world.)

“Randī” kī āge gālī kyā ? Hin. Wom.

The height of abuse is “widow.”

(Among women generally, and especially among high caste Hindū women, to call a married woman, “a widow” is the height of abuse, and will keenly affect her, owing to the ill-omen contained in the expression.)

Randī ke-charkhē kī tarāh chālā hī jātā hai.

Always in motion, like a widow's spinning wheel.

(Indian observation.)

Randī kī gūth meī māī kī tūl !

There is very little in the widow's pocket !

Randī ko beī kī bāl ; randīve ko rupai kī bāl.

A widow's strength is in her daughter ; a widower's in his money.

Randī māt, ghar sampat nāt ; mātā mātā bhāī sonaydāt.

His wife dead and his riches gone; he shaved his head and became an ascetic.

(i. e., owing to circumstances and not from any religious feelings. A hit at the *fagiri* or mendicant classes.)

Randī rove, kuārī rove, sātī lagī sat khamsī rove !

Widows weep, and virgins weep, and women with seven husbands weep with them !

(The force of sympathy.)

Randī. sādī, sīrī, sanaydāt, in se backe to seve Kāshī.

Be on your guard against the women, the sacred bulls, the stairs, and the devotees, and you may worship at Kāshī (Benares.)

“Randī” se burh-ke korā nahī.

No curse so great as calling a woman “a widow.”

(See above “*Randī*” *kī āge gālī kyā ?*)

Ran fātch ho gayā.

He has conquered in the field.

Rang hai usī ko, jo kahē na kīśī ko !

Blessed is he that calls no body names !

Rānghar, Gūjar do ; kutā billī do ; yeh chārōn na hōn, to khulē kīdārōn so.

If there were no Rānghars, Gūjars, dogs and cats we could sleep with open doors.

(Rānghars, low Mussalmāns of corrupt Rajpūt descent, and Gūjars, the coward class, are notorious for their thieving propensities.)

Rang kavāī sā aur Mahtab nam !

As black as a crow, and named Mr. Moon !

Rang kī khushī, man kī sandā. [taste.]

The choice of colours depends upon the

Rang meī bhāng par gāl.

All the enjoyment is spoilt.

Rangas hāt, to apnī dāhī rangt.

Were I a dyer I would dye my own beard first.

(Charity begins at home.)

Rang rūp dekh-kar na bhāliye !

Let not gaudy hues beguile thy heart !

(All that glitters is not gold.)

Rānī dīdāt hāt ; aurōn ko patthar, apnōn ko laḍāī mār-ke !

The princess is quite mad; she pelts her own relatives with sweets, and others with stones !

(There is method in her madness.)

Rānī gātā hāt, lātā rāj-kar chāhī kī pāt.

When the Queen went to the market, it was the handmill that took her fancy.

(She had never known before how the corn was ground !)

Rānī ko kaun kahē “āgā dhāt ?” Wom.

Who will tell a queen to cover her breasts ?

(Who can counsel a great man ?)

Rānī ko rānā pyārā, kātī ko bhāī pyārā.

The lady loves her lord, and the one-eyed wife her one-eyed husband.

(Like clings to like: birds of a feather flock together.)

Rānī rūthegī apnā mahāg legī : kyā hīnē kī bhāg legī?

When the Queen is angry she can take back her ornaments, but she cannot take away any one's fate.

(The ornaments worn by the women at a native Court belong to the Rānī and of course are worn only during his pleasure.)

Rānī bhāidī kī sukā kām, jo nichīnī sūtal nā ?
E. Wom.

What is the use of being a widow, if one cannot sleep soundly?

Rapat pāre kī "Har Gangā!"

Slipped into the water he cries on God!

(This involuntary ejaculation is attributed to one who has never bathed in the Ganges and so done a religious duty.)

Ras diye mārē, to hī kyānē dīye?
If sweets will kill him, why give poison?

Ras mārē rasdīn hō.

Mercury dodged up turns to silver.

(Rasdīn is an alchemist, and one of the commonest tricks of these people is to turn mercury into silver or gold; the generic term for the precious metals treated alchemically is rasdīn.)

Ras mēn bīs.

Poison in nectar.

(Evil in good.)

Rasoi aur rasdīn bārābar.

Cooking and alchemy are equally difficult.

Rasī jūl gāī par bāl nahīn gae.

The rope is burnt, but the twist of it remains.

(Applied to one who is ruined, but yet retains his pride.)

Rasī kī sūāp ban gayā.

A rope turned into a snake.

(A mountain out of a mole hill.)

Rasoi jakrē ab nahīn thairē.

Though bound with cords, he will not be restrained.

Rāt-go musīn, Majlis mēn jāit!

A truthful pauper is a liar in Court!

(A skit at the propensity of rich native suitors for procuring false evidence.)

Rāt bhar gāī bajāī, bechē: kī mūnī hī nahīn.

All night they played and sang, but the child yet lacked the organ.

(Lacking the very thing for which so much rejoicing and festivities were kept.—In India great rejoicings are made at the birth of a son.)

Rāt gāī, bāt gāī.

The night was lost and so was the object.

(The meaning is that the night was passed in fruitless consultation: applied to ill success in any matter.)

Rāt hatāī, tarīnē hī hī:

Bhāt bechā burt, re bhāt.

Driven away at night, it appears in the morning: Truly hunger is a dreadful thing, my friend.

(Always turning-up like a bad penny.)

Rāt kī mālādātī, dīn kī khudātī.

A harlot by night, and a lady by day.

Rāt kī nīyat harām / Mah. Superstition.

Plans made at night are wicked!

Rāt ko jhārū denī manhūs hai. Wom. Superstition.

It is unlucky to sweep the house at night.

Rāt ko sūp kī nām nahīn lēnē hāt. Superstition.

Don't mention a serpent at night.

(Women at night won't say the word *sūp*, serpent, but through fear say *rasē*, a rope, instead.)

Rāt mā kī pēt.

The night is as the mother's womb.

(It covers a multitude of sins.)

Rāt Narbadī utrī, subah kūtā dekhī dārī / Wom.

She crossed the Narbadā at night and was frightened next morning at a well!

Rātōn jāitā kānd, sir par nahīn nānd. Wom.

All night long she spins and still has nothing to cover her head.

Rātōn rōī, ek hī mūd / Wom.

Long nights she cursed and only one man died!

(Much labour, little profit: *rōī* here means to call down curses.)

Rāt pāre updāt, dīn ko khōjē bāt. E. Wom.

He passes the night hungry, and in the morning looks for the stale rice.

Rāt pāī bādā, nām rakhā Mahmūd. Mah.

Wom.

She conceived last night and has already named the issue Mahmūd.

(i. e., a son, which is what every woman in India looks for most: to sell the bear's skin before catching the bear: to count one's chickens before they are hatched: first catch your hare.)

Rāt rāt kī par rahnā, dhōr thas chāl denā.

It is a sojourn for the night, and a march next morning.

Rāt thōrī, kahānī bārī.

The night is short and the tale long.

(The tune the old cow died of.)

Rāt thōrī, sūāg bahūt.

The night is short and the play is long.

(i. e. the time is insufficient for the work.)

Rātī bhar dhan sātā na jāve,

Jab taurā mar-kar jīv gahāve.

Not a mite of thy hoards goeth with thee, When thou diest and givest up the ghost.

Rātī bhar kī ān chāpāī,

Khāne-vālē sāt sūāgāī. Wom.

Three cakes of a pennyweight each, And all her friends to eat them.

Rātī bhar sagāī, na gāī bhar dāhndī.

Better a dram of kinship than a cart-load of friendship.

(Blood is thicker than water.)

Rātī dān na dāī kō dīyā; dekho, rī, samdhan kī kīyā / Wom.

Look at the liberality of the bride's mother;
she has not given her a farthing!
(For dowry.)

Ratti de-kar mānge tola, vāto kaun batāve bhold.

Who gives a carat and takes an ounce can
never be called a simpleton.

Rattiyon jore tolon khove, vā ko labh kahān se hove?

Who spares the pence and dissipates the
pound can never gain.

(Penny wise, pound foolish.)

Rau, bandeh, khariddār Khudā!

Go along, slave, God is thy purchaser!

(A saying of the old.)

Rau men sab rava hai.

What comes with the stream is a lawful
prize.

(All is fish that comes into his net.)

Rāvan kā sālā.

The brother-in-law of Rāvan.

(Spoken of one who exercises oppression
under the protection of a powerful person.

Rāvana, the opponent of Rāma Chandra,
is the typical tyrant of the Hindus.)

*Rāvan ne jab janam liya, thī jis bhujā, das sis:
Mā āchamb ho rahi, kis mānā men dūn khis?*

When Rāvan was born with twenty arms
and ten heads, His mother was puzzled
at which mouth to feed him!

(Rāvana is represented as having 20 arms and
10 heads at the Dasahrā festival.)

Rusā ba qasā.

Satisfied with (God's) decree.

*Rāt hain hum bhī us men, jis men teri rasā hai;
Yahān grāh bhī wāh wāh hai, aur wāh bhī wāh
wāh hai!*

I am pleased with what pleases thee (O
God); I am content with this, and with
that!

Rastī kī do, na ashraf kī sau.

The blackguard's two to the nobleman's
hundred.

(Foul language.)

Rorī ke pher men ā gā.

To get into the twist of sugar candy.

(To be entangled in difficulties.)

Richā kī ek bāl bhī bahut hai. Superstition.

One hair of a bear is enough.

(A bear's hair is worn as a charm against
the evil eye by little children.)

Rijhenge, to pathhar kī mārānge.

He throws stones at you, even when he is
pleased.

(Evil for good. Spoken of a mean, envious
person, from whom, even in his best humour,
no good is expected.)

Rikāb par pāon rakhe hu ho.

Your foot is in the stirrup.

(Ready to start: spoken to one who is too
eager.)

Ritē bhālī, hauste dūri.

Emulation is good, envy bad.

Rishvat-khor jahannumi hai.

Who takes bribes is doomed to Hell.

Ris na kar dhan-vant kī, nir-dhan ho-kar, yār.

Ris karante saikron dekhe hote khudā.

Never vie with the rich when you are poor,
my friend. Look at the misery of hun-
dreds that comes of vying with the rich.

Risā hāth mānā tak nahīn pahunchēdā.

Empty hands don't go to the mouth.

*Rite bhare, bhare dhalkāve; Mehr kare to phir
bhar jāve.*

(God) filleth the empty, and the full he
overturneth; And in his compassion he
filleth again.

Rit kī kaurī na ut-bildā kī dhertī.

An honest penny is better than a hoard of
fools.

Rit na savānsā, merā lāqlā navānsā! Wom.
Nor seventh month rite nor feast, and yet
he is her darling grandson!

(The savānsā is a ceremony performed by
women in the seventh month after the birth
of a first-born son, especially if long wished
for.)

Riyāsat bagair riyāsat nahīn hotī.

There is no government without awe.

(For king and rule, rod and ferule!)

Risālā mast huā, Khudā ko bhāl gayā. Mah.

When a blackguard is puffed up he forgets
that there is a God.

Risālā kī lath.

A blackguard's outgel.

(Used to describe one who is very uncooth
in his appearance and behaviour.)

Risālā ke nakhūn hue.

A blackguard's talons.

(The instruments of oppression.)

Risālā kī jorū ko sadā talāq.

A blackguard's wife is always being divorced.

*Risālā kī dostī pānī kī lakir; Shariyā kī dostī
pathhar kī lakir.*

The friendship of the base is a writing on
the water; The friendship of the noble
is a writing on stone.

Risāq hai na mau.

(There is) neither food nor death for him.

(An unfortunate wretch.)

Risāq na pallā bādhte panchhī aur darvesh;

Jin kī takyā Rab hai, un ko risāq hameh.

Birds and mendicants do not keep their
food with them; Those who rely on God
shall ever have food.

(Take therefore no thought for the morrow
for the morrow shall take thought for the
things of itself.)

Rode banyā gur degā!

Roar and the shopman will give you sweets!

(Women's advice to children.)

Ros se dān nahīn milā.

Begging is not getting.

Roji ko roji milā, kahā "nīm pi."

A sick man met a sick man and said "drink
nim water."

(The leaves of the nim tree are believed to be
very efficacious in skin diseases.)

Rogiyā bhāve, so baid baidve.

The doctor prescribes what pleases the
sick man.

(i.e. when he is rich: valetudinarians make
the fortunes of doctors in India just as much
as in England.)

Rog kā ghar khāñhī, aur larāī kā ghar hāñhī.

Coughing is the root of disease and chaff
the root of a quarrel.

(Native notion.)

Ro-ke pūchhī le, hāñh-ke upādē.

He will weep to ask your grievances of you,
and will smilingly cast them to the four
winds.

(Said of a treacherous friend who evinces
sympathy in order to fathom your secrets
and then publishes them abroad as a joke.)

Rone ko to tūñ hī, inte meñ ā gañ bhāiyā. Hin.

Wom.

Just as she was about to cry, her brother
came to see her.

(It is customary for women to set up loud
cries on the departure or return of a relative.
The point here is that she intended to cry
anyhow and her brother's arrival gave
her the excuse she wanted: to make an
excuse.)

Rone se roti nahīñ dāñhī !

You won't get more to eat by howling for it !
(*Morai*: if you want more, work for it.)

Ro-ro-ke dāñ māñgīte ho ?

Would you weep to get alms ?

(See *Rot se dāñ nahīñ milā*.)

Rotē gañ, mūñ kī khabar lāñ !

He went whining and brought news of a
death !

(Said to an unwilling servant. The point is
that he went reluctantly and brought news
that the friend was dead, with a view to
not being sent on such an errand again.)

"Rotē kyōñ hī ?" Kāñā "shokāl hī aisi hai !"

"Why do you weep ?" Said he, "I always
look like this !"

(Said of a sulky looking fellow.)

Rotē risag hai.

By crying you get a living.

Rotī bin bhōñde lagēñ sagar kutum ke log :

Rotī hī ko jāñ lo theñ mīlāñ kā jog.

Want of bread will divide the whole family :
It is bread that is the real uniter.

Rotī gañ mūñh meñ, sāt gañ gūñ meñ. Mah. Wom.

The bread went down his throat, and his caste
into the filth.

(Said of a mesalliance, or of a conversion
entered into from interested motives : used
often of the native Christian converts.)

*Rotī hī kē byāñ hai, rotī hī kē kāñ. Sātēñ bañōñ
nē hai kākā, 'sāb se bhālā anāñ.'*

Marriages are made for bread, and so are

feasts. The ancients have truly said that
'corn is the best of all things'

*Rotī hī kē kāñre dar dar māñgōñ bhīñ. Rotī hī
kē vātē kārēñ kār sāt bhīñ.*

For bread men go about begging from door
to door. For bread, too, men do their
business well.

*Rotī kāñāñ chhōr-kar kutum des ghar bār. Lākñ
kos jā-kar basēñ rotī khāññāñ-hār.*

For bread do men leave household, home
and country. A thousand miles away do
the bread-seekers dwell.

*Rotī kāñāñ jāñ meñ phāñes pākherāñ āñ. Rotī kā-
ñāñ āñmī lākñāñ pāp kamāñ.*

For bread do birds fall into snares. For
bread do men commit a thousand sins.

*Rotī kāñāñ lāñkārī rāñ meñ sīt kāsāñ. Rotī kā-
ñāñ rāñ dīñ gīt gāñvār gōñ.*

For bread do soldiers lose their heads in
the battle-field. For bread doth the
musician sing night and day.

*Rotī kāñāñ sikhēñ biddiyāñ hāññ sāt log. Jis ghar
māñ rotī nahīñ, us ghar purāñ sog.*

For bread do men learn science and art.
That house is full of sorrow, where is no
bread.

*Rotī karo, sātūñ karo, bhāt barobar nahīñ. Mausī
karo, phuppi karo, māñ barobar nahīñ.*

You may make bread and you may mix
meal, but it is not rice. You may make
an aunt and a father's sister, but she is
not a mother.

Rotī khāñgīe saktār se, dunyā khāñgīe makkar se.
Flatter the world if you would eat sugar
with your bread.

Rotī hī jagah upāñ khāñāñ.

To eat oow-dung instead of bread.

(To act absurdly.)

Rotī hī khāk jhāññāñ.

To butter bread.

(To flatter, to offer officious services; or to live
well.)

Rotī ko rove, chāñlē picñhe sove. Wom.

Weeping for want of bread and sleeping
behind the hearth.

(A description of extreme poverty.)

Rotī ko rove, khāñpī ko fāñve. Wom.

Weeping for the bread, she carouses the
platter. [Wom.]

Rotī ko rotī, pāñt ko būñdā, kñsām ko dādā.
She calls her bread crumbs, her water bub-
bles, and her husband a grandfather.

(Said of a silly woman.)

Rotī nā kārñrū ; sātēñ kē bhātñrū. E. Wom.

Nor food nor raiment (from him); a husband
in name only.

*Rotī par kē gīt gir pāñrū, "mujñhe rūkhī hī
bhātīñ hai."*

When the butter falls off the bread, (he says)

"I prefer it dry."

(Putting a good face on it: making the best

of a bad bargain: *enough* *de rose*: putting the best foot forward.)

Roti par jo pei makh, to ho gaya mast sarir; Sushan lage jiu ko lakh jatan sudhir.

When bread goes into the belly the body becomes strong; And all sorts of plans and schemes are framed.

Roti pe roti rakh kar hai!

Pile cakes on cakes and eat!

(May plenty be your lot!)

Roti gumat ki, hugga pakh-dauri ki!

Your bread depends on fate and a smoke on your own exertion.

(The point lies in the custom of offering a pipe to a visitor.)

Roti vahan khae, to-pant yahan pio.

Eat there and drink here.

(i. e. come back soon: commonly written to persons abroad and said to servants sent on urgent messages. Natives always drink during a meal and hence the point of the saying.)

Rotiya chakar, ghasha ghor; khae bahut, chahi chor. E.

An ill-paid servant and a badly fed horse eat much and work little.

(It is not an uncommon custom in India to keep a servant for his board only (rotiya) without pay: *ghasha ghor* means a horse fed only on grass.)

Roti so makh dhoya.

Weeping washes the face.

Rote-khor, Khuda ki chor. Mah.

Who eats during a fast pilfers from God.

Rote ko gai, namas gale pari. Mah.

We went to be relieved of fasting and prayers were added to it.

(We got more than we bargained for.)

The story is related that the people asked Moses (Musa) to ask God to relieve them of the obligation to fast, but God added prayer to the fasting owing to the wickedness of mankind.

Rogdar aur dushman bar bar milte milte.

Occupation and enemies are not found at command.

Ros khata khodna, aur ros panti pind. [daily.]

By digging a well daily I can drink water (Said by a penniless man who has to spend all he earns: living from hand to mouth.)

Roti ka mara dar dar rose: pati ka mara baith ke rose.

Deprived of livelihood wanders from door to door: deprived of a son weeps at his case.

Ros ros ki dard bat pind ho jati hai. Mah.

Medicines taken daily become a part of your diet.

(A skit at drinking strong drinks under the pretence of taking them medicinally.)

Ratha khana, dharti sona:

Nakh nikala phakar hona.

Eating dry bread and sleeping on the ground: It is no easy matter to be a mendicant.

(A saying of Jagan. It is no bed of roses.)

Ruthe so khala.

To eat dry bread is to be hungry. (Bread without butter or relish.)

Ruthe bin na nagri sohe, bin baryan na baryat:

Pil bin na mada sohe, lakh sons me jaryan.
A town without trees is incomplete, so are beams without rafters: A mother without a son is incomplete, though clad in gold.

Rupai ka kam-rupai se chalti hai. Mercantile.
Money carries on the business that requires money.

(Money makes the mare to go.)

Rupai ki khir hai!

Money makes khir:

(Khir is a dish made of milk and rice and considered a dainty by natives, especially Hindus.)

Rupai ko rupaya kamat hai. Mercantile.

Money begets money.

Rupai-vale ki kamacha puchi hai.

The moneyed man always has a tail.

(A pun here on *puchi*, a tail, and *pachka* to ask: the proverb should therefore be read to mean that the moneyed man is always in request.)

Rupaya dui jant shat hai.

Money is a thing that comes and goes.

(That's the way the money goes—pop goes the weasel.)

Rupaya kahi ka mat hai.

Money is but dirt from the hand.

(Sordid gold; trash. Said by beggars.)

Rupaya to Shekh; wahi to-julahi. Mah.

If you've wealth you are a Shekh; if not you are a weaver.

(Shekh is here the highest class of Mussalmans: the *julahi* or weaver is the lowest.)

Rupai-vale ko rupai ki de, mo ko Rani ki de. Hin.

The rich man trusts in his wealth, and I in God.

(The self-consolation of the poor.)

Rup na singar, Khatrani ki sadh. E. Wom.

Without beauty or ornaments, she would be a Khatrani.

(The beauty and gorgeous clothing of the wives of Khatri or Panjabi traders is proverbial.)

Rup nirup jai nahit toli. Ha/uka, garu jai nahit toli.

Has he beauty or not, who can say! Is he light or heavy, who can say! (Said of the attributes of God.)

Rup rose, Mag khae.

Beauty weeps while fortune rejoices.

(Spoken when merit is neglected, or unfortunate, and demerit is exalted.)

Risal bahurpa, udghat ag; Dand phairai, bari kahi bhay!

An offended wife and a blazing fire: You are lucky if they remain with you.

Rahe baba dāpāt hāth.

An old man angry plucks at his own beard.
(He is too feeble to hurt any one but himself.
Biting the nose to spite the face.)

*Rahe ko mandā nahā, phatē ku silā nahā, to
kān kyō-kar chālē?* Hin. Wom.

If you don't appease the offended or mend
your rents, how will you get along?

S

Saban diye mail kāte, Gangā nahā pāp. Hin.
Soap cleans from dirt and bathing in the
Ganges from sin.

Saban kāte mail ko, jas tūn ko kāte teg.
Soap washes off dirt, as sword cuts the body.

*Saban thorā, pānt gadā, kyā mal mal-ke dhōtā
hai? Andar dāg tagā qudrat hā, jab dekho jab
rotā hai,*

With little soap and dirty water why scrub
and wash? When within thee the stain of
evil nature is such as makes thee weep.

Sabaq aur tabaq donon maujūd hai. Mah.
Learning and food are both before you.
(Allusion to the habit that Mullās have of
keeping a boy as a servant whom they also
teach: it also alludes to stipends in schools.)

Sabar kā ajar Khudd deya. Mah.
God will requite the patient heart.
(Every thing is his who knows how to wait.)

Sābas, tere saar ko! aur dā pakā liyā!
Sabkar ho ghol-ghāl-ke, sarbat band liyā!
Hurrah for your skill! you have made a soup!
And made sherbet by melting sugar!

(A skit at a common mispronunciation: the s in
all the above words should be sh.)

Sab bāton men hai, yāro, yehi sakhun durust.
"Allah āhrā se rakhe aur sandurust."

Of all sayings this is the best. "God keep
you in honor and health!"

Sab dhām bāse pasert. Mercantile.
All the sorts of rice are sold at 110 *seers* (the
rupee).

(i. e. very cheap; fine and coarse at the same
rate. To express a place, where no distinction
is made between good and bad,
wise and foolish, learned or unlearned. All
treated with the same brush.)

Sab din chānge, tihvār ke din nahāge. Wom.
Gay dresses every day and ill clad on holi-
days.

(Every day is a festival, but a festival is a fast;
used to express bad management.)

Sab ek hi milāke.
Every thing goes to (decorate) one head,
(To him that hath shall be given.)

Sab ek hi thānt ke battē hai.
They are all balls out of one bag,
(Chips of the same block.)

Sab gānon men chanden-kār.
The necklace is the best of all ornaments.

Sab ghar matyale chālke,
Every house hath an earthen hearth.
(All are in the same boat.)

Sab ghaṭ dōle hai, musīb ke garas māl hē mol.
Every body underrates the price of a poor
man's goods.

Sab gun bhari basir dā sāth.
Every good quality is found in ginger.
(Allusion to its great usefulness in India.)

Sab gun tē āgar, dhiyā, nāh bina be-hāl. E. Wom.
You would be perfect, my child, if you had
a nose.
(Great braggers, little doers.)

Sab gun kī āgar, phūṭal gāgar, E.
Full of every virtue, but only a broken
goblet in the house.

Sab gun pūrī: kaun kahē adhūrī? Wom.
Filled with good qualities, who shall call
you imperfect?
(Spoken ironically, to describe one without
any good qualities.)

Sab gur matī hū.
All the sugar is turned to dust,
(Much labor has been employed in vain.)

Sabā bigārē tū jān; chugul, chūṭiyā, achor.
Three persons ruin an assembly; a tell-tale,
a fool, and a thief.

*Sabā kī chūṭī Dōmnī, aur dāl kā chūṭā bandar
barābar.*

A singer that fails in public is like a monkey
missing his branch.

Sab hī bāt khaṭī, nire dāl roṭ. Hin.
Best is pulse and bread; all else is bad.
(Pulse and bread are wholesome and cheap.)

Sab hī bhām Gopal hī, tā men āṭak kuhā?
Jā ke man men āṭak hai, soṭ āṭak rahā.

The whole earth is God's, is there any stop-
page in it? In whose mind is a stoppage
he is stopped.

(Pun on *āṭak* a stoppage and *Āṭak* on the
India.)

Orthodox Hindūs had a religious objection
to cross the India, and it is said that Raja Man
Singh in 1588 A.D. when he wanted his Hindū
troops to cross it, induced them to do so by using
the above verse. The story is also attributed to
Ranjit Singh on a similar occasion in 1823 A.D.

Sabhi jāt Chamār hī, bina chām nahā ke. Bi.
nā chām voh ap hai, jis ko loke na hai.

All the world are Chamār, for none lacketh
a skin. He alone is without a skin that
none can see.

(Chamārs are the low caste dealers and workers
in leather.)

*Sab hī kūtār jo Kāshī jāṭ, to pātār chāṭan
kaun dāt?* E. Wom.

If all the dogs were to go to Kāshī (Benares),
who would there be to lick the platters?
(Dogs in India are the public scavengers.)

Sabhi miert hī hai dāigāt.
They are all lumps of sugar.
(They are all good people.)

Sabhi paddarath par hai, ek hi augun ah ! Ja ke kar pe dharat hai, bidda karat hai tih.

The betel is the type of all good things with only one defect ! He parts from you to whom you give it.

(Pān is given to the parting guest.)

Sabhi sahayak sabul ke, keu na nibal sahad. Pavan jagavat ag to, dipak det bujhāt.

All men support the strong, and none the weak. The wind fans the fire and puts out the lamp.

Sabir o shakir, donon jannati hai. Mah.

Patient and grateful are both for Heaven.
(Blessed are the meek, for they shall inherit the earth.)

Sabit qadam to sab jagah thāon.

The firm of foot finds a footing every where.

Sabit nahin kān, baliyon kā arman. Wom.

She hasn't a whole ear, and yet she wants ear-rings.

Sab jag rāthā rāthan de, ek Voh na rāthā chāhiye.

If all the world be wroth, let it be wroth ; as long as (God) is not wroth.

Sab jite ji ke jhagee hai, yeh terā hai yeh merā hai. Jab chal buse se dunyā se, nā terā hai nā merā hai.

It is a life-long quarrel about thine and mine. And when we leave this world nothing is thine or mine.

Sab kāmōn men pūrī ; kot na kahi adhūrī. Wom.

You are perfect in all arts ; no one can call you imperfect.

(Said as a snub to a boastful woman.)

Sab kām thakā, to burā kām takā.

When all (honest) trades fail he tries a mean one.

(*Burā kām* means here occupation beneath one's dignity.)

Sab ke dāon ande bakhō ; hāmārē dāon burā.

The lot of others is eggs and chickens ; my lot is a clucking.
(Failure.)

Sab ke dātā Rām.

God gives to all.

Sab ki matiyā adājh.

The evening is the mother of all.

(The evening crowns the day.)

Sab kahu bole to nih idgald, kapār bahi bole nihāt barēd. E. Wom.

When others speak it is pleasant, but when my daughter-in-law speaks it pricks me.

(We look to you to give us hairs, madame, but not advice.)

Sab to jhāmār pairē, lagāt kahi 'hamkāt.' E. Wom.

As all wear anklets, the lame girl wants one too.

Sab kot miliyē, langotiyā nā miliyē.

All may visit me, but the bosom friends of my childhood.

(They know us too well.)

Sab to thei ; main chāl !

All others flung aside I am alone !

(Selfishness.)

Sab kuchh gayā, miyā, teri chālul nā gayā.

Mah. Wom.

Every thing is gone, husband, but your childishness.

Sab kuchh gayā, miyā ki fāh fāh nā gayā.

Mah. Wom.

Every thing is gone but my husband's ill humour.

Sab mad madai hai, biddiyā mad udmā.

Spirits intoxicate, but learning most of all.
(A little learning makes men mad.)

Sab perōn mē bīrī jo bar ! Akh vā ki choṭī, pādāl vā ki jūr : Hare hare patte, lāl lāl phar. Akh r Bidekh ghar khar !

The banian tree is the greatest of all ! In heaven its head, in hell its root ; Green its leaves, and red its fruit. King Akbar is a stupid ass !

This saying is founded on a story related of four countrymen, who, having heard of the generosity of Akbar towards poets and men of learning, aspired one day to compose a poem worthy of the king. Three of the men succeeded in making one each of the first three lines of the above, but the fourth man was at a loss how to make one for himself. A buffoon passed by them and finding them deeply engaged in completing their poem he suggested to them the fourth line. The four country men being well pleased with this went to the king's palace and having obtained an audience, they were requested to repeat their verses. Each one in turn repeated his line, and when the fourth man had given out his, the whole palace echoed with hisses and the king rebuked him. The countryman, thinking that there was something wrong about it, instantly pointed out the man who had suggested it. The king perceiving that he was the regular country bumpkin put aside the insult with a smile.

Sab pār chhāye, pūrī gayā Bāi Nār. Mah.

All the other saints have escaped and only Lady Nār is caught.

(Ironical : the great ascetics have escaped and only a wretched emper-ess captured.)

Sabr har man mek, tū sabh kahi tū mek.

Be patient in your mind, that you may find ease for your body.

Sabr ki dād Khudā degā.

God will reward your patience.

(Said as a consolation to one suffering under oppression.)

Sabr ki dād Khudā ke hātī hai.

The reward of patience is in the hands of God.

Sabr ki dāl mek mek lagti hai.

The branch of patience bears sweet fruit.

Sabr talhē ast, va lakin bar-ē-akhrīn dārad. Per.

Patience is bitter, but its fruit is sweet.

Sab sadqā, maish alog. Wom.

I sacrifice all to you except myself.

Sab sause miṭ jāgā, jab hogā Rām sahāṭ;

Rānī, us Bhagwān se tīje dhyan lagāṭ.

When God helps all anxiety is removed;

So, my queen, meditate on the Blessed One.

(Don't lose heart. This saying is attributed to Nala and also to Harischandra, both well known Hindū heroes, who underwent great troubles in this life.)

Sab se baṭī bhūk, jo pāw so chūk.

Hunger is the greatest of all things, for it swallows up all it reaches.

(Hunger is the best sauce.)

Sab se behtar hai, miyān, sahīb salāmat dūrkī.

Distant acquaintanceship is the best, my friend.

(Familiarity breeds contempt.)

Sab se bhālī kīdān, khetī kare aur ghar rāhe.

The husbandman is happiest of all, for he tills his field and lives at home.

(Natives are loth to leave their homes and go abroad. Uneasy lies the head that wears a crown.)

Sab se bhālī Mūsāl; Chand; kareñ na khetī, bhareñ na fānd.

Mr. Peckle is happiest of all; he cultivates no field, and pays no revenue.

(Said of a plunderer or brigand.)

Sab se bhālī chup.

Silence is best.

(The least said, the soonest mended.)

Sab se hūye, sab se milīye, sab se kīse chāo, Hāñjī hāñjī sab se kīhīye, bāniye apne gāon.

Meet all, and play with all, and love all, And chime in with all, if you would live (peacefully) in your own village.

Sab se miṭhī bhāt /

No sweets like hunger.

(Hunger is the best sauce.)

Sab se rai mil chāhiye, jab lag pār basāṭ. Miṭhī bāchan mukh bolīye, jo nahī hī rah jāṭ.

Live amicably with all men, as long as you can. Have honey on your tongue, that you may leave a good name behind. (Be all things to all men.)

Sab shakal langūr kī, ek dum kī kasar hai.

He has all the appearance of an ape but the tail.

Sab torēn, merā ek Rab na torē / Wom.

All may break with me, but God!

Sab untarē bāndho, koi talvār na bāndho. Kar do ye mandārī, koi dastār na bāndho.

Keep razors, but keep no sword. Proclaim it by the drum, that none should wear a turban.

(A complete subversion of the Indian notions of propriety; oppression.)

Sabī mat deo gawān ho, hañṭyā bhar bhāt bigāran ho. E.

Don't give *bhaṅg* to village booz, they will simply spoil a pot-ful of rice.

(*Sabī* or *Bhaṅg*, an intoxicant made from hemp, is believed to be a strong appetiser: hence the point here is—don't give *bhaṅg* to a booz, as he won't appreciate it and will eat the more afterwards: caviare to the vulgar.)

Sabī meñ surkhī, khabār lāṭ dūar kī.

(Behold) the glory of *bhaṅg*: it takes you to heaven.

(A saying of *bhaṅg* drinkers in allusion to the delights of intoxication.)

Sachāī meñ Khudā kī surat hai. Mah.

Truth is in the image of God.

Sach aur jhūṭ meñ chār unṭal kī faraq hai.

Between truth and falsehood there is four fingers' breadth.

¶ This proverb is thus explained: truth is seen but falsehood heard—and the distance between the eye and ear is four fingers.

Sach barābar pun nahī, aur jhūṭ barābar pāp.

There is no virtue like speaking the truth, and no sin like telling a lie.

Sach bāt adhī larāṭ hoī hai.

The truth is half a quarrel.

(The candid friend.)

Sach bāt karī lagī hai.

The truth tastes bitter.

Sach bolnā aur larāṭ mol lenā barābar hai.

To speak the truth and buy a quarrel is the same thing.

Sach bolnā, sukhi rahnā.

To speak the truth is to live happily.

Sach bol, pūrā tol. Mercantile.

Speak the truth, and give full weight.

Sachhā jāṭ rotā āṭ, jhūṭā jāṭ hañṭā āṭ.

The truthful goes and comes back weeping; the liar goes and comes back laughing.

(Allusion to the complicated procedure of the English Courts in India, which tends to help the adroit liar.)

Sachche ke āge jhūṭā ro mare.

Falsehood weeps before the truth.

Sachche kī dōre, jhūṭe kī na dōre.

Truth's turn will come, the liar's never.

Sachche lag qasam nahī khāṭe.

A true man never swears.

Sachche Rām ko chhor-ke pūjēṭ Dehī bhāt! Ip bichāre mar gāṭ, us se māngēn pāt.

Setting aside the true God they worship idols and ghosts! They themselves are dead and people ask sons from them.

(A saying of the *Āṭh* or free-thinkers.)

Sach hai, hardm-sāde kī rasoī dardī hai.

True it is that the villain has a long rope.

(i. e. ample means for his ends.)

Sach bahe, so mārā jāṭ!

Tell the truth and be killed!

Sach kahnā adhī larāṭ mol lenā hai.

To speak the truth is to purchase half a quarrel.

Sach kī sanāḥ burt hoī hai.

The pioneers of truth are the severest of their kind.

Sach sab ko harvā lagā hai.

The truth is bitter to all.

Saddā Bhavāntī dāhna, sammuḥh rahe Ganesh.

Paśch Deo rakshā karēh, Bīrhma, Vishn, Mahesh!

May Bhavāntī be on your right, and Ganesh in front. May all the five Gods, Brahma, Vishnu and Mahesh defend you!

(This verse is used to head a hymn or religious song.)

Saddā dāw dāwā, yeh rahāis nahāis; Gayā vagt phir kathā dā nahāis.

Happy days never last long; Opportunity once lost is never regained.

Saddā dīs ek sē nahāis rahis.

Your days are not all alike.

Saddā Divālī sant ke, jo ghar ghāṭā hoī.

The virtuous man has a perpetual feast, if he have but wheat in his house.

(The Divālī is the great autumnal festival of the Hindus.)

Saddā Id nahāis, jo hāṭā khāis. Mah. [sweets. Every day is not a holiday in which to eat

(The Id is the chief Musalman festival.)

Saddā ke dukhā, nām Changē Khāis.

Ill from his birth and called Mr. Health.

Saddā ke ujre, nām Baṭī Rām.

Ruined from the first and called Mr. Full.

Saddā ke dāni, mūṭal ke nāu ṭāke.

The ever liberal gives nine pence for a pestle. (Which is worth only a penny or so: spoken ironically of a miser.)

Saddā kī padnī, urdān doṣh! Wom. [the peas.

Always breaking wind she lays the fault on (To describe one who assigns frivolous excuses for faults which are habitual.)

Saddā kīṭī kī nahāis rahī.

Nothing lasts for ever.

Saddā miyān ghore kī to rakhiṭe thē!

My lord always kept horses!

(Ironically.)

Saddā na kīṭhī kī rahi gal pīṭam ke bāṭh; Dhalte dhalte dhal gal, tarvar kī ā chāṭh.

No one always keeps her arms round her husband's neck; They drop and drop, till they drop off, like the shadow of a tree.

Saddā nām Sātī hē.

God's name is everlasting.

Saddā nāo bāgas kī bahī nahāis.

A paper-boat will not float long.

(Desire will not succeed long.)

Saddā na phāṭe baṭī, addā na Sāṭam hoī; Saddā na jōban thir rahi, addā na jīve hoī.

It will not always rain for us, nor flowers blossoms give; Youth will not always be with us, nor shall we always live.

Saddā phāṭī phāṭī chūṭ hoī.

He has always picked up full-blown flowers.

(A lucky man.)

Saddā rahi nām Allāh hē.

The name of God lives on for ever.

(Used upon occasions of regret for the loss of any person or thing; meaning everything must perish, except God.)

Saddā sukāgan.

A perpetual bride.

(A *fājir* who wears such ornaments as are worn by married women.)

Saddā dīdh garbādā, haggan dā velā dīd. Panj.

When the stomach is out of order it is time to evacuate.

Saddān pī, santan pī, pī Kuanr Kanhāi. Jo bij-yā kī ninda kureh, use khāis Kālikā mā.

Saints drink thee, sages drink thee, the Prince Kanhayyā (Krishna) drank thee. Who speaks ill of the hemp-plant, him will mother Kālikā (Durgā) destroy.

(Said in honor of the intoxicant *bhang*.)

Saddā bhāṭe to kyā hū, gat mat jāvā nahāis? Tulsi, peṭ ke kārne sādā bhāṭ jag mūkhā.

What bouts it to be a saint without true religion? Saith Tulsi (Dās), many turn saints for their stomach's sake.

Saddā bhagat deṅ jīnhāṭ aris, Sukhī rahet ve bīve bīs. Rus.

Whom saints and prophets bless, Will surely happy be.

Saddā bhagat hon jīs par chho, Mūl bhālā nā us kā ho.

Whom saints and prophets curse, Will never prosper.

Saddā bhagat kī kare jo sevā, Pār turat ho vā kā khvā.

Who serves saints and prophets, His boat will quickly cross.

(*Sevā* (or *khvā*) *pār honā* is a common idiom for success.)

Saddā chālē Baikhunh ko bāṭh pālī māṭh; Raste meṭ se de phir, bhāṅg tamakū māṭh.

A saint started for Heaven in a carriage; but turned back on the road, because there was no *bhāṅg* and tobacco there.

(A skit at the Indian mendicants' liking for the intoxicant *bhang* and tobacco.)

Saddhī kī sādā aur pīpāl kī lākh. Agric.

The spring crop and the lac on *pīpāl* trees. (Are the best.)

Saddā khūṭī nā karēh, nā mīrakh se pī: Chāṭur to bairī bhālā, mīrakh bhālā na vāt.

Saints do no evil nor have friendship with fools: A wise enemy is better than a foolish friend.

Saddā sant, kī fāṭalkar, tīsē kuchhū dharm. Tulsi, pher na milēgā bār bār yeh janm.

Serve saints and monks, of whatever creed thou be. O Tulsi, this human life thou shalt not get again and again.

(In the doctrine of the transmigration of souls human life comes but once to a being.)

Sadh sant ki fahal ho upho na baitho jai : Tulai, la'ach len ho dursi dursi jai.

In the service of saints and monks he is idle : But, Tulai, for the love of lucre man will running go.

Sadhon ko kya savadi ? Gur nahin batadehi ki sahi. Min.

What cares a saint for relishes ? If there be no sugar then give him sugar-candy.

(A skit at the pretended self-denial of the Indian mendicants : if there is no bread in the house let me have some toast.)

Sadhon ne kam sadha-pan se, kuttan ne kam kuti-pan se.

Saints have the ways of saints, and dogs the ways of dogs.

(A man is known by his deeds.)

Sadha-bachhe, bahute jhute, thore anchihe.

Among pedlars many are liars and few truthful.

Sadhā, dukhiya sab sansara. Jo sukhiya so Rām adhara.

O saint, the whole world is troubled. He is happy that depends on God.

Sadhā ho-kar deo butti, us ko jano peh ka kutti.

Hold him to be but a greedy hound, that deceiveth under the garb of holiness.

Sadhā ho kar kapaṭ jo rakhe, Voh to maza Narak ka chakhe.

Who is a double-dealer in the garb of a saint, Will taste the miseries of hell.

Sadhā ho-kar kar sjo chori, Us ka ghar hai Narak ki mori.

Who steals in the guise of holiness, Lives in the dirtiest laze in Hell.

Sadhā ho-kar kure jo jati, Us ki ho do jag mek khudri.

Who runneth after women in the garb of a saint, Will be dragged through the mire in both worlds.

Sadhā jan ramte bhale, dag na lage hoe.

It is best for a mendicant to roam, that there be no stain upon him.

(To keep thyself unspotted from the world.)

Sadhā kahiye sup ko, paya phenke halor : Ochi kahiye chhalni, bhūai rakhe bitor.

The winnowing fan is a saint that throws away the chaff : The sieve is an evil man that keeps the straw.

Sadhā ki jin sangat kint, unhan kamai puri hai. Rūn.

Who dwell with the holy reap a full reward.

Sadhā milan aur Hari bhajan, daya, dharam, upar, Tulai ya sansar mek panch ra'an hai ek dar.

Communion with saints, hymns to God, compassion, faith and kindness, O Tulai, are the five jewels of this world.

Sadhā sat kar batā jai, voh sadh hai kiti : Ya ho sadhā mek baho, jo ghar ghar mānge baki. He is a true saint who sits content : Not he that begs from door to door.

Sadhā voh jo sadhan kar : brodh, lebh, aur mek ko mare.

He is a devotee that practices devotion, and eschews anger, greed and lust.

Sadhā to vohi bhala, jo bhav sadhā kē bhes ; Pa-jā kartā Robb ki, hāndē des bides.

He is perfect saint who in his saint's garb Worshipeth his God and wandereth from place to place.

Sadhā voh sarahiye, jā ke hirsē gāthi ; Ladā le bhitar dhare, charnamat de bāt !

Praise ye that saint that hath a kink in his mind : Keepeth the sweets, and distributeth the holy water !

(Charnamat is the water with which idols have been washed : the sweets here are those offered to the idol. The saying is a skit at the pujaris or priests at temples.)

Sadhā voh sarahiye, jo dukhet dukhāven nāth ; Phal phal chkerā nahā, rakhe bagiche māth.

Praise him for a saint who nor frets nor annoys ; That plucks nor fruit nor flower, though he dwell in a garden.

Sadhā diye rad balā. Superstition.

To give alms is to avert evil.

Safar aur Saqar barabar.

Going on a journey is as bad as going to Hell.

(See following.)

Safar aur Saqar mek ek nugeh hā faraq hai.

Between Hell and a journey there is but the difference of a dot.

(In the Persian character f which has one dot over it becomes q if another be added : hence point of proverb.)

Safar kardāh biyār goyad darog. Persa.

Travellers tell many a lie.

(Travellers' tales.)

Safar, vasila-i-safar.

You must travel to gain.

(Nothing venture, nothing have.)

Sag mek shurud ; ande mek pāni / Kyon, Bibi Pathāni ? Mah. Wom.

Soup out of grass : water out of eggs.

How can it be, my Lady Pathāni !

(Shorid is made of meat only. Pathāni is here a fanciful name.)

Sagor bin sagdi kniṭ ? Bhalon bin bhalai kniṭ ? Shall there be kinship without kin, Or goodness without the good ?

Sagre ghāt ghar aiti ; bakiā na dekhi labā. Pānā shakar aisa dekhā, kakhā tar labā. E. I roamed the whole country and found no profit anywhere ; But in Pānā city I found it close beside me.

Sagre ghar mek rung he, murti sir patāh-he mar jā. Better crawl all over the house and dash your head against the pestle and die.

Sagri raat ban ban phiri, thar thes kusi se jati. Wom.

She roamed the whole night in the wilds,

And was frightened at a well in the morning.

(Sham modesty.)

*Sagri umar main pāp kamā; janm na kṛd-pun.
Levan-hārā ā gaya, to tan man ho gaya sun.*

The whole of my life I spent in sin; no good work I have done. The Taker hath come to take me, and lo! my heart and soul are still with fear.

(A saying of the Bhagats or reformers.)

*Sahib merā dāniyā, banaj kare doopār; Bin dān-
dī, bin pālre, tole jag sanādr.*

The Lord is a merchant and transacts business; Without a beam or scales he weighs out to all the world.

*Sahanar duphī main laī, moli lagā na hāth. Sā-
gar kī kyā doṣ hai? Hīn hamārē bhāg.*

A thousand dips I took, no pearl I found. The fault was not in the ocean, but in my unhappy lot.

Sakanar gupā, ek Kanhaiyā.

A thousand milkmaids and one Kanhaiyā.

(A thousand applicants for one appointment. Allusion to the legend of Kṛishṇa (Kanhaiyā) and his amours with the milkmaids.)

Sahī gae, salāmāt ā. Mah. Wom.

Sound he went and safe he returned.

(Ironical: used when a man comes home without earning any thing: gone on a fool's errand.)

Sāh ke savdā; kambakht ke dāne / Mercantile.

The banker's interest is twenty-five per cent: the usurer's is cent per cent!

Sahri bhī na khānā, to khar na ho jānā. Mah.

If I were not even to eat breakfast I should be an infidel.

(Sāri is the morning meal eaten before a fast.)

☞ The story goes that a Muhammadan, who never kept a fast proposed to join a friend in a sa-ri, whereon the other objected, because he never fasted. He replied in the words of the proverb, the implication being that if he did not take even sa-ri, he would be an infidel.

Sahri khāo so roṣa rukhhe. Mah. [fast.

Who eats the morning meal, must keep the

☞ The story goes that a dog ate up the sa-ri, or early morning meal of his master, with which all good Muhammadans fortify themselves for a day's fast. His master thereupon tied him up, declaring that the dog must keep the fast instead of himself, because he had taken the preparatory meal.

Sahī dāhe; na sahī chhāpī dāhe.

What can be borne is borne; what can't be borne breaks the heart.

(All do what is pleasing to themselves.)

Sahī dāhe na jān, gaur se jān. Hin.

The banker is not being carried away, he is going down for some object of his own.

☞ It is said that a money lender was once being carried away by a stream. He shouted for help, and a wag that was standing on the shore said, "You are not being carried away, but you are going down the stream to suit your own ends."

Sahī dāhe vol bhī sāk. Mercantile.

Who sells at cost price is still a merchant.

(Selling off an article is better than keeping it unprofitably.)

Sakār ho kīdn, bālak ho masdn. Mercantile.

A farmer is to a banker, what wasting is to a child.

(The Indian cultivator exists on the money lender, to whom he gives infinite trouble in recovering his claims: masdn or sād is an imaginary wasting sickness caused by witchcraft, the practice being to take ashes from a burning-place (masdn) and sprinkle them on a child, which is then supposed to waste away till it dies.)

*Sāh akhīdn phorāh, bairī mulak jāhān. Tuh
ek jhānī mīr dī, lakhāh karēh salām. Panj.*

If the Lord turn away his eyes, the whole world is enemy. If he glances kindly for a moment, then thousands bow.

*Sāh, apne chit kī bhāl na kahiye kō; Tāh lag
man mēh rakhiye, jab lag kārāj ho.*

My friend, let not thy secrets escape thee even by mistake; Keep them in thy heart till they prosper.

*Sāh ghore mar gae, gaddhān āyo raf. Kāg
hāth pe let hain, dūr kiye hain bāj.*

O God, the horses are dead and asses reign. Crows are perched on the hand and hawks are spurned.

(The times are out of joint.)

*Sāh is sanādr mēh bhānī bhānī ke log! Sāh se
mil ke bāhiye, nadī nāo sanjog.*

My friend, in this world are men of many kinds! Associate with all men, because the meeting is as that in a ferry-boat.

(I am made all things to all men: I, Corinthus, ix. 23)

*Sāh jis ke sāk ho, us ko sākā kyā? Chhīr mēh
us ke kār sūb de Bhagwān banā!*

What need for anxiety hath he that hath God with him? God in a moment can prosper all his work!

*Sāh jis ko rākh le mān-hārā hawn? Bhūt, deo,
kiyā āy ho, kiya pānī kiya pānī!*

Whom God keeps nought can harm. Nor devil, nor demon, nor fire, nor wind nor water.

*Sāh kī ghar dūr hai, jaise lambī khajār: Charhe
to chāhīe prem ras; gire to chāhīe sūr.*

God's house is lofty as a tall date tree: If thou reach it there is sweet fruit; if thou fall thou art destroyed.

*Sāh kī rākh dār aur vāhī kī le nām; Do jag
mēh bharpūr ho, jo tere sagre hām.*

Trust in God and take his name alone. That thy works may prosper in both worlds.

*Sāh kī sūman karo, jo hoīh sampūrān kār; Sāh
bhī sāmukh mīle, aur bhagat kare sanādr.*

Call on God that all thy wishes be fulfilled; That God meet with thee and the world revere thee.

*Sāh ke Darbār mēh bāre bāre hain dhar: Apnā
dānā Hīn kī; jis mēh kar na ghar.*

In the Court of God are many great heaps,

Look to thy own (heap of) corn; while there is no mistaking.

(Be content with thy own lot and envy not that of others.)

Sāh ke sau khet hañh.

God hath a hundred whims.

Sāh ko sādñh giyārā : Jhāñe kā Malik niyārā !

God loves the true man : The liar has a different Lord !

Sāñh kyon ke vāre niyāre ho gāñ. Mercantile.

It is a gain of hundreds.

(Said of large and lucrative contracts.)

Sāñh mor āp birājhal, toñ dihal pochārā. Lās mūkā ham sahlāñ, aur sahlāñ dū-gārā, Bhoj. Wom.

My Wom was already vexed with me, and the people egged him on. I bore kicks and blows, and a shower of abuse.

(Adding insult to injury.)

Sāñh rāj buland rāj, pūñ rāj dūt rāj.

The husband's reign is a good reign, and the son's reign a bad reign.

(Said by a widow lamenting over her late husband, with whom she had everything at her command, in depreciation of the unsatisfactory support rendered by her son, whom she expects to provide for all her wants.)

'Sāñh Sāñh' jibh par aur gabar kopañ man bich, Voh na dāñe jādñge pakar Narok meñ khinch. With 'Lord Lord' on his tongue and pride and deceit in his heart He shall be dragged through the mire in Hell.

Sāñh sādñh meñ de aur na meñ koñ. Vā ko sādñh kya rahā, jā sir Sāñh ho !

God removeth doubt and none else. But he shall have no doubts that hath God on his side.

Sāñh te sachchā raho, bande te dūt dhāñ; Bhāññ lambe kes rahh, bhāññ ghoñ musāññ. Panj.

Be sincere with God, and loving to his creatures, Whether you keep your hair long or shave it clean.

(i.e. whether you be a Sikh or a Hindū : Sikhs never cut the hair and the Hindūs shave; thou shalt love thy neighbour as thyself.)

Sāñh es jo phir gayā, us ko lāñh na ho; Voh to jādññ jādññ janam okāññt kho.

Who hath rebelled against God shall never prosper, For thus he loseth his life for nothing.

Sāñh es sādññ rahāñ; bāj bāj, re dhoñ; Panchan meñ meri pai rakh; sakhiyon meñ rakh bol.

Beat, beat, o drum, that I may be true to my lord, My honor-lives among my friends, and my credit among my companions.

Sāñh, Terā dard chhoñ jo anjāñ, Dar dar kādññ mādññ, kadhñ mile na dāñ.

O God, be that is so foolish as to give up his trust in Thee, Shall beg from door to

door and get never a penny.

Sāñh, Terā dard an pāñ jo log, Un ke pāñ thāñ haññ, un ke pāñ jog.

O God, who cometh to Thee for protection, Is a man of good fortune and true religion.

Sāñh, Terā kārñe chhoñ Balakh, Bakhār, Nau lakh ghore, pālki, aur nau lakh avar.

O God, for Thee I have left Balch and Bakhār, Nine million horses, palanquins, and horsemen.

Sāñh, Terā kārñe jin toñ diññ jahāñ, Thoñ kyā Baikhunñ meñ us ne jahāñ māññ.

O God, he that hath given up this world for Thee, Shall surely find an abode in Heaven.

Sāñh, Terā neh kā jis tñ lāññ sir, Voh pāñ sādñ hai, vohi pir faqr.

Who hath been struck with the arrow of Thy love, O God, Is a perfect saint and monk and mendicant.

Sāñh, teri sohñ aur ādar karñ na koñ : Dur dur karñ saheliyāñ, māññ muñ muñ dekhññ toñ. Wom.

My Lord, I am thy slave, and none respecteth me : My friends keep me at a distance, and I can but look to thee.

(The supplication of a afflicted woman to her husband : the point is that if he shows her no respect nobody else will.)

Sāñh, Teri yad meñ jin tñ kññ khāñ, Sonā us ke rūbrū, hai chāññe ki rāññ.

Who hath made his body into dust for Thy sake, O God, Gold is to him as the ashes of a fire.

Sāñh, To bin kawn hāñ, jo karñ navarññ pāñ : Tū hi dāt hai nāññ chāñññ or, Kartār.

God, who is there but Thou to ferry my boat across? I look on all sides and see but Thee, O God.

(To ferry the boat across is a very common idiom for 'to grant salvation'.)

Sāñh ilm dāñññ hai.

The groom's knowledge is as deep as the sea. (There are mysteries in every trade.)

Sāñññ kā kāl, munshiyōñ kī bolāññ.

Grooms are scarce and clerks are plenty.

Sāñññ bhāñ kotvāl, ab dār hāññ kā ? Wom.

My husband's now kotvāl, so what have I to fear?

(The kotvāl under oriental rule is the chief police officer of a town; under British rule in India he is a petty officer of police. To the native mind he is the embodiment of petty oppression and power.)

Sāñññ gae bides, māññ to bāt bāt māññ : Āgrē hāñ charkhā, Burhāñññ kī rāññ. Wom.

My husband gone abroad, I'm worn to death with spinning. With the wheel from Āgrā and the cotton from Burhāñññ.

Sāñññ gae ladññ, ladñññ jhārā jhār : Sāñññ hāñ pāñññ Mīy, chālē āñ ghār ! E. Wom.

My husband went a trading and collected

goods no end : But when he had made a hundred into fifty he came back home.
Saiyāh, jā mat bides ho, kanthā, hāṭ mat khol ! Hunar dakh mere hāth kā, kūtāh rūt an-mol.
 Hin. Wom.

Go not, my spouse, to foreign lands, nor open a shop, my husband ! Behold my dexterior hands, I'll spin a priceless thread.

Saiyāh ke arjan, bhāṭyā ke nānā ; Pahan orh, main edgar jānū ! Wom.

The earnings are my husband's, and the credit my brother's : I will dress myself and go to my husband's house !

(In Indian households the bride gets her wearing apparel and customary ornaments and her household utensils from her parents and relatives and these she takes with her to her husband. The point here is that her husband has had to supply these, and this has made the bride feel ashamed.)

Saiyāh ne is duniyā meṭ lākhon rupaiye batte ; Kadhī na lāṭ laṭṭā pere, ber khilāṭ khatte.

In this world my husband has made a fortune of millions ; But he t-ought no sweets for me, only plums wild and sour.

(A wife complaining of her niggardly and rich husband.)

Saiyāh, tere kārne jāṭ bal ho gāṭ rākh ; Pat se main be-pat bhāṭ, panchan meṭ gāṭ rākh.
 For thy sake, my love, am I burnt to ashes, and have lost my honor and been disgraced among my kind.

Saijan deat hāṭ suno, kuchh nere, kuchh dūr : Pāṭhan hī se jhār tūṭ un pāvan kī dhār !

I hear my love approaching nearer and nearer : And I'll brush the dust from off his feet with my eye-lashes.

Saijan bin id kais ? Mah. Wom.

It is no festival without a husband !

Saijan chāl par-des ho, dhar ghore pe sū : Jo main aisi jānti chāṭṭ leṭi chhīn.

My husband is going abroad and saddles his horse ! Had I known this before I would have taken away the whip.

Saijan dukhiyā kar gāṭ, aur suk ho legae sath ; Ab dukh de niyāre bhāṭ, meri baur nā pūchhī bāt. Wom.

My husband has made me wretched, and taken my joys with him : He has made me wretched by leaving me and has sent me never a word.

(A woman's lament over an absent husband.)

Saijan ham tum ek hāṭ, dekhat ke hāṭ do. Man se man ho tol le, do man kadhi na ho.

I and you my love are one, though seemingly we are two. Man weighed against man will never make two man.

(There is a pun here on the word man which means both the heart and a weight of 80lbs; similarly *tolā*, to weigh, is commonly used both in the abstract and concrete.)

Saijan jūt lagāṭ ke dār des jin jāo : Baso ham-nāgrī, ham māṅgeṭ tum khāo.

My love, once having loved, go not to foreign lands : Live you in my city and I will beg that you may eat.

Saijan sajan mil gāṭ, jhūṭe pere bastā. Wom.
 When friend meets friend, the meddler is disgraced.

Saijan sakāre jāṭeṭ aur main marāṭe roṭ. Bid-huṇā, aisi rain kar, kī dhor kabhi na hoṭ. Wom.

My love starts to-morrow and my eyes fade with weeping. O God, make such a night that there shall be no morn.

Saijan, tum jhūṭ mat bolo ! Khudā ho sātch pyārā hai. Kahāvat hai buṭon kī gūṭ, 'kadhi sā-chā na hārā hai.'

My husband, do not tell a lie ! For God loves the truth. It hath been said of old that 'truth injureth not' !

Saijan ! voh din kaun the, jo suk se lāṭ pū ? Ab dukh de niyāre bhāṭ :—kaun gāṭ kī rūt ? Hin. Wom.

My love, where are the days when you loved me with gladness ! To go and leave me in sorrow now :—what manners are these !

Saijan ! yoh mat jāniyo, tōṭ bichkrat meṭ chāin ; Aṭ ban kī lāṭṭ sulgāt hūṭ din rain.

Don't believe, my love, that I have pleasure in your absence ; Like a green-wood tree, I smoulder night and day.

Saijā bhālā nā bāp kā, Aur tū bhālā nā tūp kā. Mercantile.

Partnership even with a father is not good, Nor is a burning fever.

Saijā forā khaṭam hī kī bhālā.

The best partnership is that between man and wife.

(Natives have a notion that all partnership in trade is bad !)

Saijā sadhe nā bāp kā. Mercantile.

Partnership even with a father is not lasting.

(See preceding. An acknowledgment of the habitual dishonesty of native traders even towards each other. He would cheat even his own father.)

Saijā sadhe nā bāp kā ; sād rāṭ kī bhān : Ghar niyārā kar, bāṭnā ; bāt meri tū mān. Hin. Wom.

Partnership will not last even with one's father ; it is the root of strife : Keep a separate house, my spouse ; please listen to my words.

(A wife's advice to her husband to secure a house for her apart from his parents, whom she looks upon as a great bore.)

Saijā kī kām ubhāre chān.

A joint concern will tear off the skin.

Saijā kī kādhi chaurāṭe meṭ phāṭe.

The partnership pot breaks where four roads meet.

(Partnership is the source of many disputes.)

Sajhe ki Holt sab se bhalt. Hin.

Partnership at the Holt is a good thing.
(One person of course being unable to perform the festival.)

Sajhe ki māt Gaṅgā na pāve. Hin.

The mother of several sons will never reach the Ganges.

Among the Hindus, it is the duty of the son to convey his parent to the Ganges before or after death, a ceremony which is attended with some expense. Hence, if there are several sons, one leaves this duty to another, and it is not performed at all. Between two stools the breech comes to the ground. What is every one's business is no one's. Too many cooks spoil the broth.

Sajhe ki sūtī chāṅṅ meṅ chāl.

A partnership needle is carried on a pole.
(It is not easy for partners to agree.)

Sajjan chit kabhū na dhareṅ, durjan jan ke bol; Pāhan māre ḍm ko, tau jhal dot amol.

A good man takes no heed of a bad man's words; Throw a stone at a mango tree and it will drop sweet fruit.

Sakh gae, phir hāt na ā.

Credit lost cannot be regained.

Sakhi deves aur sharmāve, bādāl barse aur garmāve.

The liberal gives with diffidence, as clouds when hot drop rain.

Sakhi ho, ham hūn r.ij-kumār!

My dear, I, too, am a princess!

(A reproach.)

Sakhi kē bēṛ pā, aur sūm kī matī khud.

The generous succeed and the miser starves.
(Mendicant's cry.)

Sakhi kē bēṛ pā hai.

The liberal man's boat gets across.

(*Bēṛ pā* *hōnā* is an idiom to succeed, and also to obtain salvation.)

Sikhi kē khaṇā kabhi khālī nahī hō.

A liberal man's treasury is never empty.

Sakhi, karīm pāre eriyān ragarī hai; Bakhīl mālon se motiyon ko chhorī hai.

The generous and liberal drag on a miserable life: While misers grind pearls with pestles.

(The wicked flourishing like a green bay tree.)

Sakhi kē sar buland, mūt kī gor tang. Mah.

The head of the bountiful shall be exalted, and the miser's grave shall be narrow.

(Beggars' cry.)

Sakhi kē māt par pā, sūm kī jān par pā.

A liberal man's wealth suffers, and a miser's life suffers.

Sakhi kī kamāt meṅ sab kē sājha!

In the generous man's earnings all have a share.

(Beggars' cry.)

Sakhi kī nāo pahār chārhe.

A liberal man's boat goes up hill.

(Success attends the liberal.)

Sakhi na saheṅ, Bhālī akeli. Wom.

Neither friend nor companion; It is well that I am alone.

Sakhi sakhdāt se phaltī hai, Adā addāt se jaltī hai.

The liberal thrive on liberality, And the envious burn with envy.

Sakhi se bheṛ nahī, to sūm se kyā bigāre?

If you can't find a liberal man, why throw up the service of a miser?

(A bird in hand is worth two in the bush.)

Sakhi se sūm jhāl, jo turat de javāb.

Better is the miser who refuses at once than the giver.

(Who keep you waiting?)

Sakhi sūm kē lakh baras din meṅ barabar ho jātī hai.

The account of the liberal and the miser is balanced at the end of the year.

(i.e. the liberal man does not lose by his liberality, nor the miser gain by his greed.)

Sā'ih lakh se achchhi. Mercantile.

Credit is better than a fortune.

Salah na shud balā shud. Per.

It was not an invitation but a misfortune,

Shih Khānum kī ankheṅ dukhī haiṅ, shahar ke dīve gul kar do. Mah. Wom.

Shāh Khānum has sore eyes, so put out all the lights in the town.

(Throwing the burden of her own misfortune on the head of others.)

Singh charhī Devī mile, garuṅ charhe Bhagvān, Bāl charhe Shivī mileṅ, aṛe sāvārē kām.

When you meet Devī riding her tiger, or Bhagvān on the wings of his eagle, Or Sīvā riding his bull, all difficulties will be removed.

(The above are the vehicles of the gods mentioned, and at religious performances are represented by actors, to meet whom is lucky.)

Salāmat rahe bahū, jīe kē bāṛā bhāroṣ. Wom.

Long life to my daughter-in-law, in whom I have great hopes.

(Of posterity: a consolation at the loss of a son.)

Salām bīar mīyān jī kyōn rusā?

Why offend my lord by not saluting him?

(Politeness costs nothing.)

Sālē ke surer aur surer kē labar-dhauṅ-dhauṅ!

A distant connexion of my wife's brother's father-in-law!

(Said of one who claims relationship.)

Salomo bin lā kaies? Mah. Wom.

It is no festival without Salomo.

(Salomo is a fancy name for a showy woman.)

Sā'ī adhi nihālī, sāhaj pūrī jō. Mah.

A wife's sister is half a wife, a brother-in-law's wife is a full wife.

(If a wife die it is not uncommon for a man to marry her sister: the brother-in-law's sister is -he wife and his wife is in many respects on the same footing as the wife in a native household.)

Sak nihati, chahiye orhi, chahiye bichhali !

Your wife's sister is your bedding—to be worn or used !

Samat chuk phir kē pachhāni ? Bhoj.

Why regret a lost opportunity ?

(Why weep over spilt milk !)

Samat samud ke datā Rām. Hin.

God gives in every clime and time.

Samat na bāram bār. Hin.

Opportunity comes not daily.

Samā karē (nar kyā karē ?) samek samā ki bāt.

Kisī same ki din bārē, kisī same ki rāt.

Each season does its seasonable work, and what can man do ! Some seasons make long days and some long nights.

Samajh kā ghar dūr hai.

It is a long way to understanding.

Samajhne-vālē ki marut hai.

It is death to those that understand.

(Where ignorance is bliss, 'tis folly to be wise.)

Samandar kyā jāne Dosaḥ kā aab ? Mah.

What can the salamanuder know of the pains of Hell ?

(Because it lives in the air.)

Samandar-sokh ko daryā kyā ?

What's a river to the sea convoluted !

(*Samandar-sokh*, is the convoluted *argenteus* : a pun on the words here which also mean—one who swallows the ocean.)

Same same ki bāt hai.

Each season has its own work.

(There is a time for every thing.)

Same same ki bāt; bāj par jhayte bagulā.

It is a sign of the times : the heron preys upon the hawk.

Same same sundar nabhi; rūp kūrūp na koī.

Every thing is beautiful at its own time and nothing ugly.

(Every dog has his day.)

Samjha aur pathar huā.

Who understands becomes a stone.

(i. e., is not easily turned from his opinion.)

Samjhae samjhe nahin, man nahin dharid dhar.

Prohlād pahle banī, pāchhe banā sār.

They cannot understand, and are not patient. First was fate created and then man's body.

Samjhe so gadhā : anāḥi ki jāne balā ?

Who understands is wretched : the ignorant does not care.

Samjho, nā bājho : khūḥā le-ke jhajho.

You neither know nor see : you can only whirl about a club.

(Strength without skill : brute force : metaphor drawn from *gad*—club or fencing.)

Samman, aisi prī kar, jaisē karē kapḍe : Jūe to hurmāt rakhe, aur mūs chalegi sāth.

O Samman, love as the cotton loves : That keeps up thy honor in life and goes with thee to thy grave.

(i. e. as clothes, it adds to your dignity, and

as a cere cloth, it shrouds your corpse : Samman was a *sādha* or saint and these are sayings popularly attributed to him.)

Samman ! aisi prī kar jaisē shakkar ? ghī : Jāe bhāt pūchhe nahin, jis se mil jāe jī.

Samman, your love should be like butter and sugar ; Have no distinction of caste with those with whom your life is cast.

Samman ! aisi prī kar jān Hindū ki jōe : Jīte jī to saṅg rahe, mare pe satti hoē !

Samman ! let your love be as a Hindu wife : With you in life and with you at death ! (By committing *satti* and burning at the husband's pyre.)

Samman, chūṛī kāchh ki : kaurī kaurī dekh : Jāe gal lagē pū ke, lākh ṭake ki ek. Wom.

Samman, bangles of glass are but a farthing each, But when they clasp a husband's neck they are worth a million each.

Samman, dhāgā prem ki jin toro ch ukāḍ : Torē par jo jor ho, bich gāṅgh par jāe.

O Samman, break not the chord of friendship : For when broken there will be a knot where it is joined.

Samman ! sānjh andher mās māl bāt māt chāl ; Jām gāṅghāe ek din, saṅg gāṅghāe wāl.

Samman ! go never out in the darkness of night, Or some day you will lose your life and property.

Samman, sāḥs mat karo ! sir par hai Sāth ; Jo kuchh likhā lilaḥ mē, th-jenge yānhi.

O Samman, have no doubts ! There is a God above, Who will send these whatever is written in thy fate.

Samman, voh dīn kaunse, jo sukhe se lāe pū ? Ab dukh de nīyāre bhāḥ, kaun gāṅgh ki rūt ? Wom.

Samman, where are gone those days when you loved me with joy ! Now you keep aloof, and give me pain ; what manners are these ?

Samman, voh phal k'unse, jo pakke pe karrān ! Kachhe log sūhāne, gaddar karē mīṭhās !

O Samman, what fruits are those, which become bitter by ripening ! Are pleasant when green, and sweet when half ripe ? (Answer : human life, in its three stages of youth, manhood and old age.)

Sāmne pānī bhārā kalāḥ ā-jāe, to achchhā shagūn hotā hai. Superstition.

To meet a jar full of water is a good omen.

Sampat ki jorū ; bipat kā yār. Hin.

In prosperity a wife, and in adversity a friend. (i. e. a wife will stick to you in prosperity and a true friend in adversity : Indian habit.)

Sampat se bhēḍ nahin, dalidār se ṭāṇ. E.

No friend to prosperity and an enemy to adversity.

(A stupid man.)

Sānḥar jāe a'onū khūē !

Go to Sānḥar and eat without salt.

(The Sānḥar lake is the chief place for

the manufactory of salt in Central India :
To live in the meat market and have no meat.)

Sābhar meh non kã toḍa !

Scarcity of salt in Sābhar !

Sābhar meh parā so sābhar kud.

What falls into salt becomes salt.

Sāch barābar tap nahā, aur jhūt barābar pāp.

Ja ke man meh sāch hai, tā ke man meh āp.

No penitence like truth, and no sin like a lie.

Who keepeth truth in his heart,
God dwelleth in him.

Sāche gurū kã bālā mare na mār jā.

The perfect teacher's disciple can never die or be killed.

Sāchī bāt Gopālā bhāve.

God loves the truth.

Sāchī bāt Sādū'llah kahē, sab ke man se utrā rahē.

Sādū'llah speaks truth, and is disliked by all.

(The candid friend.)

Sāch ko āch nahī.

Fire burns not the truth.

(The innocent have nothing to fear. The allusion is to the common ordeal by fire in India, the idea being that fire will not injure the innocent.)

Sāchon kol na māne, jhūthon jag patyā.

No one heeds the truth, and all believe in lies.

Sandal ke chāpē musk ko lagē.

May your face be bright with sandal wood.

Sāy āmad o sābt āmad. Per.

When a stone hits-it hits hard.

(Misfortunes never come singly: used also in the sense of 'difficult times require severe measures'.)

Sāgat achāhī baīḥiye, kḥiye nāgar pām ;

Khoḥ sāgat baīḥ-ke kufā nāt aur kām.

Form intimacy with the good, and eat the best betel; Form intimacy with the bad, and lose both nose and ears.

(Good will come of the former, and evil of the latter.)

Sāgat kã parbhāo hai.

It is the influence of society.

(As the society so the man.)

Sāgat kī phāt kã Allāh bē !

God protect the people from internal strifes.

(From all sedition, privy conspiracy and rebellion. Good Lord, deliver us.)

Sāgat se phal hot hai; vohī tīl vohī tel, Jāt pat sab akhōr-ke pāyā nām phul.

Companionship bears this fruit: oil is from oilseed, But leaving its kind it becomes scent.

(i. e. by being mixed up with flowers and other ingredients.)

Sāy sot, to lāj hāt ? Wom.

After sleeping with a man what shame is left her ?

Sājhī chālī sājī se sūth Basantā put : Mādho bāt to jāī hai, bādhī kamar ke sūt.

Sājhī went in the evening and Basantā her son with her: And now Mādho goes away with all the thread round his waist.

Sājī jā aur thōr ā, Voh kaise na chhīnāl kahā ?

If a woman goes out in the evening and comes back at dawn, is she not a harlot ?

Sāth bājā, sovo, sādā, jo sukḥ pāve kāyā !

Sound your conch, and alep, O saint, that your body rest in peace.

(Every cobbler to his last.)

Sāth bājē sattar balā bhāje. Hin. Superstition. When the conch sounds, seventy misfortunes fly.

(The *sāth* is sounded as a call to prayer in Hindū temples.)

Sāp aur chor dabe par choḥ kartā hai.

A snake and a thief will not hurt you till they are hard pressed.

Sāp aur chor kī dhak bārī hotī hai !

Great is the fear of snakes and thieves !

Sāp kã bachchā sapoliyā !

The young of a snake is a snakeling !

(*Sapoliya* or young snakes are supposed to be worse for poison than old ones. *Moral*: don't let a slither off on the ground of his being a young one.)

Sāp kã kūtā pātī nahī māḡā.

Bitten by a snake needs no water.

(He will die before he can get it.)

Sāp kã kūtā raut se dhātā hai.

Bitten by a snake dreads a rope.

(Burnt child fears the fire.)

Sāp kã kūtā sove : bichhāḥ kã kūtā rove.

Bitten by a serpent sleeps (dies): bitten by a scorpion weeps.

Sāp kã sir bāt kabhī kām ātā hai.

Even the head of a snake may be of use. (Waste not want not.)

Sāp kã sir kī kuchālīe kahā.

A snake's head is made to be crushed.

Sāp ke mūḥ meḥ āchākhāndar : nigle to andhā, ugle to hōḥī.

Like a muskrat in a snake's mouth: if he devours it he becomes blind; if he vomits it he becomes leprous.

(On the horns of a dilemma: the proverb expresses a common superstition that the snake to escape out of such difficulties has to go into water.)

Sāp kī ā kichhī jhārī.

He casts his skin like a snake.

(To recover from sickness.)

Sāp kī to bhāp bāt burt. Superstition.

Even the breath of a serpent is bad.

(Because it can scorch.)

Sāp, antāḥ, āchāḥ, ānō ḥe nihā : Jāt lag pār badī, baīḥ na in ke pāt.

A serpent, an enemy, and a cheat, these three are the bane of life: As long as you can help it sit not near them.

*Sānp, singh jit deh pakhalā, Dhor, manukh
hālan jān hālā.* Ruu.

Where snakes and tigers lay their limbs
Men and cattle shake like an earthquake.

Sānp mare, nā lāhī tātē.

(i) Let the snake die, but let the stick not
be broken.

(In removing one evil, take care not to incur
another.)

(ii) Neither let the snake die, nor the stick
break.

(An amicable settlement of a quarrel.)

Sānp nūkal gayā :—lakir pītā karo ! [track !

The snake has gone off :—now destroy his
(Too late to beat the shadow.)

Sānpōn ki sabhā meñ jībhoñ ki lapā lap.

In a company of snakes tongues do wag.

(Said of a company of great talkers and little
doers.)

*Sānp sab jagah tephā chaltā hai, Pār apne bil
meñ sīdhā jātā hai.*

The snake's course is always crooked, but
he goes straight to his own hole.

(Crooked with others, true to one's own.)

Sānsā bhālā na sāns kā,

aur bān bhālā nā kāns kā.

Anxiety even for a moment is not good,
Like a rope of kāns grass.

(Which is of no use.)

*Sānsā mat kar, mārkhā, ki sir par hai Kartār;
Vohī hai sab jagat kā sādā mēn-hār.*

Fond fool, have no care when God is with
thee, For he alone is the remover of
the cares of all the world.

*Sānsā Sūn mē le, aur na mēte koe. Jab ho
kāmsindeh kā, to nām usī kā lo.*

God can cure all care, and none else.
When thou hast an anxious business
trust in him alone.

*Sānsā nūh bndh sabhi ghatāve. Sānsā sukhi ku
khoj milāve.*

Care destroyeth sense and wisdom. Care
destroyeth rest and ease.

(Post equitem sedet atra cura.)

*Sāns sāns meñ jītab ghatē, bādhā māl na ho;
Is jītab par phūl kar mat bhūlō Harī ko.*

Life wanes with every breath, and increases
never; Puffed up with pride of life for-
get not God.

*Santan ki bānī sune prem sahī jo koḥ, Gungā
adī firāth phal bin anāne ho.*

Who listens with all his heart to the dis-
course of saints, Will obtain the reward
of the Ganges and other holy places
without bathing.

Sāṭe ki sagatī sedhe, tol ki miṭhātī sedhe.

A double marriage and sweetmeats fried in
oil are both bad.

(*Sāṭe ki sagatī* means to exchange daughters
in marriage : A gives his daughter to B's
son and B his to A's son. This is done to
save expense.)

Santokh karāṇ par phāl mākhā hai.

Contentment is bitter, but its fruit is sweet.
Sayāṭī rove tūlōn ko, sapāṭī rove jūtōn ko.
Hiu. Wom.

The mother with a son cries for food, and
the mother without one for a son.

(Every one cries for the moon.)

*Sayāṭōn ki kapāṭ, Pār kapāṭōn ki sapāṭ hote
āḥ hān.* [good ones.

Good men do have bad sons, and bad men
Sārā dhar dekh nāche morā, pān dekh lajā.

The peacock is delighted with his body, but
ashamed of his feet.

(It has ugly feet.)

Sārā kē kutā har musāfir kē pēr.

The dog of the inn is the friend of every
traveller.

Sārā gāon jal gayā, kile megāḥ pānī de.

The whole village has been burnt, and now
the black clouds rain.

Sārā ghar jal gayā jab chāṛyāḥ pāṭhāḥ. Wom.

After the whole house had been burnt to
ashes my bangles were noticed.

A showy woman once put on a new set of
glass bangles and went out to see her neighbours,
hoping that they would be admired. But none
of her neighbours took any notice of them, and
so in her mortification she set her house on fire,
upon which a great crowd assembled at the spot
where the woman stood artfully wringing her
hands in despair. One of the spectators, however,
noticed her bangles at last and said "you have
new bangles on to-day !" on which the woman
replied in the words of the proverb.

Sārāḥat bahurāḍ dom ghārjā. E. Wom.

Praise a daughter-in-law and she will go with
a sweepor.

(i. e. praise will turn her head.)

Sārā jān dekhīye, to ādhā dīje bādī. [of it.

When you see your all going, share half

Sārā khel tūṭīr kā hai.

It is all the sport of fate.

Sārā nawardī phirdī, kūān dekh dardī. Panj.

After wandering through the whole desert,
she is frightened at a well.

(*Nawardī*, a desert, a terrible solitude; proverbially
alludes to the uncertain nerves of women.)

*Sārāṅ ne sārāṅ gaho, sārāṅ bolo āḥ ; Jo sārāṅ
sārāṅ kahē, sārāṅ mūkh te jāḥ.*

A peacock caught a snake, while clouds
their thunder rolled; When the peacock
screamed the snake let go its hold.

(The peacock is said to scream and dance with
joy at the sound of thunder: the saying
contains elaborate puns on the word *sārāṅ*
which means a peacock, a snake, thunder, and
the peacock's cry: it also means a musical
measure, a cloud and a frog.)

*Sārā shahar jal gayā, Bīb Fāṭima ko khabar
āī nahī.* Mah. Wom.

The whole city burnt down and still my
Lady Fāṭima is ignorant of it.

(Said of the selfish and indifferent to the
affairs of those about them.)

Sāras kī ē jōṭ.

Like a pair of cranes.
(Inseparable friends.)

Sāras kī ē jōṭ; ek andhā ek kōṭhī /

They are like a pair of cranes; one blind,
the other leprous!

(Two bad people closely connected: Arcades
cuba.)

Sardārī kī danda eṭhī hai.

The badge of office still sticks to him.

(Said to one who won't condescend to take a
lower place than that he formerly held.)

*Sardāh dhalī jo pahne khāve, Vā ke totā kadhi
na āve.*

Who eats and wears as his means permit, Will
suffer no loss.

*Sardāh lāgal hāilōṭ bhātār, Ohu nikāl jāt ke
Chāmār.* E. Wom.

With great eagerness I took a husband, And
then he turned out to be a Chamār.

(Chāmārs are a very low caste: marry in haste
and repent at leisure.)

*Sardī kī mārā paṃpṭī hai, an kā mārā nahīn
pa:apṭā.*

Frozen out revived, starved out dies.

*Sārē aḥor kī rās mīḥle, so kōī nahīn; ankh kī
aṭṭ mīḥle, so aṭṭ kōī.* Wom.

Who takes out the pins out of the whole
body is nothing; but who takes the pins
out of the eyes only is every thing.

Wom. Women especially are wont to have re-
course to magic in order to revenge them-
selves on their enemies; and one plan is to make
an effigy of flour, prick it all over with pins
and leave it in the marketplace or place of crea-
tion, in the belief that the object of enmity
will be similarly pierced and die. If, however,
the pins are again extracted from the figure by
the aid of magic the dead person returns to life.
The story goes that once upon a time the wife
of a man thus slain, having extracted all the
pins but those in the eyes, was obliged to sus-
pend her work in order to go to prayer, the hour
for which had arrived. A slave-girl, however,
happening to come in drew out the remaining
pins. The man returned to life, and believing
that it was the slave-girl that had drawn out all
the pins, forthwith married her and repudiated
his wife.

Sārē (tī) mēh sūbān kī hālī hai.

The tongue is the purest member of the body.

(An advice to speak the truth.)

Sārē dīn pīṭ pīṭ, chāpṭī bhār bāt na uṭhāyā.
Wom. [pot lid.]

She ground it day and filled not even the

(To do so, so one who has labored much to
no advantage: he toiled all night and
caught no fish.)

Sārē dīn dīn dāt, rāt ke charkhā pūṭ. Wom.

Idle all day, she begins at night to spin.

(To describe one who lets slip the proper
time for work.)

Sārē nagar mēh do kī; dhunakkār yā dhunakkār.

In the whole city only these two; carders

and weavers.

(Low company.)

Sārē kī tāṭṭā banā phīrtā hai.

He struts about like Indra's nag.

(Sārē is Indra: there is infinite contempt
thrown into the proverb by the use of the
word tāṭṭā, a worthless pony, a nag.)

Sārē shahar mēh dāt bad-nām.

The camel is notorious throughout the city.

(Give a dog a bad name and hang him.)

Sārīyāh rā mags bāyad chūh sagīh; Nahoyāh

rā mags bāyad chūh shahāh. Per.

A dog's brain for the Accidence, But a king's
brain for the Syntax.

(Said of Arabic.)

Sārī choṭ nihāl ke sir.

It's the anvil that gets well hammered.

Sārī deg mēh ek kī chāval dekhe hāh. Mah.

One grain tests the whole pot full.

(To see if the rice is boiled: judging the
whole by the sample.)

Sārī khudāi ek taraf, Fasal lāhī ek taraf.

The whole creation on one side, and God's
grace on the other.

Sārī khudāi ek taraf, jorā kī bhāt ek taraf.

The whole world on one side, the wife's
brother on the other.

(Please the wife please her brother: love me
love my dog.)

Sārī kurdāi mar gā, nānī se rāh chāl? Panj.

Are all the young women dead, that you
run after your grand-mother?

*Sārī Rāmāyan sun-ke pūchhā 'Sītā kī kī
jorā thī?' Hin.*

After listening to the whole Rāmāyan, he
asks whose wife Sītā was.

Expresses one who from stupidity or in-
attention, after appearing to listen to a discourse
betrays a total ignorance of the subject. Every
Hindu knows the leading incidents in the Rāmā-
yan, as every Englishman knows those in the Bible,
so that not to know who Sītā was would be like
not knowing who the Virgin Mary was.)

*Sārī rāt kahānī sunī, subh ke pūchhe 'Zulekhā
aurat thī yā mard?' Mah.*

He has been all night listening to the story,
and in the morning asks, 'Was Zulekhā
a man or a woman?'

(Zulekhā, vulgar Zulekhat, was Potiphar's wife;
a story as well known in the East as in the
West. The point of the proverb lies in the
chance masculine termination of her name as
vulgarity and commonly pronounced,
Zulekhat.)

Sārī rāt mīngyānī, aur ek kī baakhā bāyānī.
E. Wom.

The goat bleated all night, and produced
only one kid.

(Great cry and little wool: goats usually
produce two kids at a birth.)

Sārī rāt rōt, aur ek kī mārā. Wom.

She mourned the whole night long, and still
one only had died.

(The conventional mourning for the dead is
measured by time;—to mourn all night

would mean the death of more than one person—hence this proverb has the same sense as the preceding.)

Sari rai sot, ab subh ko bhī na jāgēt ?

I have slept all night and shall I not wake in the morning ?

(Better late than never.)

Sari sūhī aur gach kā sonā.

Shabby gentility and sleeping upon a plastered roof.

(Applied to a mean person who aspires to great things.)

Sari umar bhār hi jhokā.

He fed the oven for the whole of his life.

(Passed his life unprofitably in menial occupation.)

Sari umar kāh meh rahe, chalte vaqt pāōh se gēt.

He remained a life-time in the stocks, and in the end he lost his leg.

(In his hurry to get out of them.)

Sarkār se milā tel, pallo hi meh mel.

If a ruler gives you oil, take it in your wrapper.

(Royal gifts are no inheritance : take it and be thankful.)

Sar parāī pīr kī kyā jāne an-jān ?

What does one man know of what gives another pain ?

(The wearer only knows where his shoe pinches.)

Sar sarāvat nā karēh byāh kāj ke bīch ; Is meh dhan ko yūh samjh jāise kankar kīch.

Be not economical at a wedding ; Look then on money as on dust and mire.

(A saying of the Brāhmins to encourage that extravagance at weddings by which they prosper.)

Sareh phūle Phāg meh aur sūhī phūle sūhī.

Nāh kadīe phūle phale, jo tirāy ho bāhīh.

Mustard blooms in February, and twilight comes in the evening. But a barren woman shall never bear.

(It is a great abuse to a woman to be barren in India.)

Sār karān baid bulāyā, Sauh kare terā dhagrā dā. Wom.

I called in the doctor for my mother-in-law, And my co-wife says he is my lover !

Sār sūhī mat kare, dekh thupāīrā kān : Thorē ko bahōd kare, den lage jab kān. Wom.

Mother-in-law, grieve not because business is slack : When God is favorable little becomes much.

Sās bahū kī hūī larāī, Kare parāusan hāhīh pā. Wom.

When a bride and her mother-in-law fall out The neighbours intermeddle.

Sās, bahū kī hūī larāī, Sir ko phor mat hamāī.

In a quarrel between mother and daughter A neighbour gets her head broken for nothing.

(To burn one's finger in another's porridge.)

Sās bin kait surāl ; Lēh bin kait mal ?

Wom.

Without his mother it is no husband's house ; without gain there is no business.

Sās gat gōh, bahū kare, maid kyā kyā khānī ? Wom.

The mother-in-law is gone to her village, and the bride thinks of what she shall eat. (That is, what luxuries she shall enjoy in her absence : when the cat's away the mice may play.)

Sās jhāhē pūā tūtā, bahū chālī Bāikunth. Hin. Wom.

The mother-in-law peeps out meekly and the daughter-in-law goes to Heaven.

(Said as a skit on a young wife who makes pilgrimages and leaves the old woman at home : by Hindū custom the young women live at home and old women go abroad.)

Sās kā ophnā, bahū kā bīkhōnā. Wom.

The covering of the mother-in-law is the bedding of the daughter-in-law.

(Things upside down :—the Hindū bride is below her husband's mother in the household.)

Sās ke age bahū ko kyā barāī ? Wom.

In the presence of the mother-in-law, what is the rank of the bride ?

(See preceding.)

Sās ke ophnā, patōh ke bīkhōnā. E. Wom.

The mother-in-law's covering is the daughter-in-law's bedding.

(See Sās kā ophnā, bahū kā bīkhōnā.)

Sās kī chert, sab kī jāphert. Wom. [all.]

The mother-in-law's maid is the mistress of (i.e. all the women in the house are afraid of her.)

Sās kī rīst patōh ke mātīhe. Wom.

The habits of the mother-in-law are copied by the daughter-in-law.

(Boys ape their teachers as monkeys copy their keepers.)

Sās ko nahīn yānehe, bahū chāhe tanbū aur sorāche. Wom.

The mother-in-law has not even drawers, and the bride wants a tent and screens.

(i.e. to be a grand lady, her position being below that of her mother-in-law ; hence the sting of this proverb.)

Sās kohe, bahū chabūtve. Wom.

If the mother-in-law goes into the hall, the daughter-in-law will go out into the entrance.

(In imitating her she will exaggerate her follies ; modest Indian wives should always stay at home.)

Sās, kohe par kī ghās. Wom. [roof.]

A mother-in-law is like the grass on the (A worthless thing.)

Sās lukhā lukhā, bahū bukhā bukhā. Wom.

What the mother-in-law does secretly, the daughter-in-law does openly.

(See Sās kohe, bahū chabūtve.)

Sās mar gai apni aradh tobhe meñ chhor gai. Wom.

When my mother-in-law died she left her soul in the gourd.

It is related of a strict woman, who had always kept her daughter-in-law to great restraint, that on her death bed she told her, that after she was dead she could deposit her spirit in a gourd, of which the girl was always to take advice. When the old woman was dead and gone the girl was in great fear of the gourd, and whenever she wanted to do any thing she first asked its advice as her mother-in-law had enjoined her. One day a neighbour, happening to come in when she was consulting the gourd, dashed the gourd to the ground and broke it into pieces, and thenceforth the girl enjoyed full liberty.

"Sās mori mare, casar morā jā," nai bahuryā ke rāj bhāḍ. Wom.

When her mother-in-law dies and her father-in-law lives the bride reigns supreme.

Sās māt, bahū betā jāyā; Pā kā pālā vā māt āyā. Hin.

The mother-in-law died, and the daughter-in-law gave birth to a son; And so the account was balanced.

Sās na nandī, āp kī ānandī. Wom.

There is neither mother-in-law nor sister-in-law, so she is happy by herself.

(A sister-in-law is no less a disturber of the wife's peace in an Indian home than is her mother-in-law.)

Storā, sukḥ bārā! Wom.

In your husband's house you will live in comfort!

(Advice to a young bride)

Sāre tere sāg, māthe tere bhāg: Bāp ke tere rāj, tū baīḥī baīḥī jhāḥ. Hin. Wom.

Comfort in your husband's house, and good fortune is to you: Royalty in your father's house, and you may only look on.

(A mother-in-law's rebuke to her daughter-in-law, when the latter extols her father's easy circumstances and depreciates her husband's petty means: a daughter has no claim to her father's estate according to Hindu law.)

Sās, pētā, tujhe pēt kā dukḥ; pahle chūḥā kī yad āyā. Wom.

Mother-in-law, your stomach is a trouble to you; your first thought is the kitchen.

Sās se bair, pargana se nād. Wom.

An enemy to her mother-in-law, and a friend to her neighbour.

(A foolish woman.)

Sās se tor, bahū se nād. Wom.

Cuts with mother-in-law, and attached to the daughter-in-law.

(A foolish woman: she *sās* has the power in a Hindu house, not the *bahū*: always worship the rising sun.)

Sāṭā ghāḥ, ghar ghar pētā. E.

When wheat is cheap, there are offerings in every house.

Sāṭā khatōr, mahāgā rūḍor. Agric.

Cheapsness moves to laughter, dearness to tears.

Sāṭā rove bār bār, mahāgā rove ek bār. Mercantile.

Cheap weeps oft, dear but once.

(Cheap and nasty.)

Sāṭā sāt, mahāgā pētā.

A cheap camel and a costly collar.

(Said when a thing costs more than it is really worth.)

Sāṭo ko dekh bhāḥko lenā chāḥiye. Mercantile.

Think twice over a cheap bargain.

Sāṭī bhēḥ kī tūng upā-upā-ko dekhīe hāḥ. Mercantile.

Lift up the leg of a cheap sheep.

Sāṭī chhoṭī, bahū bārī.

The mother-in-law small, and the daughter-in-law tall.

(The allusion here is to a second marriage with a small girl of a man, who has already a grown up son with a grown up wife.)

Sās udhalyā, bhūḥ chhīnalyā, surāḥ bhār chukāve, Phir bhī dūḥā sās bahū ko Sūḥ sūḥ batāve.

Though his wife be a harlot and her mother a strumpet and father a scullion, Still will the bridegroom call them chaste as Sītā.

(A man will never speak ill of his own female relatives:—it is an ill bird that fouls its own nest.)

Sāsurāḥ sukḥ kī sār: Jo rahe dinā do chār!

A father-in-law's house is the abode of rest, If one live there for two or three days!

(Never outstay your welcome)

It is said that once a Kiyāḥ visited his father-in-law's house and finding that all his creature comforts were well attended he wrote down the first line of the above proverb. His brother-in-law judging from this that his sister's husband had taken a fancy to the house and not wishing him to outstay his welcome wrote the second line under it as a hint.

Sāḥ kī sagāī, aur biāyū rupae kā chadā kyā? Mercantile.

A betrothal for a consideration and money lent on interest coufer no obligation.

Sāḥ nāḥā.

A man of sixty is a bull.

(Virility is supposed to last sixty years.)

Sat hārā aur gayā mārā.

Who eschews truth (or spirit) is ruined.

Sāḥā se pāḥā, bīsī se khāḥ.

A man of sixty is a young elephant and a woman of twenty is past her prime.

(For explanation see above.)

Sat hāḥ hāḥī se rāḥiye, pāḥ hāḥ sīḥāre se, Bīs hāḥ nārī se rāḥiye, sīs hāḥ māḥāre se.

Keep seven yards off an elephant, five yards from a horned bull, Twenty yards from a woman and thirty yards from a drunkard.

(Drunkenness is self made madness.)

Sāṭh gāth bātri chār grā.

A goat has eaten up the sixty villages.

or The story is told of a king, who returning from the chase much fatigued, happened to go in into a beggar's hut. The owner showed him all the hospitality he was capable of, and welcomed him to his frugal fare. The king was much pleased with him, wrote him out on the leaf of a tree a grant for sixty villages in recognition of the hospitality he had received and started for his capital. Unfortunately a goat ate up the leaf and next day the beggar appeared at the royal court and shouted out the words of the proverb. The king recognised him and gave him a new grant.

Sāthi nād chāhiye, jo sārā sāth nibhāi. Sāth na we kā kīye jo dukh bich kām na ā.

A friend is he that is ever with thee. Hold him not for friend that is useless in trouble.

(A friend in need is friend indeed.)

Sāthi to wohi bhālā jo dhur de tujhā pūshā ; Vā ko sāthi mat kaho jo chhor adham mān jā.

He is a true friend that carries thee to the end ; Call not him a friend that will leave thee half way.

Sāthi jorā khaam kā.

Husband and wife make a good partnership.

Sāthi kaur kist ke jāta hai ?

Who goes with any one (to his grave) ?

Sāthi ko kīye bhāt chhorā jāta hai.

Food is deserted for the sake of company.

Sāthi koi āyā, na koi jāi.

Nobody came with you, and nobody will go with you.

(Naked came I out of my mother's womb

and naked shall I return thither. Job I. 21.

We shall carry nothing away with us when we die.)

Sāthi sār, nanad hon sār, Mā ki hor na in sūh ho. Wom.

If a woman have sixty mothers-in-law and a hundred sisters-in-law, None will be like her own mother.

Sāthi sot, bāt khoi. Wom.

When she slept with him, her honor was gone.

Sāthi sonā, aur māth chhupāna / Wom.

Sleep with a man, and hide your face !

Sāthi so, peṭ kā dukh. Wom.

Sleep with a man, and be troubled in your belly.

Sāthi to hāth kē dīyā hī chaltā hai.

What you give with your hands will go with you (to the next world).

(A saying of the mendicants.)

Sāthi kuchā, patang māṭrī, kṣarī ke, gajdant, Sār kaṭārī, bipr-dhan, mare pe lāge hast.

A chaste woman's breasts, a serpent's tuks; A lion's hair and an elephant's tusks; A brave man's sword, and a Brahman's wealth are not obtained till they are dead.

Sāt māmā kē bhānjā bhāṭā hī bhāṭā pukāre. Hin.

The nephew of seven uncles goes hungry.

(i. e., no one feeds him or looks after him : everybody's business is nobody's business.)

Sāt māmā kē bhānjā, nauṭā hī nauṭā phire.

The nephew of seven uncles lives on invitations.

(See above.)

Sāt mat chhāde, he piyā / sat chhāde pat jāi /

Sāt ki bāndhī Lachehmi pher milegi ā. Wom.

Don't give up truth, my love; by leaving truth you will lose your credit; Fortune guarded by truth will come again.

(Consolation on losses by a wife to her husband.)

Sāt pānch ki lāṭrī, ek jāne kē bojh. (one.

Sticks from several people make a load for

(Spoken when several persons each contribute a little towards the relief of one.)

Sāt pānch mil kīje kāj, hāre jile na āe lāj.

When half a dozen do a job, no one gets the credit of loss or gain.

Sāt pānch pūkud, na ek gū'ar. E.

One Indian fig is better than half a dozen pākud.

(Pākud is a wild tasteless fruit.)

Sātā bahatrā.

Seventy or seventy two.

(Fit for nothing; in his dotage.)

Sāt saṁ c'ūhe khā-ke billi haj ko chālī. Mah. Wom.

After eating up seven hundred rats, the cat is going on a pilgrimage (to Mecca).

(Spoken of a very wicked person, who pretends to have become penitent and religious: applied to old prostitutes who take a religious turn.)

Sātār chūhe khā ke billi haj ko chālī.

After devouring seventy rats the cat went on a pilgrimage (to Mecca).

(First sin then prayer: see preceding *Sāt saṁ chūhe khāke*, etc.)

Sātār kine sāt ke, aur solah ke kīye saṁ. Byāj

burā, re bālke; yā sūh rākho bhāu.

Seven grows to seventy, and sixteen to a hundred. Usury is a bad thing, my lad; always fear it.

Sāt tavāh se māth kālā karā. Wom.

To blacken one's face with seven frying pans.

(To disgrace another, or one's self exceedingly: one tavā would of course be enough.)

Sāt mān-ke bakrā lā, hān pakay sir kīṭā;

Pājā thī so mālan le gai, mūrāt ko dhar chāṭā.

True faith brought the goat and cut off its head; But the gardener's wife got the offering, and so the idol was none the better for it.

(A skit at idolatry attributed to Kabir.)

Sātā bādāh-ke piche parā.

To tie up your provender and go on.

(To follow up an object persistently.)

Sattā khā-ko chūr lā? Mah.

Why give thanks (to God) for a feast of *sattā*?

(*Sattā* is the flour of parched pulse and is the food of the very poor.)

Sattā man-bhāṭṭā, jāb ghūṭā, jāb khāṭā, jāb jāik; dhān bichāre khālā, hāṭā khā: chālā.
Pulse-meal is a pleasant thing; you knead, and eat and go your way; but rice is a pleasant thing, for you simply husk and eat and go your way.

(Proving two and two make five, or black is white: specious argument: it takes very little time to prepare and eat *sattā*, but husking rice and then cooking it is a laborious task.)

Sauvāṭī hā jāy bar, chhīndī hā bāi bar. Wom.

A chaste wife is very beautiful and a bad one a great talker.

Sattā rāghāṭ cāt maragṭ.

The truthful will live, all else will die.

Sau aīṭā hā cā aīṭ ad-dārī hāi.

Poverty is as bad as a hundred faults.

Sau bairī hāṭāṭ hāṭ, maraṭ kīṭā so hāi, Lāṭ kīṭā hā, bāṭ, mar na sākā hāi.

Though my enemies may speak ill of me, what is written in my fate will be; What is written in my fate, my son, none can efface.

Sau bār tōṭ, to cā bār meri.

If a hundred times be yours, one time will be mine.

(Bald to thieves: you will be caught at last.)

Sau hāi hā cā hāi yāṭ hāi.

There are a hundred words in this one word.
(*Shikha* in *parva*.)

Sau bhāṭe maraṭ to cā chāmāch-āṭor paidā hā; sau rāṅṅ maraṭ to cā dya.

It takes a hundred spoons to make one stealer of spoons, and a hundred harlots to make one *dya*.

(The "stealer of spoons" means the *khidmat-gar* of European households in India: both thefts, and the *dya*s or maids are of notoriously bad character.)

Saudā aachhā lāṭ hā, aur rājā aachhā dāṭ hā.

Let a bargain be profitable and a king terrible.

Saudā bīṭ gaya, dūkan rāṭ gāṭ.

The goods are sold, the shop remains,
(Her bloom is gone, the frame remains.)

Saudā kar, naṭā hogā.

Buy and sell and you will get profit.

Saudā hīe dāṭh-kar, aur rōṭī khāyē sāk-kar.

Test your article before you buy it, and toast your bread before you eat it.

Sau dāṇṭī na cā Bundelkhāṇṭī!

A hundred clubs to one Bundelkhanṭī!

(The Rājās of Bundelkhand are reputed to be powerful men.)

Saudā sandāṭh, hā nāṭe meri.

Bargain for bargain and the battery for profit.

(Allusion to the habits of native merchants to induce their customers to buy.)

Sau Dillī aīṭ gāṭ, tau bāt cāṭ lāṭ hāṭī.

Though Delhi has been ruined a hundred times, there are still a million and a quarter elephants in it.

(The elephant in India is a sign of wealth.)

Sau dīn aīṭ hā to cā dīn aīṭ hā.

A hundred days are the thief's, but one day is the merchant's.

(A rogue may often escape detection, but will be caught at last. The plucker goes often to the well, but breaks at last.)

Sau gāṭiyāṭ hā cā gāṭ bāṭṭāṭ aur arṭ dīṭ.

I made a ball of his abuses and cast it to the winds.

(Forbearance: water off a duck's back. There are puns here—*gāṭ* means an abusive expression, a bad name: *gāṭ* a yell or shout still and also a shake of the coat.)

Sau gāṭī na cā chāṭṭā; sau harām-rāṭe na cā magṭ.

One waggon is equal to a hundred carts, and one sulky man to a hundred black-guards.

Sau gāṭī na cā chāṭṭā, sau aīṭ na cā machāṭ.

One waggon is as good as a hundred carts, and one drowsy man as a hundred sleepers.

(None are so blind as those that won't see.)

Sau gas vāṭāṭ, aur gas bhār na phāṭāṭ.

I will sacrifice a hundred yards and will not give away one.

(Words without deeds.)

Sau guṭamāṭ phār cāṭā. Mah. Wom.

Although there be a hundred slaves, the house is empty.

(If the master be absent.)

Sau guṇḍā na cā muṭṭā muṇḍā. Panj.

One man with a shaven moustache will match a hundred reprobates.

Sau hāṭī lāṭ gaya, tau bāt cāṭ lāṭī tōke hā.

Though an elephant be old and decrepit, still he is worth a million and a quarter.

Sau jīvāṭ hā cā bāṭṭāṭ.

A hundred lives and one to preserve them.

(Reference to the working member of the Hindi joint family, on whom all the others depend for support and who has no right to any more than his own share in the total savings.)

Sau kālīyāṭ hā cā kālā.

He is as black as a hundred black men.

(A very great black-guard.)

Saukhaṭ bairī hā cāṭā hā, aur aīṭe hā hām.

Kāṭā burā karī hā, aur bāṭī hā phām. Wom.

A co-wife is bad though made of dough, and bad is a joint concern. Bad is the thorn of the acacia and the heat of a cloudy day.

or The *cāṭā* is another of the proverb is founded on the story of a man who set up a flour model of an ideal co-wife, which he covered with rich cream and precious jewels and coaxed and worshipped every day, in order to vex his living wife.

Sauhan chān kī bhī buri. Wom.

A co-wife though of flour is intolerable.

(See *Sauhan buri chān kī*, etc.)

Sauhan gal aur dākhī chār gal. Wom.

The co-wife is gone, but she has left her eyes (sons).

Sau kapaṭ se ek sapat bhāḍā.

One good son is better than a hundred bad ones.

Sau kī sath bhāḍā, Aur rāt kī ghāt bhāḍā.

A true friend for companionship and the night for wickedness are the best.

Sau karon mek ek baglā bhī narek hai.

One heron amongst a hundred crows is a prince.

(Both the heron and the crow are the types of what is bad in India.)

Sau ke rok gāṛ sath, dāhe gāṛ naṭ : das denge, das dild denge, das kī denā hū?

Sixty remains of the hundred, let us remit half: ten I give, ten I'll get given and the other ten are not worth giving.

(Rebuke to a debtor who shilly-shallies over payment of a debt.)

Sau khotāṭ kī rok sarḍār jis kī chhātī ek na hai.

He is a rogue in hundred rogues who has no hair on his chest.

(A bodily defect is supposed to create mental vice.)

Sau kī hātī sahasar baḥānī.

A hundred lost is called a thousand.

(Men are apt to exaggerate a loss.)

Sau hōḍ aur ek masōḍ barḍār hai. Wom.

One forbearance is equal to a hundred curses.

Sau laghāṭ kau hū? haṇḍ laghāṭ kau hū?

If it be a hundred what does he care? If it be a thousand what does he care?

(Reference to blows with a shoe: the saying is applied to one who runs inconsiderately into debt; or to one who has already been frequently disgraced.)

Sau laṭhāṭ nā ek pafāṭ.

One foil equals a hundred cudgels.

(Still has the advantage over brute force.)

Sau māre aur ek na gine.

Hit him a hundred times and count it not one.

(He is fit for nothing but a sound thrashing.)

Sau māre aur nāṇḍnāṇ se bhāl jāḍ.

Give him a hundred blows, but forget when you are at ninety-nine.

(Be that you may go on.)

Sau mek phālā; haṇḍ mek bhālā; Sarā lākh mek chākā lāṇā.

Wall-eyed against a hundred; one-eyed against a thousand; Squint-eyed against a million.

(Degrees of evil in people who are affected in the eyes.)

Sau nahāṭ mek ek nahāṭ wā nahāṭ.

Among a hand-ful now-then mou, one with a nose is called a wretch.

(i. e. one with a great nose; a good name; bad company is the worst.)

Sau bhālī, saṭṭāḍā bura. Wom.

A co-wife may be good, but her child never.

Sau chān kī bhī buri. Wom.

A co-wife even of dough is intolerable.

(See above *Sauhan chān kī*, etc.)

Sautiyā dāh maṣṭhār hai.

The malice of a co-wife is notorious.

Sau jāḍ, saut kī nāṭ nā jāḍ! Wom.

May the co-wife go away, but not the put-ticot string!

(i. e. her husband.)

Sau kī māṛuṭ bhī buri. Wom.

The very status of a co-wife is intolerable.

(See above *Sauhan chān kī*, etc.)

Sau par saut aur jalāṭ! Wom.

Co wife upon co-wife and heart-burnings!

Savāb nā arāb; kamār jāṭ mek mek.

Nor sin nor virtue; my back has been broken for nothing.

(Said of unprofitable labour.)

Savā! digar, javāb digar.

Question one way, and answer another.

(Cross purposes and crooked answers.)

Sāvan ghōṛī, Bhāḍōḍ gāṭ, Māḥ mās jo bhāṭīs biyāḍ, Jī se jāḍ kī khaṁsa bhāḍ. Superstition.

A mare that bears in August, a cow that bears in September, A buffalo that bears in January, Are sure to die or kill their owner.

Sāvan hare, nā Bhāḍōḍ sākhe.

Nor green in summer, nor dry in autumn.

(Always the same: an equable temperament.)

Sāvan kūsā sāṭhāṛ? Pōh, mek hāṭ pāṭhāṛ.

A mattress of straw in the autumn and a fan in winter.

(Are useless: the *sāṭhāṛ* is supposed to be a cool bed of straw among the poor.)

Sāvan ke andhe ko harā kī harā sākhe.

Every thing is green to him who goes blind in summer.

(Applied in contempt to an official out of office, as implying that he regrets that he has no longer opportunities for filling his pocket.)

Sāvan ke rappe, aur hāḍin ke dāḍhe kī kachāḍ dār nahāḍ. Him.

It is no harm in slipping in Sāvan, or in being snubbed by a master.

(Sāvan being the rainy month in India all the roads get muddy and slippery; usually it is very unlucky for a Hindu to slip.)

Sāvan hīṛ jo bhāḍ saḍhe, Mīṛg chāl karāḍ-ḷōḍ māre. Ru.

Who eats milk and rice in August Will bound about like a deer.

Savan ki nā'at bhālī; jālak ki nā'at pit bhālī.
Paternalism in August is not good; nor is
the love of begotting children.

*Savan nās bāhe parvayā, Bācho bardā, kīno
gāyā. E. Agric.*

'When east winds blow in August, Sell off
your oxen and buy cows.

(East winds in Sāvan mean a good rainy
season and when the rains are plentiful
oxen will not be required for irrigation, and
there will be ample fodder for milch cows.)

*Sāvan mān cīle parvayā, Khelē pūt, balā le
māyā. Agric.*

When East winds blow in August, The child-
ren play and the mothers cheer them on.
(See preced. pg.)

*Sāvan meḥ hue sirīr, Bhādoḥ meḥ āī bār,
"aiś bār kabhī nahīn d-khī thi" !*

In August the jackal was born, and in
September he sees a flood and says
"never in my life have I seen such a flood."
(Said of one who makes a great deal of what
he has never seen before.)

Sāvan meḥ karēlā; hālā; nānī dekh navāsā bhūlā.
The karēlā blossomed in August, and the
grandson's head was turned over his grand-
mother's (wealth).

*Sāvan sāg na Bhādoḥ dahī, Kuār mīn, na
Kūtāk mahī.*

Eat not greens in August, nor tyre in Septem-
ber, Nor fish in October, nor curds in
November.

Sāvan Sīvā sēva.

August is a fast to Siva.

(In the month of Sāvan the Hindūs, especially
the worshippers of Siva, keep a fast in honor
of Mahādev.)

*Sāvan core sāsithre, aur Māh khurairī khāt, Ap
hi voh mar jāenge, jo Jeth challenge bāt.*

Who sleeps on straw in September, on a
plain cot in January, and travels in May,
dies on purpose.

(In North India September is damp, January
cold, and May excessively hot.)

*Sāvan nūlā septamī, chhāpce uge bhān, Kās
Ghāg, 'sun Ghāgnī, bārkā dō uṭhān'.*

If the sun rises out of clouds on the
seventh of the bright half of Sāvan,
Saith Ghāg to Ghāgnī 'the rains are over.'

(S-bis is bright and the brikhā the dark
half of the Hindū lunar month; the date in
the proverb would be about the 22nd of
July. Ghāg is the Hindū Bodge.)

*Saver's kā bhūlā sānjh ko bhī ave, to bhūlā nahīn
kahlūtā. Hin.*

If what was forgotten in the morning is
remembered in the evening there has been
no forgetfulness.

(Morat: oversight a mistake that has been
repaired.)

Saver's kā fahānā dīn bhār ki hāushī.

A walk in the morning gives cheerfulness
for the day.

Seh kā kāhā ghar meḥ mat rakkho, laṛāi hogi.
Superstition.

Don't keep a porcupine's quill in the house
or it will create strife.

Sej ki makhi bhi buri. Wom.

Even a fly is insufferable on the marriage bed.

(i.e., a co-wife however insignificant is intol-
erable.)

*Sehdur na lagān, to bhatār kā man kaise
rakkheḥ? E. Hin. Wom.*

If I am not to put the red-spot on my fore-
head, how am I to please my husband?

(The red-spot is the sign of coverture.)

*Sehtur tikūlī jarāl, to peṭo meḥ bajār parāl?
E. Wom.*

If I have no red-spot, must my stomach
starve?

(See explanation of *sehdar* in the preceding.)

Seht kā chūnā, dādā ki gahar. E. Mah.

Building a grandfather's tomb with unpaid
for cement.

Seht kā mā', hīrdā nirdā. E.

The heart has no pity on easily gotten
wealth.

(Easy come easy go.)

Ser ki hānā meḥ savā ser parā aur uphāt.

Put an ounce and a quarter into an ounce
pot and it bubbles over.

(A light head is soon turned by a little success
in the world.)

*Ser ko dūdh, adhau ko pānī, Ghammar gham-
mar phire matānī.*

A pint of milk and a gallon of water, And
swish swish goes the churn.

Ser ko savā ser.

There is a pound and a quarter somewhere
for every pound.

(Every oppressor has some one who can sup-
press him.)

Ser meḥ pūnī bhī nahīn kālī hai.

Of the pound of cotton not a skein is yet
spun.

(Very little of the work has been as yet done.)

Ser meḥ panserī kā dhokhā. Mercantile.

He'll cheat you five pounds out of every
pound.

(A great rogue.)

Seṭh kyā jāne sāban kā bhāo?

What does a banker know of the price of soap?

(He deals in money only.)

Sevā aīś lābh de jān gāṇḍā de ras. Sevā ki thi

Dom ne, hū ek ke ras.

Service yields profits as a sugar cane yields
juice. A musician once did service and
made tenfold profit by it.

(In India service is valued according to the
picking attached to it.)

Sevā hare, so meḥ pāve.

Who works will get the fruit.

(No gains without pains.)

*Sevak sath, nirap kirpan, kundari, Kapṣ mīr
sāl sam chārī.*

A stupid servant, a niggardly king, a bad woman, and a treacherous friend, are all as thorns.

*Sevak sō jāniye, rahe bipat meṁ saṅg; Tan-chhā-
yā jān chūp meṁ, rahe sath ek rang.*

He is a true servant, who remains with you in adversity. Like the shadow of the body that remains with you in the sun.

*Shābdah, miyān, tujh ko! Tū ne meh liyā mujh
ko! Mah. Wom.*

Bravo, my dear sir! You have taken my fancy!

(Ironical; also an assignation.)

*Shabad bhed ko lakhā nahīn, to kyā ho pushpak
chīnṁ liye? Jo dīl dīl-bar se milā nahīn, to
kyā ho karvā kopīn liye?*

What boots it to a man to read if he doth not understand the book? If the heart obtain not its desire what signify the bowl and *fayir's* rags?

(A saying of the *śādhaks*.)

Shādī gamī sab ke sath hai.

Pain and pleasure are with all of us.

*Shādī hai, kuchh gurpur kā byāh thōṛā hī hai.
Wom.*

A marriage feast is not a doll's wedding.

(It is an expensive affair; also used when a man spends but very little at a wedding.)

Shādī, khānd abādī.

Marriage is the house of procreation.

Shāgird qahar, utād gasab.

The oppressive servant of a tyrant master.

Shahād kī chhūrī.

A knife of honey.

(A hypocrite: fair words and foul deeds.)

Shahād lagā kar chāṛe.

Spread honey on it and lick it.

(Said of a paper or document which is no longer of use: a dead letter.)

Shahād, suhāgā, ghī marī dhāt hā jī.

Honey, borax and *ghī* are the essence of refined metal.

(All these are used as tonics in the native pharmacopoeia.)

Shahar kī guṇḍā hai.

He is a city rake.

Shahar kī salām, dehati kī dāl bhat.

The citizen makes a salute, but the villager gives pot-luck.

Shahar meṁ aṭṭ bad-nām.

The camel has a bad name in the city.

(Give a dog a bad name and hang him.)

Shahid vār vār, muqaddas-wāle pār pār.

The witnesses are on this side and the parties to the suit on that.

(Cross purposes and crooked answers.)

*Shahjahan bāgh, bagal meṁ chhōṛī, Khātē pīte
bipat nārī.*

When Shahjahan was old, and required a

crutch, in the midst of plenty misfortune befell him.

(He was deposed and confined by his son Aurangzeb, in 1658 A.D.)

Shāhji kī amoldār hai.

These are the days of Shāhji.

(Shāhji was the father of Shivaji, the great Marāṭhā, and was a thorn in the side of Shāhjahān and his successor Aurangzeb between 1635 and 1662.)

Shāh kī māl bhātā parē dānd.

When a hanker's wealth falls on the ground it doubles.

(The wealth of a king is doubled by tillage.)

Shāh kī dānd.

The banker's profits are double.

*Shāhidān jān na mārē, to hāirān to surūr karē.
Mah.*

If the devil will not kill, he will at any rate torment.

Shāhidān kī kām baharē. Mah. Wom.

May the devil be deaf.

(May this not reach the ears of those, who will found a calumny on it.)

Shāhidān kī kām kāmē. Mah.

He has cut off the devil's ears.

(He surpasses him in iniquity.)

Shāhidān kī aṭṭ. Mah.

The guts of the devil.

(Said of a very long thing.)

Shāhidān kī khādā. Mah. Wom.

The devil's aunt.

(Said of a very wicked woman, as a caution.)

Shāhidān se hī larkē se panḍā māṅgi hai. Mah.

The devil even seeks refuge from boys.

(That dreadful boy: it was the boy that did it.)

☞ The story goes that the Devil, who took a peculiar pleasure in playing with boys, one day appeared amongst them in the shape of a dokey, whereupon four boys got on his back; and a fifth, for whom there was no room, rode on a stick which he inserted in *anṁ*. This was too much for the Devil, who forthwith vanished and forswore their company ever after.

Shāhidān se syādāh masāḥūr. Mah.

More notorious than the devil.

Shāhidān sir par chāk rahā hai. Mah.

The devil is riding on his head.

(He is under the influence of the devil.)

Shāhidān tūfān se Khudā nigrahān. Mah. Wom.

May God protect us from the devil and his calumnies.

(Used towards a great and very artful calumniator.)

Shāhid bhāt kī aṭ, nāḥā Aḥle Lal!

As ugly as a goblin, and Beauty his name!

Shāhid shērānī kī, mīstī paryōn hā. Mah. Wom.

Ugly as an ogre and imperious as a fairy.

Shāhid kī shāhid, māt kī shāhid. Mah.

Rewards for the grateful, and blows for the ingrate.

Shāhid dīpē mare, to shāhid byōṭ dīpē?

If sweets can kill him, why give poison?

Shakkar-khore ko Khuddi Shakkar ki detā hai. Mah.

God gives sugar to the sugar-eater.
(God tempers the wind to the shore lamb.)

Shakkar-khore ko Shakkar ki makkī hai.
He that eats sugar will get sugar.
(See preceding.)

Shakkī meñ mekñ na rakhe, Laakh meñ Shakkī na rakhe.
Do not put a peg into a sack, nor a Shekh into a regiment.

(There are four classes of Mussulmans, Sayyids, Mogals, Pathāns, and Shekhs; of whom the last make the worst soldiers, being usually low-caste converts or descended from such.)

Shamē ki pūchī aur rāī berāber hai. Mah.
The front and back of a candle are the same.
(Said of an honest character, whilst an impostor man is compared to the earthen lamp (chiriyā), the back of which casts a shadow.)

Shamē ke samāne chiriyā ki tyāī zarūrī?
Before a candle an earthen lamp is not needed.

(As it gives less light.)

Shamē ki roushni jāyē takh, aur āg ki roushni Mahakar talak. Mah.

The light of the candle lasts while it burns, the light of a lamp till the day of Judgment.

(Fun on the word *āg* which also means charity.)

Sham bhāt, dīn dhāl gayā, chakvi dīnī roī,
"Ohal chakvi vā dās meñ, jāī sham budhī nā hōī."

Night comes, the day declines, and Chakvi weeping calls, "Come, Chakvi, to that land, where evening never falls."

Sham and Chakvi are the male and female of the ruddy goose or *anas anas*, which frequent river banks and have a plaintive cry at night. The natives have a legend that they are the embodiments of a pair of lovers, who "loved not wisely but too well" in life and so were cursed to be separated and to cry out to each other all night. The cry is "Ohalvā, meñ dās!" "nā, Chakvi!" "Chakvi, may I come?" "no, Chakvi!"—To which is replied "Chakvi, meñ dās!" "nā, Chakvi!"—"Chakvi, may I come? no, Chakvi."

Sham ke murde ko kab tak roī? Hin.
How long will you weep for him who died in the evening?

(i.e. it will be a long time before the corpse is carried to the burning place, as Hindūs do not burn their dead at night. So a man who has died in the evening, must of course, be waited upon till the next morning.)

Shamāī ba-migār-i-ilm. Pers.
His turban is as great as his learning.
Shunīda hai bavād manīnd-i-dīda. Pers.
Hearing is not like seeing.

Shankā jāyan, manāī bhāt. Hin.
Our fears create giants, and our thoughts phantoms.

Shān meñ kyā jafā parāyē? Mah.
What detriment will your dignity suffer?
(Said to one too indolent or haughty, to help himself; also to one who thinks much of himself, or is above his work.)

Sharābiyōn se dūr hī bhāle.
It is best to keep one's distance from a drunkard.

Sharabē Kāthhō ki ghutti meñ parī hai.
Drinking comes to Kāiths with their mother's milk.

Sharab-khār, kamesha khār.
Wine bibers are always wretched.
(They spend what they can lay their hands on in drink.)

Sharab se sō nashā nīchē hai.
Wine is the best of all intoxicants.

Shara meñ sharm kyā? Mah.
What shame is there in lawful dealings?

Sharan gurū ki dē-ke, jo samre Siyā Rām,
Yahā rāhe āwad se, aur bāz Hari Dhām. Hin.

Who follows a prophet and calls on God, Will be happy in this world and go to God's home in the next.

(Siyā is Sītā the wife of Rām, now a synonym for God. Hari is Vishnu, also God; gurū is a religious teacher, a prophet in the sense of the Old Testament.)

Sharmāī biltī, bhambā nōcha.
A cat ashamed scratches at the pillar.
(To hide one's shame: look foolish.)

Sharm ahe tuttit ki pesh mardān bīdāy. Farsi.
Pera. [men]

Is shame a bitch that she should come to (Said by the literati towards a shameless person.)

Sharm ki bahu nī bhūkhī mare. Wom.
A bashful bride is always hungry.
(When she goes to her husband's house: the bashfulness of native girls in a strange house sometimes prevents their eating properly.)

Shatranj nakhā, sad ramī hai.
It's not chess but a hundred cares.
(Allusion to the deep thought required by the game.)

Shauq dād Ildhī hai.
Taste is a gift of God.
(De gustibus non disputandum.)
Shauqīn bakhuryā, chāpī kī lahāgā. E. Wom.
A gay bride with a mat for gown.

Shauqīn bāt, khamāl ki chōli. Chōli meñ āg lagal, talāl pātī. E. Wom.
My fair lady has a blanket for bodice. The bodice is burnt into holes and still she chatters about.

Shakh Chāndāl nā chhōre makkhā, nā chhōre bāt.
Shakh Chāndāl leaves neither flies nor hair.
(Applied ironically to a glutton. Greedy as a hog. Hindūs will not eat food with flies or hair in it. Chāndāl is a free-thinking fop, who will eat any kind of food.)

Shekhi aur tin hānē!

Bragging over three mites!

Shekhi hā mukh hālā.

Brag has a black face.

(i. e. is disgraced. Pride goes before a fall.)

Shekhi-khapa se kahā, 'terā ghar ja'tā hai.'

Kaka, 'hold on, wait! shekhi to mere ghar hai.'

Said one to Mr. Dignity "your house is on fire." Said he "never mind, my dignity remains!"

(Applied to one whose pride is not abated by external misfortune.)

Shekhi sekh hi, dhoi dhare ki!

The dignity of a millionaire in a borrowed loin-cloth!

Shekhi bhi jāne sathan hā bāde!

What does a millionaire know of the price of soap!

Shekhi se kahāne ho bāi dagā dī hai.

A Shekh can deceive even a tortoise.

(Spoken contemptuously of a deceitful person.)

Shekhi se kharo ho bāi daga dī hai.

A Shekh can deceive even a crow.

(In India the crow is now for its cunning.)

☞ The story goes that a Shekh once planned a scheme to catch a crow, which was in the habit of drinking water out of his water pot and thus spoiling it. He put some butter on his mouth and lay on his back stopping his breath as if he were quite dead. The crow came and pecked at his mouth, when the Shekh instantly pinned its beak firmly between his teeth. The crow finding no escape asked him what his caste was, thinking to escape when he opened his mouth to answer. But the Shekh was too clever to be thus out-witted so he replied between his teeth pressing them down more firmly than before 'Shekh.'

Shekhi ki Shekhi, Pathānō ki tar, Yahan na dhoenge, dhoenge ghar.

The brag of a 'Shekh and the pride of a Pathān. "If I am not to wash here, I'll wash at home."

Shekh Saddo hā bakrā hai.

It is a goat devoted to Shekh Saddo.

(Shekh Saddo is a malignant spirit much feared and worshipped by women.)

Shekh Sadi Shirāsi ashiquō ke bādshāh, mā-shūhān ke qāsi. Mah.

Shekh Sadi of Shirāsi was the king of lovers, and the judge of the beloved.

(Allusion to his erotic writings which are universally known in the East.)

Shek batri ek ghāt pāni pite hai.

The tiger and the goat drink at the same spring.

Shek hā ek hā bāhā.

One cub is enough for a tiger.

(One son is sufficient.)

Shek hā jathā gidar khāi.

The jackal eats the leavings of the tiger.

(Especially in India every tiger has a jackal to lead him to his prey.)

Shek hā khapa bakri.

The goat is the prey of the tiger.

Shek hā burge mukh khichhā khāte hai.

He eats off in the venture of a lion.

(To get a dishonest livelihood.)

Shek hā mukh hi ne ahoi!

Who ever washes a tiger's mouth!

(Allusion to the dirty faces of little native children. The practice, however, arises from the notion that a dirty face is a protection against magic, or the evil eye.)

Shek hā: shek hā hāte hai.

Tigers begot tigers.

Shek Shek ki dhāki bari, yā Salim Shek hā!

Which had the longest beard, Shek Shek or Salim Shek!

(Said in reproach of ridiculous quarrels about trifles. Shek Shek Sar and Salim Shek Sar were father and son, and Emperors of Delhi between 1542 and 1554 A. D.)

Shek hā shakr khāte, chhāyā ek phere.

The huntsmen go for their sport and fools follow them.

Shek hā se vagt kharid kharid.

When it's time to go hunting the bitch is purged.

(Spoken of one, who keeps out of the way when wanted under a false pretence.)

Shek hā gah, aur khād shakr hā gah.

He went out to hunt, and was hunted himself.

(The bitter bit.)

Shek hā shakr hā shakr hā.

Gulping down ah.

(Said in reproach of one, who pronounces as ah.)

Shiv jayē, nā Rām jayē, na Hari se lāvē ket, Woh nar aise jāyē, jāt mālī kē ket.

Who worships neither Siva nor Rāma nor Hari (Vishnu), Will be ruined as ruthlessly as a field of radishes.

Shugl beher hai ichy-bāi kē, Kyā haqīqī e hūd majdāi kē!

To be in love is a good thing, Whether spiritually or carnally.

Shukkar-vār ki bādī, rahi Sunīshār chhāi: Aīd bole Bhāḍḍārī, 'bin barse nahīn jāi.'

Clouds on Friday and again on Saturday, Bhāḍḍārī says, will never pass away without rain.

Shuk saro rākhē sabat, kāy na rākhē kō; Mān hot hai gunan tē; gun bin mān na hot.

All keep parrots, no one keeps crows: Respect is shown to goodness; without goodness there is no respect.

Shukar gamas karē hai.

They are making camels' eyes.

(They look upon us disdainfully or haughtily.)

Sīd aurōk hō anjan dē, ap hūttōk sē dār.

A jackal gives luck by meeting others; but let him beware of a dog.

(To meet a jackal is an omen of good luck.)

*Sār ke mantri kavāḥ :—chhor dahale hāy chām,
khāhale masāv. Bhoj.*

The crow's advice to the jackal :—leave the bones and the skin and eat up the flesh.

☞ Toḍar Māl is said to have made a similar remark as to his financial operations in the Kangra Valley for his master Akbar. He took certain lands for the crown and the rest he allowed the loyal chiefs to keep; and regarding these lands he remarked, that he had taken the flesh and left the chiefs the skin and the bones.

Sidhā ghar Khuddā kā.

There is nothing crooked about the house of God.

(Spoken of a court of justice, easy of access to all.)

Sidhī rāh chhor-ke fēṛhī rāh mat chalo.

Don't leave a straight road for a crooked one.

Sidhī ungliyon ghī nahī nikālā. Mercantils.

Straight fingers bring no butter.

(Natives put their hands into a butter pot and bend the fingers to get it out: hence this action, which is universal, is used as a metaphor to express that exertion is required for any result however trifling.)

Sidhī ungliyon ghī niblē, to fēṛhī kyōn kije?

If you can get out butter with a straight finger, why bend it?

(When a case can be amicably settled why go to law? See preceding.)

Sifā ki maut Māgh.

January is death to the poor.

(Because of the cold.)

Sift hāi ho, muft bhī ho, bare pane kā bhī ho.

Stout and wide and for nothing.

(A good bargain.)

Sih-bandī ke pyāde kā āgā pichhā barābar.

The future and the past are the same to a man on six pence a day.

*Sih, cāph se het kar, bhūlōn ke gal lāg; Rāṅghar
apke navāj ko to kos pachāse bhāg.*

Be in love with tigers and serpents and embrace goblins and demons; But when a Rāṅghar is going to prayer fly fifty miles from him.

(A skit at the Rāṅghar tribe, who are very quarrelsome and quick to take life and property.)

Sikhāī pūt darbār nahī jātā.

A son who has to be taught should never go to Court.

(i. e., coached up witnesses never win a case.)

*Sikh qat aurāt ke Pāṇḍā, Ap bhare pāpōn kī
bhāṇḍā.*

The Paṇḍit preaches to others And fills up for himself a pot full of sins.

(Practice what you preach.)

Sikhāp nāḥī kī, khaṅgā bajāḥī kī.

A barber learns by cutting travellers.

(To express that every one seeks his own advantage, regardless of the injury it may inflict on others: a barber learns by shaving fools.)

*Sikhī, sikh parvān ko, ghar meṁ sikh jūhānī ko.
Him. Wom.*

She teaches what she has been taught to her neighbour and her sister-in-law.

(Borrowed knowledge.)

Sikhānā na sikhānā, nahay sir phēṛnā.

He neither learns nor teaches, he simply worries his head.

Sikhō, betā, sō, jā meṁ haṁdyā khudūd hōi.

Learn, my son, what will keep the pot boiling.

(A father's advice to his son on entering school.)

*Sikh utī ko denī dāhī, jo tēṛī sikhā mēnē sāk-
cāi.*

He is worthy of your advice that trusts in it.

*Sikh to vā ko dījye, jā ko sikh sūdā. Bander
ko kyā dījye, bāye kā ghar hī jāi.*

Teach him who can be taught. What's the good of teaching the monkey that destroyed the weaver bird's nest?

☞ The story goes that a weaver bird invited a monkey to build himself a shelter from the rain, in the following words: "Mānas ho se kach pān, mānas kī si kāy, Chār mahinē barhā bāt, ekhuppar iyon nahī chhāyā." "With man's hands and feet and a man's body, How come you to sit four months in the rain without a thatch over you?" He then taught the monkey how to weave a nest after his own fashion, but the result was that the monkey destroyed the weaver bird's nest in order to make one for himself without of course succeeding in doing so.

*Sū'vant gun nā taje, augun taje na gulām; Har-
dī saradī nā taje, khatras taje nā am.*

The virtuous never give up their virtue, nor the vicious their vice: As turmeric never gives up its yellowness, nor the mango its acidity.

Simāḥ kī khāyāt rakhāī hai.

Like quick-silver.

(Unstable as water, he shall not withstand.)

*Sitcho ham hit jān-ke, in ma karti kuchh kām,
Chhattī pe pāṇḍā kīyā, ochhe kī pachchām.*

I nourished him gently as a friend but he heeded not, And made a way on my breast, this is the way of the low.

(The above couplet is put in the mouth of water, which nourishes wood in the form of trees, and these when grown and strong make their way in the form of boats and ships on the surface of the water in spite of all the advantages received from its ungratefulness.)

Sing khaḍā bachhōn meṁ milād.

To drop the horns in order to mix with the heifers.

(Said of second childhood, and of a person who acts childishly.)

Stag kī ke hāt? aur arand kī ke rāh?

Can you make a hook out of a horn? Or a tree out of a castor plant?

(*Stag* is English and is now a universally used word in India.)

Sing parāṭ des meh, nit nadraṭ nit hāṭā.

A lion in a foreign country will ever prey and eat.

(Natives believe that lions leave their homes for prey! The proverb means that great robbers have to go to a distance for their victims.)

Sing se carār hare aigār.

A jackal vying with a tiger.

(Society upside down.)

*Stāṭh sarapṭe to Lālāṭ hē sang gas; ab to de-
kho aur khāo.* His.

Licking the broomstick is gone with my father; now you can only look and eat.

It is said of a miser that he allowed his family only as much butter as could be drawn up on a broomstick out of a gallipot; when he was dead, he was outdone by his son, who used to place a sealed up pot of butter before his family to be looked at only. There is also a story of a Bahgall miser who sat by the river side with his platter of rice and at each mouthful, pointing to the river, consoled himself exclaiming "a muskī, t hāṭ. There's the fish and here is the rice."

Sipah-garī ke chhātṭe fan hāt.

There are thirty-six arts in the soldier's profession.

(Native notion on the subject.)

Sijāṭī kē māl, jāṭṭī kē bāl.

A soldier's property is not worth a hair.

(He possesses very little.)

Sipāṭī hī jorā hameṣha rāṇḍ.

A soldier's wife is ever a widow.

Sipāṭī hī roṭī sir beṭhe hī. [head.

The soldier gets his bread by selling his

Sipāṭī ko dhāl dharne ko jagāṭ chhāṭṭe.

A soldier only wants room for his shield.

(He will soon make the room required for himself.)

Stṭī se samudr khāṭī karṇā.

Baling out the sea with a shell.

(A foolish act.)

Sir bārā sardārōṅ kē, pair bārā paldārōṅ kē.

Great men have good heads, and porters good feet.

Sir diya okhṭī meh, to mālōṅ se kyā ḍarṇā?

When your head is in the mortar, why fear the pestle?

(When a man is engaged in a pursuit which he knows to be perilous, he ought not to shrink from danger.)

Sire hī kī bher kāmī.

The very first sheep is blind.

(Wrong at the very outset.)

Sir gasī sīvāḍ hāi.

As the head so the turban.

(To express that without a leader the people fall into ruin and confusion.)

Sir gālā, mūṭh bālā.

A white head and childish speech.

(Second childhood.)

Sir gāṭ, pair pahīṭ, hare to roṭī milṭ hāt.

Make your head into a cart and your feet into wheels and you 'll get your bread.

Sirī hāi to kyā? par bāt thibāne hī bhāṭ hāi.

He may be a fool, but his words are wise.

Sirī sirī chhāt par chāṭṭe hām.

Step by step the ladder is won.

Sir jhār, mūṭh pahār.

The head a bush, the face a bill.

(Said of a forbidding countenance.)

Sir kē bāl ghar kī khāṭ hāi.

The hair of the head is one's own plantation.

(It grows and is pulled out at will.)

Sir kē nahāyā pāk. Mah.

He that bathes his head is pure.

(Applied to a decision, which comes from the fountain-head, or supreme power.)

Sir kē pāṭh, aur pāṭh kē sir.

The head and feet have changed places.

(Without order or regularity: upside down: topsy-turvy.)

Sir kē pāṭh erī ko dṇḍ.

The sweat of the head reaches to the heels.

(The sweat of the brow.)

Sir meh bāl nahāṭ, bḥāl se larḍī. Wom.

No hair on her head and she fights with the bear.

(i. e., she fights without proper preparation; being bald headed she is liable, so the native women think, to be more scratched than if she had hair.)

Sir munda-ke farḥat hue.

Brought infamy on himself by shaving his head.

It is said that a man shaved his head to become a *fagīr* in the expectation of getting his livelihood easily, but experience taught him that begging was harder work than working and he was thus put to shame: out of the frying-pan into the fire. Also, Hindū shave their heads when a pilgrimage is accomplished and the proverb is a skit at a man who shaved his head without doing the pilgrimage and so brought ridicule on himself when found out.

Sir munda-ke kyā ghṛṇā mundaḍoge?

After shaving your head, will you shave your knees?

(There will be no more left for you.)

Sir mundaṭe hī ole par.

His head was no sooner shaved than it hailed.

(Misfortune overtook his first venture.)

Sir nahāṭ yā sarohī nahāṭ.

Either no head or no sword.

(i. e., may my enemy lose his head or I my sword: death or glory: pistols for two, coffee for one.)

Sir naqad, nauk-ī udhār.

Your head in cash, your wages on credit.

(I want your work now and will pay your wages hereafter.)

Sir par are chāl gāṭ, tau bḥī Madār hī Madār.

Mah. Wom.

The saw is across her head, yet she cries "Madār Madār!"

(Shakti Madār is a celebrated saint. The first sentence of the proverb is an idiom,

meaning to be in great distress, and the whole means that if you want to get out of trouble exert yourself.)

Sir par jatt, kach mek roft. Mah. Wom.

Blows on the head and the bread in the hand.

(Disgrace endured, a meal secured.)

Sir sakhsat, shoyd khavet.

Pats the head and eats the brains.

(To pick the brains.)

Sir salamat, to pagri pachat.

If your head be safe, you may wear fifty turbans.

Sir se kafan bandhe phirte kait.

He wears a cerecloth on his head.

(Said of a desperate character, who is reckless of his own life and of course ready to take another's also: he carries his life in his hands.)

Sir se khaqd bhar.

His testicles are heavier than his head.

(A big hat on a small head.)

Sir se utre bal gi mek jao ya mat mek.

The hair once off the head may go into the excrement or urine.

Sir sijde mek man badiyon mek. Mah.

Bowings of the head and evil in the heart.

(Said of a hypocrite.)

Sir sir aqal, gur gur biddya.

To every head its own brains and to every master his own teaching.

(As many men so many minds: quot homines tot sententias.)

Sir to nahit khujda hai?

Your head has not been scratched yet.

(Said to one whose acts require chastisement.)

Sir to nahit phira hai?

Is not your head turned?

(Why do you talk nonsense?)

Sisakte gal, bilakke ad.

He went sobbing and came back roaring.

(An unwilling or sulky servant.)

Ste kate, bal ki raksha.

To cut the head and protect the hair.

Sital rakh sansar ko, jo tu bhi sital ho; Tonsi

ag, re balke, phunk deti jag ko.

Keep the world cool if thou wouldst be cool: A little spark, my son, can set the world on fire.

(In India coolness is synonymous with pleasure.)

Sti, dakh jis ne de Sait, va ko to Baikunth hai yahi.

To whom God hath given curds and milk hath a heaven in this world below.

Stila ka khaja.

The food of small-pox.

(Said of a man who is much pitted with small-pox.)

Stila ka puja.

An offering to small-pox.

(Applied to a person, whose members are disproportioned or ill put together. Stila

is the goddess of small-pox, and "offerings" are usually made of worthless things, hence point of the proverb.)

Stila ka thapa.

The abode of small-pox.

(Said of a man much pitted with small-pox.)

Sivatyon bin la kait? Mah. Wom.

It is no *la* without vermicelli.

(It is no Christmas without plum cake. At the *Ida'ur*, or festival at the close of the *Ramadan* fast, Muhammadans eat *sivatyah* or *sentah*, a kind of vermicelli.)

Siyahi balon ki gal, dil ki dard na gal.

The blackness has gone from his hair, but not desire from his heart.

(An amorous old rake.)

Siyah karo ya safad.

Do it black or white.

(*Carte blanche*.)

Siyahkot, hardam toft.

The very bones of the *Siyahkotis* are wicked.

(Ascribed to the people of *Siyahkot* in the Panjab.)

Siyam na chhoro, chhoro na se: Donon mero ek hi khet.

Leave nor black nor white; But kill them both at once.

The story goes that a man had two co-wives, who died and turned into black and white kites, and haunted a third wife he married later. The proverb embodies her advice to him.

Siyana kavda khe khat.

A wise crow will eat dung.

(To describe a person who conceives himself to be very prudent, but falls into a palpable blunder.)

Siyane ka gal tin jagah.

A clever man's ordure goes into three places.

(Applied to one, who pretends to superior wisdom, and falls into a ridiculous mistake. The phrase supposes one of this description to have trodden on some ordure, and not being satisfied with the first impression and with wiping his foot on the grass, to examine it accurately, by first putting to his hand and then his nose to it.)

Siyane to hain bahut se, sab se siyana chho; Hinda dekh ho chawgunda, phade par kam ho.

There are many wise, but the wisest of all is wrath, Which falls four-fold on the weak and gently on the strong.

Sob so chukh.

Who sleeps fails.

Sobha lavet manukh ko surat, phurat aur gydn: Jis mek yeh ston nahit, ve nar dhor palchham.

Wit, smartness and wisdom are the ornaments of man: Who hath not these is no better than a beast.

Sobha ran ki surma, ghar ki sobha bir, Raj ki sobha chandni, bhajan sobha khir.

The warrior is the beauty of the battle field, the wife of the house, The moon-light of the night and rice and milk of food.

Soch-ke chaina, mustafir, yeh thagon kã gaurã hai.
Mind your steps, wayfarer, this is a village
of murderers.

Sochnã jĩ mochnã.

Anxiety gnaws at the heart.

Sohbat kã asar hai.

The effects of companionship.

(A man is known by the company he keeps.)

Sohnĩ bũd, aur chafãĩ kã lahagã! Wom.

A handsome old lady and a mat for her
gown!

So jãẽ supnẽ meĩ prãnt, dhan daulat ko pãve;
Jãg paye jaise to taise, hãth kachhũ nahĩẽ ãve:

Supnẽ kĩ ãĩ mãyã jĩ ko apnĩ baĩlavẽ.

A man may sleep and dream of wealth and
riches; But when he wakes he finds
himself as before with nothing in his
hands: So are but a dream the riches
which man calls his own.

Somĩn pũchhe som se, kãhe badan malĩn?

Kã gãñhĩ se gir parã? Kã kãhũ ko kuchh dĩn?

Nã gãñhĩ se kuchh gir parã, nã kãhũ ko dĩn;

Detẽ dekhã aur ko, tãtẽ badan malĩn.

Saith a miser's wife to a miser, 'why look
you so sad? Have you dropped aught
from your pocket, or given aught away?'
'Naught have I dropped from my pocket,
naught have I given away; I saw an-
other give, and for this am I so sad.'

Sonnĩ chãdãĩ ag hĩ meĩ parkhe jãtẽ haĩ.

Gold and silver are best tried in the fire.

(Trouble tests the quality of men.)

Sonnĩ chũtẽ to maĩĩ ho jãẽ.

If he touches gold it turns to clay.

(An unfortunate man.)

Sonnĩ jãnẽ kãse, aur mãnas jãnẽ basẽ.

Gold is tested by the touch-stone, and a
man by living with him.

Sonnĩ-jhonã kuchh sãt nahĩẽ. Wom.

Wealth is not caste.

Sonnĩ kãho sunãr se, 'uttam mãrĩ jãtẽ.

Kãlẽ mãhũ kĩ ghũngchĩ tũle hamare sãh'!

'Ham lãlõh kĩ lãlĩ, lãl hamarã rang;

Kãlã mãhũ jab se huã, tũlĩ nich ke sang.'

Says gold to the goldsmith, 'I am of the
highest caste, And yet a black-faced
weight is weighed with me!' (Answered
the carat) 'I am the best of rubies, and
red my hue, My face has become blackened
by being weighed with the low.'

(There are elaborate puns in this saying: gold
also weighed against carats in India made of
small red black-faced weights called *ghũng-
chĩ*. Lãl red also means ruby.)

Sonnĩ le-ke maĩĩ bĩn nahĩẽ detã. Mercantile.

He would not return even clay for the gold
he had borrowed.

(A bad debt.)

Sonnĩ lenẽ pĩ gae, aur sunãr har gũĩ ãs; Sonnĩ

mĩlã, nã pĩ phĩre: rũpã ho gae haẽ.

My husband went for gold and made my

home dreary; I neither got my gold nor
has he returned: only my hair has gone
(silver) white.

Sonnĩ nĩk, to kãn pharĩe ke? E. Wom.

If gold is good, it will not tear the ear.

Sonnĩ pãndã aur khondã ãnẽ burẽ. Superstition.

To find gold or lose it are both bad.

Sonnĩ sugandh haĩ.

It is golden and fragrant.

(It is very excellent.)

Sonnĩ sunãr kã, abhĩran sunãr haĩ.

The ornament is the wearer's, but the gold
remains with the goldsmith.

It is said that a king once asked a gold-
smith, how many *dãds* in the rupee he was wont
to appropriate. He replied the whole sixteen.
To put him to the test, the king ordered him to
make a golden image, and caused a strict watch
to be placed over him night and day during the
execution of the work. Before entering on his
task within the palace walls, the goldsmith
made a brass image, which he left at his own
house in his wife's pot of tyre. When the
golden image was made, the goldsmith said to
the watchmen, 'Now one thing only is wanting.
It must be immersed in an acid.' Accordingly,
by previous arrangement his wife at that
moment passed by calling "to *dãd!*" (Who
will buy my tyre?), and was called in by the
goldsmith who pretended to buy her tyre for
hi- acid, and slipped his golden image into the
pot and took out the brass he had placed there.

Sonnĩ uchhãltẽ chãle jãõ.

You can go along tossing gold.

(Used to express the security in which the
subjects live under a good government.)

Sonnẽ kã garũĩ aur pĩtãl kĩ pãndã.

A golden pot with a brass bottom.

(Spoken of persons or things which possess
excellent qualities along with great defects.)

Sonnẽ kã nẽvãlã khĩdãĩyẽ, aur shẽr kĩ nasronẽ se

dekhĩyẽ.

Rear and nourish with kindness, but chastise
with severity.

(Spare the rod, spoil the child.)

Sonnẽ kĩ angũthĩ, pĩtãl kã fãnkã, mãnẽ akhĩndĩ,

pũtẽ bẽkhẽ.

A ring of gold patched up with brass, is
a harlot's son that is a fop.

Sonnẽ kĩ bãrẽf, phũlẽ kã chhappãr!

A golden ridge pole for a thatched roof!

Sonnẽ kĩ chĩrỹã hãth lagĩ haĩ.

A bird of gold has come into our hands.

(To meet with a liberal patron or benefactor:
also said by pleaders and court officials, *(amãl)*
when a rich man comes into their clutches:
also said by begging Brahmins at the death
of a rich man when they receive largesses.)

Sonnẽ kĩ chĩrỹã hãth se ur gãt.

The bird of gold has flown out of my hands.
(The converse of the above.)

Sonnẽ kĩ kãfãrĩ ko kot peĩ meĩ nahĩẽ mãrĩ.

No one stabs himself even with a golden
dagger.

(Life is too precious to be risked for gold.)

Sone ki hanfort meri haun bhik na degi?

Who would not give alms into a golden cup?

(A handsome young woman finds no difficulty in getting a husband; also, people are ready enough to lend money to the rich.)

Sone ho caldm, rupa ho alah, bhik ho na dehi.

Say calm to gold, and alms to silver; but don't look at the poor.

(Rebuke the rich, but not the poor: *caldm alah*, a corruption of the Arabic *salām alahum*, peace be upon thee, is the usual form of salutation among Muhammadans.)

Sone meri pili, motipoti meri dhauli. Wom.

She is yellow with gold and white with pearls.

(Richly decorated with ornaments.)

Sotki bal bin ham na de, darsi chhni tujhe judhane.

Your club is of no use without strength, For then enemy can snatch it away to thrash you with.

Sotki kahi dek meri hategi, Us ne bhikse and sukhi madagi.

With a club in his hand and strength in his body, He can get whatever he asks for.

(Might is right.)

Sotki chak, ad tere darsi.

Go on, club, it's your turn.

OR It is said that Sheikh Chilli, a typical fool, once asked his mother to cook him some food for a short trip, which he intended to make. His mother made him four loaves which he took for his journey. At the end of first stage he seated himself in the cool shade of a tree (which happened to be haunted by four fairies) and placing the four pieces of bread before him said to himself "I may eat one, I may eat two, I may eat three, or I may eat all four." The four fairies thought him to be some great demon who intended to eat up all of them and so they begged him to spare them and promised to give him some wonderful thing. To this Sheikh Chilli agreed. So they gave a magic frying pan and told that it would supply him with as much bread as he might want. Sheikh Chilli returned with the bogged on his way home stayed at an inn, to the keeper of which he busily revealed the secret virtues of the frying pan. The innkeeper being a great rogue and Sheikh Chilli, a fool, the latter was cheated out of the frying pan, which was replaced by another. The next morning when Sheikh Chilli came to his mother in great glee and revealed the hidden mystery of the frying pan, she took it with hesitation and put it on a stove for trial. It did not of course answer her expectations and Sheikh Chilli was greatly mortified. Next day he resolved to go again on the same road and asked his mother to bake him another four loaves. She did so and he started. When he came to the same tree he repeated his former words to his four loaves of bread. This greatly shocked the fairies who rightly conjectured that he must have been cheated out of their former gift. So they gave him a rope, and a club, telling him that by their means he would recover his stolen property. Sheikh Chilli on his return put up at the same inn and threw down the rope at full length, saying "Faster all the men present, you

rope." The rope instantly tied up all the men. Next he cast down his club and said "Now, club, it is your turn," whereupon the club began to pummel all the men present, till the innkeeper owned his fault and gave up the miraculous frying pan, which Sheikh Chilli brought home in great triumph.

Sone se gharat mahagi.

The workmanship is dearer than the gold.

Sorah mishi ragat, ran mishi talwar, Jare mishi khamil, eja mishi nār.

Sweet is the *sorah* tune, sweet a sword in the battle-field, Sweet a blanket in winter, and sweet a woman in bed.

Soti nay jagadi.

To wake a sleeping snake.

(To wake a sleeping lion: let sleeping dogs lie.)

Soti ha hayra, jagte ki hayra.

The bull buffalo for the sleeper and the cow for the wide awake.

(To sleep is to lose. A female buffalo is more valuable on account of her milk than a male cow, which is only used for carrying burdens.)

Soti ka majhi kutia chate.

A dog can lick the sleeper's mouth.

(When the cat's away, the mice may play.)

Soti ko sot kar jagadi hai?

How shall a sleeper wake a sleeper?

(Shall the blind lead the blind?)

Soti larko ka madhi chanda, na madhi khush na bap khush.

To kiss a sleeping child is no pleasure to its father or mother.

(To do a man a favor without his knowledge brings no thanks.)

Soti bhar jagadi.

To wake sleeping wasps.

(Let sleeping dogs lie.)

Soti ror jagadi.

To wake up a sleeping quarrel.

(See preceding.)

Soti thi, par kadi nahin, jo kadi to panch pao.

Wom.

I was sleeping and did not spin, but when I began, I spun one and a quarter.

(A spit at an idler.)

Soti ka pani pah.

Running water is purest.

Soti khar par, rupni dekho dharoker ka.

He sleeps on the even, and dreams of treasures.

(*Har par sand*, idiom for extreme poverty. *Chhatra* as *Apagna*.)

Soti se khovra, jage se padehi.

Who sleeps loose, who wakes gets.

(To sleep is to lose. Early to bed and early to rise makes a man healthy, wealthy and wise.)

Sone raja ka pat pa jage abhin.

You must be a prince or an ascetic to sleep soundly.

(Ordinary natures have a notion that princes are free from care.)

Soyā aur mād bārdār.

Sleep and death are the same.

(The sleeping and the dead are but as pictures: sleep the twin brother of death.)

Snāks snāks mek Kriahn rat, snāks birthā mut kō: Nā jānāh yā snāks kā yehī ant na ho.

Call on God with every breath, don't pass a breath in vain: Who knows but that this will be your last breath.

Suary se utrā, babūl mek aṭṭā.

It descended from heaven, but stuck in an ascua.

(The *babūl* is a very thorny tree. The saying is used of Government officials who are apt to stick to money that passes through their hands.)

Sīd semal dekh-ke, sabhī gasvāl budh:

Phūl dekh-ke ram rahē, phūl kī rahī na suddh.

A purrot seeing a *semal* flower lost his senses: Stuck to the flower and forgot the fruit.

(The *semal* tree with its beautiful flowers and want of shade and fruit is a standing synonym for what is delusive in the world.)

Sūt-būdh sūt mukat. kaṭṭī bh-go kapūr,

Kāre ke mukh bikh bhayō; angat sobhā, Sār.

The rain-drop in Sūt makes pearls in shells, camphor in plantains, And poison in a snake's mouth: (behold the effect of) association (saith) Sār Dās.

☛ The proverb embodies a series of superstitions associated with rain which falls during the lunar asterism Śukrī (Arcturus). Sār Dās was a celebrated Bhagat or a Medinval (religious) Hindu reformer.

Subak hī subak Khudā kā nām to! Mah.

Begin the day in the name of God.

(Said in reproof of one who begins the day with a lie on his tongue, or says or does anything improper.)

Subah hotī hui shām hotī hui! Umr yūhū tā-mām hotī hai.

Now morning and now evening! Thus pass our lives.

(Fleeting life.)

Subah kā bhūlā, shām ko ave, tū bhī bhūlā nahīn kahlātū.

If what was forgotten in the morning be remembered in the evening it cannot be called forgetfulness.

Subah kī bohni, aur Allāh miyān kī ā. Mercantile.

Take the morning handsell and put your trust in God.

(It is a common superstition that it is very unlucky to refuse handsell.)

Subah kī nākh achēhī nahī. Superstition.

Nay in the morning bodes no good.

(A saying of the Banyās—never refuse handsell: see preceding.)

Sudh aur chho kā bair hai, chho avat sudh jā:

Uṭī nar bhar-pūr hai, jo sudh na det gahvā.

Wisdom and anger are at variance; when

anger comes wisdom goes: He is a perfect man that lets not wisdom go.

Sudh budh aṃtī thīk rahē, jab tujhe āve chho:
Chho hai bhūt bigarvā: is kī mit na ho.

Anger is a devil; have no love for it; If anger seize thee keep thy senses straight.

Sudh budh nā kō āpni, bāt na marī mām. Is dunyā rahnā nahīn; mat nā ho aṇḍā.

Put not away thy sense, but listen to my words. Thou shalt not remain in this world: forget not this.

(A saying of *Sufi*.)

Sudh kī mūkh kutṭā chāṭe.

A dog may lick the face of the simple.

Sudh sūn sudh kīr sab, sudh bin hot bigar:
Asī sudh bin hai manukh jāid pāthar, jhār.

It is skill that does the work, without skill it is spoilt: A man without skill is like a stone or a bush.

Sufaid bāt mat kā paigām.

Hoary hairs are the harbinger of death.

Sufaid bāl jāvānī kā sūvā.

White hair is the sign of declining years.

Sufāriṣh bagair rozgār nahīn miltā.

Without interest you cannot get a berth.

Sugandh lagānā to ābh marān, ābh marān pahne tan sārī, Hār chāmbī kī bhārī lagat, tum jānāt ho tan kī sukhvārī!

Scent is a nuisance and my gown is a nuisance And a flower garland is heavy upon me—as I am so delicate!

(Affected delicacy.)

Sughar bānīyān sūrā l', Bāl māṅg bahū ke de. Agric.

If the bride be clever her father-in-law will caress her, And get her oxen on credit.

Sughar sughar hāṅs jāin ṛ-hārān ko dāḍ hānēd. Wom.

The simpleton laughs aloud where the wise woman smiles.

Suhāgan kī pāt pichhvāre khelē hai.

The married woman's child plays at the back of the house.

(If a child dies, a married woman has hopes of supplying his place. The phrase is used when speaking of losses sustained by a person who has a good income, and is able soon to repair them.)

Suhāg bhāg arāntī, chālhe ag na ghare pānt. Mah. Wom.

Wedlock's joys are cheap, but there's no fire in the hearth nor water in the pitcher.

(An unhappy marriage.)

Sūhā jog suhāg kī aur kōp jog hāt nīr, Gur biddya kī jog hai; soch samājh, re bīr.

The red spot becomes coverture, and water becomes a well, Learning becomes a teacher; remember this, my brother.

(A red spot on the forehead is a sign of coverture among Hindu women.)

Sukhte ki lāt, na sukhā ki bāt.

Better the kicks of a pleasant man than the speech of an unpleasant one.

Sāhe ki rūt nahīn, mushrū ki taufiq nahīn.
Wom.

Red garments are not customary, and silk not procurable.

(The horns of a dilemma.)

Sut chor, so bajjar chor.

Steal a needle, steal a thunderbolt.

(The sin is in the fact, not in the amount.)

Sūt jahān na jāī, vahān sūt ghuserte hāī.

Where a needle cannot pass, they thrust in a skewer.

(To strain at a gnat and swallow a camel.)

Sūt kā bhālā ho gayā.

Making a spear of a needle.

(Making a mountain out of a mole-hill.)

Sūt kahē 'maih chhedūh chhedūh,' pahle chhed karāī.

The needle says "I'll pierce, I'll pierce," but first it's pierced itself.

(He sees the mote in his neighbour's eye, but perceives not the beam in his own eye.)

Sūt, katarnī, gus, unglaitā rakhe, so dursī kā betā.

Who keeps a needle, scissors, yard and thimble, is a tailor's son.

(A tree is known by the fruit.)

Sūt ke nāke se sab ko nikālā hai.

All are drawn through the eye of a needle.

(Said of one who is no respecter of persons.)

Sājhe na bitaurā, Chānd se "Rām Rām."

He can't see the (village) dunghill and salutes the New Moon.

(Natives always salute the New Moon.)

Sājhe nahīn, aur gulet kā shauq !

He can't see and is fond of shooting !

Sājī phūlī jāise ghī kā kuppā.

Swollen and puffed up like a butter bag.

(Kuppā is a leathern receptacle for holding ghee.)

Sājī sātā kaprā phatāk.

Putting in the needle tears the cloth.

(Said of a mischievous man.)

Sākha dhāk, dhokā kā bāp.

Dry dhāk wood is the carpenter's father (master).

(Dhāk wood when dry is very hard.)

Sukhan-got mushkil nahīn, sukhān fahmī mushkil hai. Ped.

It's not hard to speak well, the difficulty is to understand.

Sukhan unhoṅ par dāīye, jo hañe hañe rākhē mām. Wom.

Beg only of them who smile and show you due respect.

Sukhār, dukhār, amāntī farmanī hāī. E. Agric.

Drought and inundation are the works of God.

Sākha sākha Bāmān hogayāphāī phāl Chugattā.

The thin Brāhman has turned into a fat Mugal.

(To describe one who from poverty has acquired great wealth.)

Sukh bāhe, mustāfā chāhe.

When ease comes corpulence comes.

(Very true in India, where fatness is often synonymous with respectability.)

Sukh dukh mē jo rāhe sahāī, sajjān vā ko bolāī, bhāī.

He is a true brother, my friend, that is true through weal and woe.

(A friend in need is friend indeed.)

Sūkhe dhāñōh pānī parā.

The rain fell just as the rice was withering.

(In the nick of time.)

Sūkhe lakṛī ki tarāh, khāī bakṛī ki tarāh.

Thin as a stick he eats like a gout.

Sūkhe māñ jhār ber ghāñe hōñ : Sammat māñ an dher ghāñe hōñ. Agric.

In draught wild plums are plentiful, And in a good season corn.

(The appearance of a heavy crop of cereals is a sign of a dry season.)

Sūkhe Sāvan, rākhē Bhāñōh. Agric.

A dry Sāvan means a barren Bhāñōh.

(Sāvan is July—August and Bhāñōh is August—September. The autumn harvest which is cut in Bhāñōh depends on the rain in Sāvan.)

Sūkhtī chināī kartēñ hāī ?

He builds with dry mortar.

(1) To do a business badly. (2) A skit at the Brāhman, who will eat without drinking at a feast, so that they may eat the more.)

Sūkhtī rahēgā voh sadā, jin chho dīnd mār : Jag māñ bhālā kīhāt hai chho kā māñ-hār.

He will be ever happy that stilleth his wrath : The suppressor of anger is ever praised in the world.

(A soft answer turneth away wrath.)

Sukh kāran sāgar tājō, an bīndh āyō ang, Mōī nār yūñ kampiyāñ, tū hañī aur ke sang.

For happiness sake it leaves the ocean and is bored through: Like a pearl man trembles when a woman laughs.

Sukh ke bāye jodhā rakhvātī hāī. Hin.

Happiness is guarded by bold warriors.

(i. e. happiness is difficult to reach.)

Sukh ke sab sūktī hāī.

Prosperity has many friends.

Sukh māno to sukht hai ; dukh māno to dukh :

Sachcha sukhya voh hai, jo sukht māne na dukh. Take it for pleasure and it is pleasure; take it for pain and it is pain : The truly happy is he who minds neither pleasure nor pain.

Sukh mēñ ā Karam Chand, lage mustāfān ganj.

Karam Chand came in raptures to have his bald head shaved.

(Said of a prosperous man, who foolishly injures himself.)

Sukh men Sāh ko bhajo, jo dukh mil na ho :
Sāh kakeh, re bāke, sikh main jas lo.

Call on God in pleasure that pain come not to thee : Hear this my sours, saith the saint, and be respected.

(Remember now thy Creator in the days of thy youth, while the evil days come not: nor the years draw nigh, when thou shalt say: I have no pleasure in them. Ecclesiastes xii. 1.)

Sukh sampat kā sab kōi hai.

All associate with the prosperous.

Sukh se dukh bhālā, jo thore din kā ho.

Trouble is better than ease, if it last but for a while.

Sukh sove horā, jis ke gāz na gorā.

He will sleep soundly, who has no cattle.

Sukh sove kunhār, jā kī chor na leve matyā.

The potter sleeps soundly, for thieves will not steal his clay.

Sukh soven Shakh, aur chorān bhāñde le.

The mendicant sleeps soundly, while thieves walk off with his pots.

(The Shakh here is a wandering bard of the bhakti class, who sing songs in honor of saints. They are poor and of course their pots are not worth stealing.)

Sukh sove Shakh, jin ke tātū na mekh.

Happy sleeps the mendicant, who has nor horse nor tether.

(See preceding.)

Sāt par bhi nīnā dī hai.

Sleep comes even at the stake.*

(The horribly cruel punishment of impalement was common enough in former times in India.)

Sāt par kī roṭī khāte hai.

He eats bread at the stake.

(To earn one's livelihood by hazardous means: always liable to punishment: to live on a volcano.)

Sām ke ghar kutā jū jāno de.

The dog at a miser's gate, neither goes in himself nor lets others pass.

(A skit at the niggardly servants of a rich miser: the dog in the manger.)

Sām kī thāṭ.

The deposit of a miser.

(1) Describes one so avaricious as to spend absolutely nothing.

(2) Describes something to be taken special care of: as a miser is sure to try and cheat about his deposits with another, in the hope of gaining by it.)

Sumran har meh, aurāt na Hari meh, kaho,
bhet yeh kaisā hai? Upar se to sikh ban baithā, bhitar paṛe paṛe hai.

Beads in hand, no thoughts of Hari (God): say, what sect is this? Without he is a holy saint, within nothing but pence.

Sānd ghar bhīrā kā rāj.

The empty house is the wasp's estate.

Sānd bhat, kulachhān, hirād kī chug jā.

Kāt birdān bō-be bīj abhāst jā. Agric.

Deer will graze the unguarded field, thou fool.

And seed sown in another's field, profits nothing.

Sundār apnī māh kī māh meṁ se bhī churāṭā hai.

The goldsmith will steal a piece of his own mother's nose-ring.

(He would cheat his own father.)

Sundārī bechēn kākā, andārī bechēn māchālā. F.

The wise man sells the bones, the fool his fish.

Sundār kī bhāṭī, aur dārā hē band.

The goldsmith's acid and the tailor's tag.

(Said of an evasive answer.)

Our These classes are habitually behind hand with their work: the first tells you your jewels are ready and just put into the acid to be cleaned, and the second that your clothes are ready and only the tags remain to be tacked on.

Sāno māh mat chīs rāth, leṛā chor chākār :

Khas hai dhām aur jīo kā sād aur yār.

Place not thy goods in a lonely place, for thieves will steal.

A wilderness and a desert are the bane of life and property.

Sānī seṛ se murkhānā bāil bhī bhālā. Wom.

A butting ox is better than a lonely bed.

(Better a bad tempered husband than none at all. Widows in India have a very rough time of it: hence proverb.)

Sunī sunī bāt kī, garhī bādāhe bhāṭ :

Barchhīn kī mār parī, hukrīn kī bhāt lū.

He believes implicitly all he hears:

(For instance) a man was speared for stealing cucumbers.

(Cucumbers being of no value in India: it would be absurd to put a man to death for stealing them.)

Sunī se sab kī, kīyē apne man kī.

Listen to all, but do as your mind desires.

Sun kōi hasār kuchh sundar, Kīe volī jo anmāsh

men āve. Qāṭī ho to kīe na gāṭī. Aīe ho

to hārie na himmat, Aīe ho to hāh se na

dīe : Jāṭī ho to na hā gam na kīe.

Listen to a thousand plans, But do what

you understand. As far as you can make

no mistakes. Let not disappointment

destroy your courage. Give not up what

comes to your hand: And grieve not for

that which leaves you.

Sunni na Shīa, jī meṁ āgē so kīd. Mah.

Neither a Sunni nor a Shīa, I do as I like.

(Said by a free-thinker: the Sunnis and Shīas are the two main sects of the Mohammedans and are always at daggers drawn.)

Sun re dhol bādā hē bāt. Wom.

Hear, drum, my lady's voice.

(Spoken by one to whom another has made many promises of kindness, which have not been fulfilled.)

Our The story goes that a mother informed

her son of the bad conduct of his wife, but he did not believe her. His wife afterwards fell sick and the family priest advised her to confound all her sins, so her last moments were approaching, which she consented to do. While she was preparing herself for the difficult task the old woman contrived to put her son within a large drum which she placed next to the sick bed. While the sick woman was giving over her sins one by one, the old mother kept on beating the drum to the words of the Proverb.

Sun sun-ko terti bāt, saheli, woh had mere man ko:
Kar-ko byāh ghurā nahit rukhte bālul apni dās ko. Wom.

My maid, I have heard and my heart grieves,
That after marrying her off a father keeps
not his daughter at home.

(In India girls are well treated in the parents' and badly in their husbands' homes: hence the point of this saying.)

Sun sun mithi bolat, bāih na bairi pās: Dāh dūdhā, dāre, kās kāsī kāsī?

Keep not company with thy enemy, misol!
by his honeyed words: Thou fool, thou
mayest not eat any time cotton for curis.

*Sāp hole so hole, akhālā hā hole jis meh bahot-
sar akhād.*

The winnowing-fan may speak, but the
sieve with its seventy two holes never.

(Those who live in glass houses must not
throw stones.)

Suphal hot man dāmat, Tālā, pram parit:
Apno apnan lāt-ke tārā; rāj bāt.

Tālā, the henet's desires are fulfilled
through love and faith: A woman wor-
ships a wall for her own ends.

(Faith can move mountains. Tālā Dās was the
celebrated author of the Hindi *Rāmāyan*.)

Supni hī ē māyā, jis ko apni buliā.

Our possessions are but the illusions of a
dream.

Supna meh rājā hāre, din ko vohi akhād.

Though a king in your dreams at night, in
the day you will be as you were.

Supna meh sudām milē kar na gūi do bāt:

Sorat hī, rovat nāhī, malī nah gūi bāt.

I saw my lord in dream and could not talk
with him: I awoke from my sleep weep-
ing and wringing my hands.

*Supurdam ba tē māyā-i-khōk rā: Tā dāni
hiā-i-kam-o-brāh rā.* Pers.

I have made over my property to you: You
now know all its good and bad points.

(A preface to books.)

Sāraj bairi grahn hai, ... baairi goun,
Ji hā bairi hā hai; dant roko haun.

The enemy of the sun is an eclipse, the
enemy of the lamp is the wind. And the
enemy of life is death: who shall avert it?

Sāraj dhāl dāne se nahit akhaptā.

The sun is not hidden by throwing dust on it.
Sāraj ho hā dāni le-ke dāhā hāh?

Do you want a glass to look at the sun?
(To show a lantern to the sun.)

Siraj na bhan ubhāri, ran ghar ko pidhāri.

When the sun comes out, the night goes
home.

Sārā hāp aur bil meh ghus jāi.

A brave man will cut a hole and escape
through it.

(Discretion is the better part of valour.)

*Sārā, ran meh jā-ke lohā karv nīkāh. Nā
mohs chaphe ranlāp, nā tohe chaphe kaloh.*
Wom.

Go, warrior, to the battle-field, and fearless
wield your sword. Your death will bring
no widowhood to me, nor cavil at your
name!

(A woman's advice to her husband when start-
ing for war.)

Sārā se pā-d.

The brave are the full.

Sārāt chupāl kī ē, mīrāj pariyoā hā sā.

The face of a goblin, and the airs of a fairy.

Sārāt meh aise, sārāt meh aise.

Such without and such within.

(Altogether bad.)

*Sārāt mere mīr kī mun meh rahī samāh, Jāh
mekhāt kē pāt meh lāhī lahī na jāh.*

The image of my love fills my heart within,
As their redness is not seen in the myrtle
leaves.

(Mekhāt leaves are used for drying the palms
and nails &c., but are themselves green.
The saying has a spiritual and allegorical
meaning.)

Sārāt nā akhāl, bār meh se nīkal.

Nor face nor shins, as if just out of an oven.
(Bald of an ugly woman.)

Sār Dās janam ke nahit ādhān?

Sār Dās was not born blind!

(Sār Dās was a Būgat or free-thinking Hindī
reformer. He is said to have blinded him-
self to avoid contamination with a woman,
with whom he had fallen in love.)

Sārmā chand bhār nahit phup saktā.

The hardest grain of pulse won't split the
oven.

(It is in vain to strive against greatly super-
ior force: chand or pulse is parched in
ovens in India; hence point of proverb.)

Surmā sab lagātē hān, par chīvan bhātē bhātē.
Wom.

All apply antimony, but their manners differ.
(Manners make the man: surmā antimony is
used for beautifying the eyes.)

Sar meh isar hūe.

God dwells in music.

*Ser, nar, muni kī yehī rīt: Sudrāth lāi karāh
sab pīt.*

This is the way of gods and men and saints:
To love their own ends.

Surfā se phurtā.

Witty is smart.

*Susā, gadā, lomē, darpot tū, into jān; Mānas
hākar dekā har tūne lagā pirān.*

The hare, the jackal, and the fox are of a

timid sort; Their lives begin to go at sight of man or dog.

Succed jādā pā goon jādā?

Shall I go for a hare or for forest dung?

☞ A country woman whose daily avocation was to collect forest dung for fuel, one day happened to catch a hare. She concluded that hares would come to her every day and hence proverb.

Susti durt, re bālke, pā huk jī se tār; Ruti dōphā sut to lāge bāj pahār. Rus.

Idleness is a bad thing, my lad, thrust it from thy life; An ounce weight to an idle man is as heavy as a mountain.

Sut mānakh kē kot na lāgē, Phurtilē ke sub ē bhāgē.

None befriends the lazy; But all men love the active.

Sut jo rakhe chorī par; to pagrī-pat rakhe morī par.

Who sets his heart on thieving stakes his own good name.

Sūt ke binaise ho gāē.

All the thread is turned into cotton seed.

(i.e. the whole work is spoilt, or all the plans are thwarted.)

Sūt kī anī, aur Yāse kī kharidārī! Mah.

Purchasing Joseph with a skein of thread.

☞ The Muhammadan story is that when Joseph was being sold as a slave in Egypt, an old woman came forward to purchase him for a skein of cotton.

Sūt na kapde, kōlī se latīham latīhā.

Neither thread nor cotton and quarrels with the weaver.

(To describe one who quarrels without any reasonable pretence.)

T

Tāt lag jādā na loliye. jīb lag pār bādā.

Is not if you can help it.

Tūhaliye kō tūhīl ohe, bīhaliye kō bīhāl ohe.

Service befits a servant, and his caste befits a man of caste.

(Every soldier to his lance.)

Tāhīl haro fuqir kī, jo darr tumhen aise;

Rain dind rātī raho jog mēh bīvī bī.

Serve the holy that thou mayest be blessed, And pass thy days in all happiness.

Tāhīl haro mā bāp kī, jo hōch saupāran ā.

Yā tāhīl sūt jo phīrē Narak unhō kī bī.

Serve thy father and thy mother that thou mayest obtain all thy desire. Who doeth

not such service shall dwell in Hell.

(Honor thy father and thy mother that thy days be long in the land the Lord thy God loveth thee.)

Tāhīl na tāhōrī, Mo 'majdārī morī!

Nor service nor work done and he asks for his wages!

Tāt kī durt, bhāp kī morī.

What's on the platter is yours, what's in the basket is mine.

(What is being cooked is yours, what is ready cooked is mine: selfishness.)

Tairīk kī gābē hūk.

It is only swimmers that sink.

Tairīgē so gābēg.

Who swims will sink.

(Faster or later: don't go out of your depth.)

Tā'ālī to tūkrār māh.

There is no disputing what's evident.

Tātā ho jī kē hāth mēh, wā tārā hāi sūt mēh.

Who hath a penny in his pocket is of high caste.

Tātā hārī, aur gāpā dāwī.

A penny for the article and two pence for the replica.

(Penny wise, pound foolish.)

Tākalīf mēh hī taktīf cardār!

Verily ceremonies are troublesome!

Tākalīf mēh rēl chāl dī.

While ceremony squabbles the train is off.

☞ The story goes that two pusillituous native gentlemen on the platform of the Railway Station at Lucknow would out-do each other in politeness; said one, 'Harat sārē Atīpī!' 'Qīlā dī!' 'Nāhī, qīlā dī!' 'Be seated, your highness, 'After your reverence!' Nay, after your excellency!' Meanwhile the train went off. Observe the English word rēl in a recognised proverbial saying.

Tātī parāpī hāth aur gūyā Narak.

Who depends on other's hands will go to Hell.

Tātī rōpī ab lē, chāhe tād bē.

You may take your bread and your penny now or when you choose.

(You are not to expect more.)

Tālā sū jāvīb dē dīyā.

He gave a penny answer.

(A flat denial.)

Tāke kī sārā khēd hāi.

It's money that makes all the fun.

Tāk: kī lānūg Banāyān khāī; kaho, ghar rāke kī jāt?

When a Banayā's wife takes to two-penny clothes: woe, will he be ruined or not?

(A skit at the proverbial niggardliness of the Banayā.)

Tāke kī murg; chāh tēbē mahāl.

A penny for the fowl and six pence for the tax on it.

Tāk: ālār gūlī par, pāhāl rūpāyē par. Bhoj.

A partridge for a penny in poverty is (as expensive as one for) five rupees in prosperity.

Tāhīl par tāhīl; mīgāhī kī ā hāmāhīl.

Superstition.

When slate is on slate, there's bad luck for the master.

(A school phrase: it embodies a superstition that if one of the tablets or writing boards

happens to lie upon another it brings bad luck to the master.)

Tak-jhānk-kar chāl mat: yeh hai burā su-bhāo. Jār kulañ, yā chortā, yā bahen ādhilāo.

Don't go about looking and staring; it is a bad habit. People will call you a rake, or a thief, or a fool.

Table kā sā bal nikāl gayā.

The twist has been taken out of him, as out of a spindle.

(Said of a naughty boy made to behave himself by punishment: he has learnt a lesson.)

Tak tiryā ko āpnī, par tiryā mat tāk; Par nārī ke tāknē parē sī māñ khāk.

Look on your own wife; never on another's: Looking on strange women will lay your head in the dust.

Tālam jōd mat karē, kiye bāshan bhūgtā: Jo nar bachnōñ se phirē, vah pat det gūvā.

Evade not and keep thy word: Who goes back in his word loses his honor.

Tāl bajā-ke māngē bhik, Us kā jog rahā ke thik.

Who rings a bell to beg for alms, His mendicancy prospers not.

(A skit at the mendicants who go about begging alms with bells in their hands.)

Tāl batā us ko na tū, jī se kiya qardr: Chāhe ho bairī terā, chāhe hose yār.

Disappoint him not to whom thou hast made a promise: Be he your enemy, or be he your friend.

Tāl dhar, āpar dhar. E. Agric.

Above and below it's all a stream.

(Raining cats and dogs.)

Tāl Dharā, āpar Rām.

By the Earth below and God above.

(An oath.)

Tālē kā dam talē rah gayā, āpar kā āpar.

The inner breath remained inside and the outer outside.

(Dashed by bad news.)

Tālē gharā, āpar achrā.

A ring below and a chaplet above.

Tālē ke dāht talē rah gayā, aur āpar ke āpar.

The lower teeth remain below, and the upper teeth above.

(That is, the jaw is set with fear: used to express being shocked at any thing.)

Tālē pari kā mol kyā?

What is the value of what's under your feet?

(Said by a meek and obedient wife. Used also to express the inutilty of wasting time in the discussion of matters which are past: reviving the dry bones of a discussion. Also that what is in one's power is not valued.)

Tālē jōd, āpar māyā.

The legs below, and the head above.

Tāl bin kaidā tālā? Jorā bin kaidā sālā?

No lock without a key: No brother-in-law without a wife.

Tāl dōr kar jāye. E.

It requires two hands to clap.

(It takes two to make a quarrel.)

Tāl mēñ chamkē tāl machharyā, ran chamkē tarvār, Tumbūā chamkē sāiyāñ pagaryā, sej pe bīndyā hamār.

Fish look well in a lake, and a sword on the battle field, My husband's turban in a tent, and my spangles on my bed.

(Every thing has its place.)

Tāl munāyā, Pātāl dhumāyā.

Looking for Hell with his head down.

(A great rogue always plotting mischief.)

Tāl nā bhūke ko kabhī, jo de tujhe Khudā. Adhī mēñ se pās bhi, use bātī-kar kha.

Refuse not the hungry what God hath granted thee. If thou have but half a loaf, share that half with him.

Tāl na tākīyā, bovo nīngārē, bhāīyā. Agric.

Nor tank nor lake and he wishes to sow water caltrops my friend.

Tāl se talāiyā gahri, sānp se sānpolā jahri.

Superstition.

A lake is deeper than a pond and a young serpent more poisonous than a large one.

Tāl sūkh pāpār bhzyo, hamsā kikhī na jūd. Mare purāñī pit ko, chun chun kar kar khus.

The lake hath dried up but the swan goes not away. Out of its old love it lives on pebbles and stones.

(Home sweet home.)

Tāl to Bhopāl Tāl, aur anā talāiyāñ kaid.

The only lake is Bhopāl Lake, the rest are but ponds.

(Tāl is one of those artificial lakes called "tanks" by Europeans in India.)

Tāl ujhāl kar ujhāl kyār, Jab barīhā ko pā-rām pār. Agric.

Lakes and ponds will overflow, When rains are heavy.

Tolvār kā ghāo bhariā hai, bāt kā ghāo matīā bhariā.

A wound from a sword can be healed, but the wound from a word never.

(Thy tongue like a sharp razor worketh deceitfully. Psalms, lvi, 2.)

Tolvār kā khat harā nakhī hotā.

The field destroyed by the sword never revives.

Tolvār kī dāch ke sāpāne hai dīrdā Aī shāhīdā hai.

It wants a brave man to stand up against the flash of a sword.

Tolvār mārē āt pār, chāch mārē āt pār.

The sword slays once, but kindness oft.

(Mistaken kindness.)

*Talwaryā ud ho mat kaho jo khatā'd le kar
hākh, Ram se bhāge chāh, chhor tot kē sāk.*

Don't call him a swordman who takes his sword with him. As he runs from the battle field and leaves his comrades behind.

*Talwaryā vekh bhālā, jo ran meñ hākh dikhāve,
Bairā ke (utre kar, aur ap tawat bach jāve.*

He is a true swordman who can use his sword in the field; Cuts down his enemies and so saves himself.

Talvāñ ki si kahāñ, yā jith ki si? E.

Shall I judge according to the soles of my feet, or according to my tongue?

The story goes that a judge received bribes from both parties to a suit. One presented something amiable, and the other slipped a gold mohar under his foot; and hence the dilemma described in the proverb. It is applied to the difficulties of a bribe-taker.

Talvāñ se lagi hai.

She is stuck to the soles of his feet.

(Said of prostitutes.)

Talvāñ se lagi, sir meñ se nikal gayi.

It entered my heel, and comes out of my head.

(I am burning with rage from head to foot.)

Tālyāñ bajā le, banno, byāñ hogā.

Clap your hands, my child, you will be soon married.

(Said to amuse children.)

Tāndhā māre māñh lāl rakhte haiñ.

A slap on the face keeps the cheeks red.

(People punished recollect the punishment: to hide one's poverty with a good grace.)

Tāma ra sek harf ast, har sek tilāñ. Pers.

Avarice has three letters and all three empty.

(In Persian writing there are no dots to the three letters of the word *tama*, avarice.)

Tām-jhām lage!

Bring in: sedan!

The story is related of a man, who became the fortunate owner of a sedan, that he used to ride about in it upon the slightest occasion. At last he determined to do his own marketing and to thus call the sedan continually into service. "I want pepper" says the wife. "Bring the sedan" says her husband. "Oh I forgot the salt." "Bring the sedan." The proverb is used to express silly vanity.

Tānd bānd sūt parāñd.

The warp and the woof are both of old thread.

(To labor in vain.)

Tāñd Shāh dōñd, jis ke chūñh na parāñd.

Tāñd Shāh is a fool, who does no business in writing.

(And so gets himself mixed up in needless disputes.)

Tāñd dekh chūñd, men dekh deopār. Mercantile.

Seeing money settles, seeing the person does business.

(Business is transacted face to face or for cash payments.)

Tan de, man le.

Give your body, and get money.

(Work and you will get.)

Tāndurast hāñd nāmū hai.

The health is equal to a thousand blessings. (Health is better than wealth.)

Tāñgi gāñ, farāñhī āñ.

Poverty goes, and plenty come.

Tāñgi ke sāñh farāñhī, aur farāñhī ke sāñh tan-gāñgi hai.

Plenty waits on poverty and poverty on plenty.

(The mutability of the affairs of this world.)

Tāñg ke niche se nikāl diyā.

Kicked from beneath the feet.

(Subdued.)

Tāñg pakar ke lāñ aur pāñch pakar ke bahāñ diyā?

Pull him in by the leg and kick him out by the tail!

Tan gudār, man dhāgā: koñ kuchh hī lakhe, man lāgā.

The body is a clout and the mind a thread: say what they will, this is my opinion.

(A saying of the *fuqirs*: the mind keeps the body together.)

Tāñg uthe nā, dhāñhāl chāñh hāñhī.

He cannot lift his leg, and he wants to mount an elephant.

(Attempting beyond one's powers.)

Tāñl ghāt ki bāñt ghāt?

Which is in fault: the warp or the woof?

(Both are: faults on both sides.)

Tan kā bairi tāñ hī, aur man kā bairi meñ; Jis tan meñ yeh dōñ rāme, to gae jīñ aur deñ.

Fever is the enemy of body and love the enemy of heart; The man possessed by both loathes heart and body.

Tāñk pāñ mil gayā.

The pieces have been joined again.

(To express a quarrel having been settled.)

Tan kasrat meñ, man aurat meñ.

The body in exercise and the heart set on women.

(The native notion is that the two are incompatible.)

Tāñk baj rāñ hai.

It resounds with chisels.

(The building is going on rapidly.)

Tan ki kar le tūñtūñ, aur man ki kar le tōñ.

Phir jae gā Hari nām ke, jo tūrat milē Kartār.

Make your body into a guitar, and your heart the strings for it. Then play the sweet hymns of God upon it and you will find the Creator soon.

Tan ki tanh sarāñ meñ nāñ pāñ chāññ; Sāñh nāñgāñ hāññ hāññ, bajat hai dīñ rain.

The body is ever moving and has no rest at all; The marching-drum of the breath is beaten night and day.

(We are always on the road to death.)

Tan ho kappi, na pui ho rui.

Not covering for the body, nor bread for the stomach.

Tan lagt dhorpi, to baid chit u kappi?

When the sun warms his back, who cares to put up a hut?

(To forget the humanity for a want the moment it comes to prove.)

OR The story goes that a man in the cold of the night swore to put up a hut in the morning, but as soon as the sun warmed him he forgot all about it.

Tan mild to kyā hui, man ki b'jit na pigle, Jaise slip samudr mai h're "tirti tirti."

What boots it to have a body when the heart is not appeased, And like a pearl-shell in the sea cries out "I am a thirist, athirst."

(The natives say that pearls are formed by rain-drops falling into the shells of oysters during the time of Swati (Arcturus).)

Tan par chit na ghur mat udj: Dad-sure hi rupā hai?

No clothes to her body, nor grain in the house: And celebrating the funeral of her wretched old grandfather!

(Which would cost much money.)

Tan par sohe kappā, aur ran sohe ranjī, Bir parakh vait bhale, jo sab se rak'h prī.

Clothes heat the body and heroes a battle field. These men are good that love all men.

Tan phair ho phirā sūt bhāri: Kaho meho Nāg Pyāri. Rus.

The nimny is heavier than a buffalo, And asks to be called Miss Slip.

(Nāg is a slim and slender girl; a slip of a girl.)

Tan piyā, man tīrā, sās jīvn kā sāl. Jab tīrā ud jī hai, to ho jā piyār dhāl.

The bird in a cage, the soul a partridge in the world, with the means of life. When the partridge flies the cage it turns to ashes.

Tan pullā hai bhāk kā, ice dekh mat bhāl. Ek din aise hoegā mile dhāl mat dhāl.

Be not proud of thy body; it is but a bag of dust; And one day it will turn to dust again.

(Dust unto dust, and ashes to ashes. The above is a well known saying of the Magads or religious reformers, and is to be found every where in endless variation.)

Tan etāl ho etī sāt, aur man etāl ho mīl sāt. Milk pleases the body and friendship the heart.

Tan sukhi pinjar hare, dhare rain dīn dhyan: Tulsi, mīte na bānd, bēd bichāre gyān.

They reduce their bodies to skeletons and night and day they meditate: But, Tulsi, avarice will not go till they get heavenly knowledge.

Tan sukhi, kurti pītā hai, ghar par sin dhare, bāt! Ab man-nāpāra hai chāh, chāh kī fir hare, bāt.

Your body thin, and your back bent, you should now saddle your horse, sir! Your death march is being beaten, and you had better think of going, sir!

Tan sukhi to chain hai, Nā to dukh dīn rain hai.

If there is health there is pleasure, If not there is pain day and night.

Tan sukhi to man sukhi.

The body at ease, the mind at ease.

(Man sans is *manas* sans.)

Tan ujd, to galandar rīj.

When his belly is full, the beggar is a king.

(Galandars are Muhammadan mendicants: in India many of them carry about performing *monkery*.)

Tan sukhi, man bhāvan: Jāhā par-sak, vāhā dām.

When your body is your pillow and your mind your inn, You will find rest wherever you may sojourn.

(A saying of the mendicants.)

Fontā mat bar, jab talak bin tātē to hīn. Tātā bī kī bī hai; yā bī mat le nām.

Never quarrel as long as you can do without it. A quarrel is a poisonous creep; never even take its name.

Tāt bājī rāy pāy.

We get the note by striking the string.

Tāt se nāā bhāl, jo dēv turāt jāhāl. Tōh jāhāl hī hām kā, jo bārah hām khamāl?

The churl that refuses at once is better than he that argues. What is the use of an argument, that spoils your life for years?

Tāt ēi deh, j-dōh nā hāh, Līyon chālī sārān kē sāt?

A body like a catgut, and no hands and feet, And still he goes to fight with heroes!

(Said in reproof of one who evinces preposterous desires without means to fulfil them.)

Tan ujd, man sātāl, bagle kā sāt bhāt: To se to kāgā bhāl, bāhar bhāt ek.

Fair of body and foul of mind, you are like a heron: A crow is better than you that is the same within and without.

(The heron standing stately and motionless watching for its prey is the conventional Indian simile for a hypocrite, and the crow for all that is objectionable in appearance and fact.)

Tān-ān aur Allāh rāt. M-h.

Living on baker's bread pleases God.

(Muhammadan religious mendicants are the

chief frequenter of public bakers' shops in India and hence point of saying.)

Tāid so āśā, āśā so gumbārd.

Haste is madness, patience wisdom.
(More haste less speed.)

Tape jāh to barāhā ho kār pā. Agric.

A hot July brings plentiful rains.

Tape nahāt Nīrghār jā, Tab barāhā pāran jāy hāt. Agric.

Heat in Nīrghār and the world will be filled with rain.

(Nīrghār, summer asterism, falls in June-July.)

Tayr hā qār hāt.

There is much fear of a leak.

OR The story runs that an old soldier, who had seen better days, once came riding tattered and torn on a weary hack to a little hut in the vicinity of a village haunted by tigers, and asked the old woman of the hut if there was anything to be afraid of in it, to which the lady replied that tigers, or leopards, was greatly to be feared. A tiger standing in the rear of the hut overheard the woman saying this and supposed that the tiger must be stronger and more ferocious than himself and become very much afraid of it. After midnight there came an storm, and when it thundered and lightened the poor soldier's pony got loose. The soldier with a stick in his hand went out in search of it, and in the darkness of the night mistaking the tiger for his pony gave him a sound thrashing, brought him into the hut and tied him to the tether. The tiger, taking him for a leopard, made no resistance. Early in the morning the report that a tiger had been tethered with a rope spread till it reached the king of the place, who came to see what had happened, and being much pleased with the valour of the old soldier, gave him a robe of honour and appointed him the chief commander of his army.

Tānt hamar māt chāhīye mātā hē hīe. Rūbā-rūbā hāt nīf bhārāh Mātār hā.

Strength in the loins is necessary for offspring. It is not enough to put reliance in Mātār.

(Shāh Mātār, the great saint of Makenpur, died in 1483 A.D.)

Tāpāe hā hūqā bhī nahāt nīpī jātā.

Even a borrowed pipe is unpleasant.

(Natives generally lend a hūqā if asked for it. Moral—never borrow anything.)

Tāpār ke āgē nahāt, tādār kī chālī.

Scheming avails not against fate.

Tāpār ke līkhe ho tādār kī kārē? Gār hākim khafā ho, vār kī kārē?

What schemes avail against the decrees of fate? If the king be angry what can his minister do?

Tāpārā bāt hāt.

It is gambling with fate.

Tāpār dāhī hāt, to ab kuchh.

If fate be propitious all will go right.

Tāp par bāthā ulā, māthā bhār bhār chullā.

The owl sits in the niche, and demands by handfuls.

(Spoken of a mean person, who gives orders to his superior; chullā is as much water as can be taken into the hand made into a cup.)

Tārāh se thāpē ho-kar nē tolo: bārāh jāī hāt.

Mah. Wom. Superstition.

Don't use your scales standing: you will lose your luck.

Tārāh māt to-līr nahāt, par āhārā āhārā lūpē hāt.

Not an arrow left in his quiver, but he fights on for very shame.

(Hoping against hope.)

Tārē hā bhālā āhāj hē āī, to bhālā nahāt bhī-āt.

If what was forgotten in the morning be remembered in the evening it cannot be called forgetfulness.

(Another interpretation is.—If one who had gone astray in the morning came home safe in the evening he cannot be said to have gone astray.)

Tārē nahāt khat or, āhār āhār sāt hāt, Mātā hē kār hāt māt, jāī Sāt hāt āhāt.

When you rise from your bed in the morning chew all work. Till you take your beads in your hand and call on God.

Tārē dāhī chāhīdā aur rāt āhāt āhāt.

Good is a shady tree and good is a tamarind.

Tārē sāt kī māt? Tār.

Is the pan yours or mine?

Tārē phārā, hī hē gharā? Nah.

Counting my beads, when shall I chant?

(Put into the month of a hymn.)

Tār par māt kī bākhiyā. Wom.

Slips lace upon broadside.

(To put the bazaar on the gentleman. Mātī is a gram of which rupees are made.)

Tār Mātār, tār pādār ghōī: Bīdī mē āh mātār jāī.

As Mātār, so his rowing mare: Fate has made a rare match of them.

Tāt. tāt. dāt. tāt. dāt. dāt. dāt.

Hot, warm, and sour destroy virility.

Tāt dāt bīlār nīchē.

The cat dances about the hot milk.

(As she cannot drink it.)

Tāt, bāmā, dōlā, āhāt jāt gulām; Jāt dāt, jāt bāt kar turāt kār bīrām. Wom.

Canvases, blanket and bedding are lowly things, On which thou canst take thy rest when thou wilt.

Tāt āhāt ghar māt ghāt; Bāt bātāe sāt dātā. Wom.

He keeps canvases and blankets at home. And abroad calls them shawls.

Tāt kī āgā, māt kī tāt; Dāt, māt āhāt, māt kāt bāt? Wom.

A canvases boddice and strings of straw; See, brother-in-law, how beautiful am I?

Tāt nē dāt, janām—jāt nē āhāt; Tāt tāt nē āhāt dāt. Hū. Wom.

The minor hussy gave it, and the helpless

fellow ate it; but it had neither pungency nor flavor.

(No good can come of what two unlucky people do for each other: the saying is also used of a very small quantity of food given to eat.)

Tattā kaur ugaṇne kē, na ugaṇne kē.

A scalding morsel, neither to be swallowed nor spat out.

(i. e. in company : Soyila and Charybdia.)

Tattar khōl, nikhoṭā ā.

Open the door, the idle fellow is come.

(Great boast, little roast.)

Tattā khishṭī ghī na pāyā; ab kē syālā yūth hī gayā.

Hot khichṭī without ghī : this is how my winter was passed.

(Khichṭī is pulse and rice which is unpalatable without ghī; hence proverb means great poverty. It is usually eaten in winter.)

Tattī kī of shikār khetle hai.

They hunt behind the curtain.

(To have secret vices.)

Tattū ko korā aur tātī ko isharāh;

The sorry horse requires a whip; but a sign is enough for the generous steed.

(A word is enough to the wise, but a rod for the fool's back.)

Taubah bari sipar hai gunahgar ke liye. Mah.

Repentance is the best shield for a sinner.

Taubah kē darvārah khulā hai. Mah.

The door of repentance is ever open.

(It is never too late to mend.)

Taubah kar, bande, is gande rogar se. Mah.

Forbear, my friend, from such a dirty trade.

Tālā chaphā aur jīu harphā.

When the frying pan is on the fire the heart is warmed.

Tavā chaphā baiṭhī misrānī, Ghar mē nāy, agan-nā pānī!

The cook-maid has placed the frying-pan on the stove, though there is neither corn nor water, nor fire in the house.

Tavaf ke bichhaune par band hai kām sone kē Na thairegā, mulammā hai; abas hai sar ke khone kē!

The gold that's spent on a harlot's bed, Remains not and is mere gilt; so why throw away your gold!

Tāval mat kar kār mān, dhīrā dhīr band; Tātā bhojan, bālke, devat jīu jālā.

Haste not over your work, do it slowly; A hot morsel, my son, will scorch your tongue.

Tavā na kūtāḍā nā chuṭhārī / Kahe nār 'maih hīā bhayārī' / Wom.

She has no frying pan, no oven and no fire; And the woman would be called an inn-keeper!

Tavā na tagārī; kākē kī bhayārī?

No cooking pots nor pans and an inn-keeper all the same!

Tavā, tagārī, āg, jal, an, isharāh, jīt koṭh, Bārā dūn ujār mān bhūke manukh na roṭh.

Where there is a frying-pan, a kneading pan, fire, water, corn and fuel, Even if it be a mighty wilderness there is no starvation.

Tavē ki terī, hātṭ ki merī.

The cake on the fire is yours, that in the hand is mine.

(To express that the person spoken to is in a great hurry. See next.)

Tavē ki terī, tagārī ki merī.

What's on the fire is yours, what's in the plate is mine.

(To express hurry and impatience; also selfishness.)

Tavē ki balā bandar ke sir.

The misfortunes of the stable are on the monkey's head.

(Allusion to the superstition according to which a monkey is always kept in a stable in order to transfer evil from the horses to the monkey.)

Tavē par ki bānd.

A drop on a hot frying-pan.

(Soon expended or of no avail: the phrase alludes to the practice of testing the heat of an iron plate, on which bread is to be baked by sprinkling drops of water on it, whilst heating it over a fire.)

Tāyar bhālā nā lāngṛā; rūkh bhālā nā jhāngṛā.

A lame hack is not good, nor is a thorny tree.

Tāyar, tattū, gaj, gau, pūt, mīt, dhan māl, Ko bhī suny na jāī hai, jō leṭh jīū nikāl.

Thy mare, pony, elephant, cow, son, friend and goods, Go never with thee when thy life departs.

Tāsi ko mārā, aur Turkī kānpā.

When the Arab horse is whipped the Turkish is cowed.

(One example sets many aright: pour encouragement les autres.)

Tāsi mār khāṛ, Turkī āṭh pāṛ.

The Arab (horse) is whipped, while the Turkish is fed up.

(The good and able are in distress and those less worthy are in prosperity. Desert and reward seldom go together.)

Tāzīmī-kārigarān muāf / Pera.

Working men are excused.

(From conventional formalities.)

Tātī unḥā ki rakhe Sātā, gabar kapaj nahīe jin ke māṭhīā.

God keeps their honor safe that have no pride nor treachery within them.

Telān se kyā dhoban ghāt; is ke māṭhīā se ke lāṭh.

Wom. The washerman's wife is no worse off than the oilman's; this has a pestle, that a rod.

(i. e. both are equally bad: *Arandas amān*.)

Tel dal, kambli kã sãjhã.

By sprinkling a little oil, he became a partner in the blauket.

It is customary when a blanket is finished, to rub oil on it to give it a gloss, and the story is that when one man had prepared a blanket another dropped a little oil on it, and on the strength of that claimed a share in the blanket. The proverb is used to express a person laying claim to a share in the property of others by making a trifling addition of his own.

Tel dekho, tel kã dhãr dekho.

Look at the oil, or look at it flowing.

(Examine the matter; also wait for the issue.)

It is said that a certain prince had four friends, a soldier, a priest, a camel driver, and an oilman. When the reigning monarch, his father died, and he succeeded to the throne he made his four old friends his ministers. The adjoining rulers and governors shortly afterwards finding the new prince given to luxury and indolence and his companions ignorant of their duties marched against him. The prince hearing of their advance called a meeting of his ministers and asked each one for his advice. The soldier at once advised war: the priest advised peace at any price: the camel driver said that there was no occasion for hurry and that it was always best to wait and see on which side the camel sits. (*Dekhiye sãt kis kã baithã hai!* Proverb.) Whereupon the fourth minister, the oilman, in approval of the last opinion said "Let us first look at the oil and then see it flowing." i. e. there is no hurry.

Tel jere pati pati, Rahmãn lufhãve kuppe.

The oilman stores by ladles, and God spills by cans full.

(*L'homme mesure, Dieu dispose.*)

Tel kã bail kã gayã.

He has become an oilman's ox.

(i. e., working like a galley slave. The oilman's ox is the embodiment in India of hard and thankless toil for another's benefit.)

Tel kã bail le-ke humdãn satã hoã. E. Wom.

The potter's wife dies for the oilman's ox!

(Wanted sympathy.)

Tel kã kãm tobboli karẽ, chũlke mekã ag uñhe.

If the betel vendor does the oilman's work, he will set the chimney on fire.

(Every cobbler to his last.)

Tel kã tel, bhagat Bhayãji kã.

The oil is the oilman's, and the saintship is the Saint's.

(This expression is used when one person gets the credit of a work performed at the expense of another. The point is that the oilman gave the oil burnt at the shrine of the saint, for which of course the saint only got the credit.)

Tel kã tel girã hãdã hãdã, Baniye kã non girã dindã hãdã.

When an oilman's oil is spilt it lessens, and when a Baniya's salt spills it doubles.

(In the latter case dust gets mixed up with the salt and so increases its bulk.)

Tel kã tel jale, mashãlcht kã dil jale.

While the oilman's oil burns, the torch-bearer's heart burns.

(The servant grieves over the oil which might have been his gain.)

Tel kã bail kã ghar kã koe parhã. [stall.

The oilman's ox travels 50 miles in his own (Allusion to his going round in a circle while working at the mill.)

Tel kã tinoñ mareñ, aur apãr se tũñ lãñh.

All three of the oilman's may die and his (oilpress) beam break.

(i. e., the two oxen that move the mill and the man who drives them may be ruined, for aught I care: I have no concern with them.)

Tel khasam karã aur rũkhã khayã! Mah. Wom.

Marry an oilman and live on dry bread.

(Applied to one who attaches himself to some powerful person and yet remains in distress.)

Tel kyã jãne mushk kã sãr.

What can an oilman know of the odours of musk.

Tel rove tel kã, Maqũdãn rove khãñt kã.

The oilman weeps over his oil, and Maqũdãn over her oil-cakes.

(Each is interested in what concerns him. Maqũdãn is here a fanciful name for a menial servant.)

Tel jol chũkã.

The oil is consumed.

(All the wealth is dissipated: there is no more to spend.)

Tel jale ghĩ, ghĩ jale tel.

Oil boils to butter, butter boils to oil.

(Native notion.)

Tel kã jalebĩ mũdã dũr se dikhã. Mah. Wom.

The wretch shows his oily sweetmeats at a distance.

(Applied to one who promises fair, but does not perform: sweetmeats fried in oil instead of ghee are very indigestible.)

Tel na miñhãñ, chũlke dhari kaphãñ. Wom.

Without sugar or oil, the frying-pan is put on the fire!

Tel tiloñ kã meñ se niklegã.

Oil certainly comes from oil-seed.

(The tax falls on the consumer. Or, the people pay.)

Tel kãñk meñ, miñh khurdĩlã; Kãñk piyã 'morã' N'zil chũhũlã.

A cataract in his eye, and his face pitted with small pox. And yet his love calls him her handsome husband.

Tel kã bũrã kãñ kã meñ: Khãñ kũññ aur gũrũñ gũ. Agric.

Wild fruits are the friend of famine: The laborer eats and rejoices.

Tel kã dhakã rãñ, merã bũ jãñ. Mercantile.

Let yours remain covered up, till mine be sold.

(Applied to a selfish person.)

Terā hāth aur merā māñh. Wom.
Thy hands and my mouth.

(Harn and feed me: selfishness.)

Terā kiyā tere āge āve !

May thy ill-deeds overtake thee !

Terā māl so merā māl, merā māl so—kēn kēn !
What's yours is mine, but what's mine—hā
hā !

Terā pānī, mainē bharañ, mere bhare kōñh.
Hin. Wom. [for me.

I draw water for you and the water-bearer
(Put into the mouth of a vain servant.)

*Terā pī to mēh basē, jīñ pathar mēh āg; Dekhā
chāhe dīdār kō, chakmak hē kē lāg.*

Your love lives within yourself as fire with-
in a flint; If you want to see your love,
be like a flint.

*Terā thē so merā hād, barāē Khudā tūk dēkhne
dē.* Muh. Wom.

What was mine is now yours, for God's sake
let me see him for a while.

(Said to a mother to her son's wife, who has
acquired great influence over her son.)

Tere bāingon, merī ohhākh.

Your egg plant for my butter milk.

(Said of one who claims no th in return for
little, the bāingon being very much more
expensive than ohhākh.)

*Tere dāgē dīharan nahāt man mēh, Mukhā
kūñ dēkhē dāryān mēh ?*

When within thy heart is nor mercy nor
compassion, Why look at thy face in a
glass ?

Tere jōn, tōrī darāñh; chāhe jaise kāt.

Yours the barley, and yours the sickle, out
it when you please.

(It does not concern me.)

Tere mere cādge mēh, us kī jorī pēt ve.

His wife is pregnant on our charity.

(Said by her family to the ill-conducted wife of
an impotent man when in the family way.)

Tere māñh mēh glō shāñkar.

Sugar and butter for your mouth.

(Said to one who brings good news.)

*Terhō eadī mēh sharā kī bāñ kōī nahāt māñ-
sā.* Mah.

In the thirteenth century none minds reli-
gious precepts.

(The century of the Muhammadan era that
has been very lately completed.)

Terī ān pā tere gusāyāñ kī ?

Am I afraid of you or your master ?

(Put into the mouth of an insolent servant.)

Terī āvāt Makke Madīne mēh. Muh. Wom.

May your voice be heard in Makka and

Madīnā.

(A benediction on one who brings good
tidings: also used to one who shouts when
he speaks.)

Terī god mēh bāñhāt, aur terī hī dāphī nochāt.
I'll sit in your lap, and pluck out your
beard.

(Put into the mouth of an ungrateful person.)

Terī karñ tere āge, merī karñ mere āge.

May thy deeds overtake thee, and mine me !

(Let us each reap the reward of what we have
done; and as a rebuke to a person returning
good for evil.)

Terī qudrat kē āge kōī sor kīñ kā chālē nahāt.
Chīñfī pāñ hāñhī chāph bāñfī, tab roh chīñfī
mere nahāt.

Might availeth not against Thy wondrous
power (O God !). An elephant may mount
an ant and still the ant not die.

Terī qudrat kē qurbāñ !

I sacrifice myself to Thy power (O God) !

Ter ter-kē rose, apñī lāy khove. Mercantile.

Who weeps and cries aloud loses his credit.
(Keep your losses to yourself.)

Tē. r kē māñh Lachhmi.

Fortune dwells in the third man's mouth.

(Used when the parties to a dispute refer it
to the arbitration of a third person.)

Tete pāñh gashriye, jēñ lambī saup.

Stretch your leg according to your coverlet.

(Cut your coat according to your cloth.)

Tetrī beñ rāj rajāve, tetrā beñ bñk mēñgāve.

Hin. Superstition.

A daughter after two sons, brings prosperity;
a son after two daughters, brings beggary.

Thag nā dēkhē, dēkhē kālvar.

If you've never seen a thag look at a pub-
lican.

(A thag is a member of a gang of criminals
banded together for the purpose of robbery
by means of murder.)

*Thag nā dēkhē, dēkhē gashī; shor nā dēkhē, dēkhē
bāñ.*

If you've never seen a thag look at a but-
cher; if you've never seen a tiger look at
a cat.

(For explanation of thag see above.)

Thaif mēh rupayā, māñh mēh gur.

Money in your purse and honey on your
tongue.

(The two requisites for a happy life in the
world.)

Thailiyāñ bhī silā līñ ?

Have you a bag ready sewn for it ?

(Said mockingly to one who asks for money.)

*Thair thair-kē chūliye, jāñ hō dār pirdō : Dūb
jāt andhigāñ māñ dār chālantī nāñ.*

Walk slowly and surely when the halting
phase is far off: Fast going boats are
often upset in a storm.

(The hare and the tortoise.)

Thakal pāñdrī phēñ chātē. E.

The exhausted swimmer lic'ts the foam.

(His capital all spent, on puitry jobs intent.)

Thakā āñt, sarāē takid hāt.

The weary camel looks to the inn.

*Thaks bul, gon bhāt bhāñ; ab kya lādōge beo-
pārī ?*

The ox is tired, and your sack is heavy;
what will you load up now, you carrier ?

*Thakur patthar, mālā lakkar, Gangā Jamnā,
pānī; Jab lag man men ādākh na ugge,
chārōn Bed kahān.*

Idols are stone, beads are wood, the Ganges
and the Jamnā are water; All the four
Vedas are but tales, if truth finds no
place in the heart.

(A saying of the free-thinking Bhoguts.)

*Thālī banyā kyā karē? Is koṭhī ke dhām us
koṭhī men bhare.*

What will the unemployed shopkeeper do?
Remove his rice from one barn into an-
other.

(Doing nothing is more painful than doing
something.)

Thālī girī, jhankār sab ne sunī. Hīn.

When the brazen dish falls, all hear the
clang.

(There's no smoke without a fire: the spread-
ing of a report.)

Thālī par se bhukā nahīn vṛthā, ādā. Hīn.

The hungry man does not leave the platter.

Thālī phūṭī na phūṭī, jhankār to sunī.

Whether the platter was cracked or not, I
heard it clink.

(Give a dog a bad name and hang him.)

Thandā hai burf se bhī, mīthā hai jusse olā;

Kuchh pās hai to deṛā; nahīn pī jā rāhe Maṇḍā.

Colder than ice, sweeter than sugar; Give,
if you have any thing; if not drink in the
name of God.

(i. e. gratis: the water carrier's cry.)

Thandā lohā garam lohe ko kūtā hai.

Cold steel cuts the hot.

(Patience will prevail in the long run: a cool
man will always get the better of a pas-
ionate one.)

Thandī chhāṇō jo baithī jal jāṇā voh rūkh:

Jalī bulī main phirān, ban men deī kāk Wom.

Hail I sat under the cool shadow of a tree,
it would have burnt up: Consuming and
burning I roam about and cry out in the
woods.

(To express great misfortune.)

Thaṇṇ gūn kājāl, thāṇṇ gūn kūlāk.

In one place it is a beautiful spot, in another
a black stain.

(What's one man's meat is another man's
poison: *kājāl* is lamp-black used for brighten-
ing the eyes—it becomes some women and
not others.)

Thā soch ko kuchh avāl, ākhir vohī pesh āyā.

First thoughts are best.

(Used to express the intelligence of the
speaker:—didn't I say so?)

Thāthar khol, nikhatā āyā. Wom.

Open the wicket, the earn-nothing has come;

(Used by women towards idle husbands.)

Thāthere thāthere badlāi! Mercantile.

One brazier exchanging with another!

(Used generally of a quarrel between persons

of the same profession: who is to decide
when doctors disagree?)

Thekā le us kām kī, jo tujh se hove thāk.

Contract for that which you are sure about.

Thekā kī kim phikā.

Work on contract is unsatisfactory.

Thenge thim, labede hazār. E.

Stand my ridicule, or a thousand blows.

Thes laje, budh bipehe.

Stumble and get sense.

*Thik nahīn thekē kī kim: Thekā de, mat khov
dām:*

Work on contract is never to be trusted.

Don't give on contract and lose your
money.

Thikrā hāth men hogā aur bhik mānjā phiregā.

May you ever have a pottsherd and wander
from door to door.

(A curse: the *thikrā* is the pottsherd used by
mendicants to receive alms.)

Mr. Tālib, the witty poet of Dehli, relates that
one day he heard his servant murmuring over
the *chilān* (pipe) which he had filled with live
coals from the *thikrā* (fire place, also pottsherd)
for his master: so he enquired of him what he
had been saying to the *thikrā*. The servant re-
plied that he had been explaining that he had
had no pay for eight months. "And what did
the pottsherd say?" "Never mind, I am with
you!"

Thikrā hāth men aur us men sattar chhed!

May you carry a pottsherd and may there be
seventy holes in it.

(A curse: see preceding.)

Thikre kī sukhi, kharchī kī dukhi.

Plenty of land but no money to spend.

(Said by prostitutes when badly paid.)

Thokur khāve, budh pāve.

Stumble and get sense.

Thokar lajī pahār kī, torā ghar kī dī.

Kicked by the mountain he breaks the grind-
stone at home.

(Applied to one, who having suffered injury
from another he is unable to cope with,
wreaks his vengeance on his own family
and dependents: passing on the rebuke
with interest.)

*Thok bajā le bast kī, thok b-jā d- dām: Bigrat
nahīn, bāl ke, dekh bhāl kī kām.*

Buy your goods carefully and give a proper
price: The work, my son, which is done
carefully is never spoilt.

*Thongē mār kiya sir ganjā, kahe 'mere hai
hāth na panjā.'*

He has made my head bald with his blows
and says he has no hands and fingers.

Thonī chitārā man men jhāke.

The maimed painter mopes.

(Applied to express the regret of one who
sees himself excluded from an employment
for which he is capable.)

Thorā ap ko, bahut gair ko.

Little to his own and much to outsiders.

(Said of one who does not favor his relatives,

which is quite subversive of all that is proper to the native mind.)

Thorā dand, bahut āreṅ kurnd.

Little giving and great entreaties.

Thorā karēk Gāsi Miyān, bahut karēk dāfālī.

Gāsi Miyān could do little, but his followers do much (for him.)

(Gāsi Miyān or Gāsi Sālār, the great saint of Bahāich in Oudh, was the nephew of Mah-mūd of Ghazni and being killed at Bahāich in a disturbance in A. D. 1031, is now considered to be a martyr and to work miracles. The proverb is a skit at the pretensions raised up for the many saints of India by their modern adherents.)

Thorā khānd aur Bandras meṅ rahnd. Hin.

Little to eat and a life at Benares.

(The wish of a pious Hindu, who hopes to obtain salvation by the penance of fasting and by living in the holy city of Benares: metaphorically, it is better to earn small pay at home than large pay abroad.)

Thorā khānd, israt se rahnd.

Eat moderately, and live with honor.

(Used in reproach to one, who spends his all on his stomach.)

Thorā khānd-jarānt kī mant.

Eat little and die early.

Thorā khānd sukhi rahnd.

Eat little and live in health.

Thorā thorā hī kar-ke bhit ho jāṭā hai.

Little by little makes much.

(Many a little makes a mickle.)

Thorā dhan meṅ khal ūrā.

Little money turns the head of a fool.

Thor mol kī kāmī karē barōn kī kām, Mah-mādī aur bāstah sub ke rākkhe mān.

A cheap blanket can render service to the great, And be as useful as silks and satins.

Thorā pānī meṅ ubhre phirte haish.

Swaggering on small means.

(Little fishes disport in little water. Said of the nouveau riches: pānī "water" here means "money.")

Thorā ās Madār kī, bahut ās gulgulon kī.

Little trust in Madār, but great in sweets.

Madār or Shāh Madār is the great saint of Makhnaupūr, who died in 1432 A. D. At his festival sweets are distributed and hence the point of the proverb.)

Thorā pāñī khamoṅ khā. Mercantile.

A small capital ruins the master.

Thothā chand, bāje ghand.

An empty pea makes a great noise.

Thothē phalke ur up jāṭā.

Winnow empty grain and all will fly away.

Thūk bilona.

To churn spittle.

(To talk nonsense.)

Thūk dāṛhī, phirke māñh / Panj.

I spit in your beard and say fie! to your face!

Thūk-kar chāṇd.

To lick up one's own spittle.

(To turn back on one's word.)

Thūkoṅ sattu nahin sante.

You can't make dough with spittle.

(Empty words buy no barley.)

Tiddī kā ānd kāl kī nishānī. Agric.

When locusts appear, famine, is near.

Tij pāre khet meṅ bij. Agric.

On *tij* the seed is sown.

(*Tij* is a Hindu festival held in the month of Sāvan or July.)

'Tik tik' samjhe. 'ā ā' samjhe, kahe suns se rahe kharā: Kukur Kabir, suno, bhāi sādho, as mānus se bail bhala.

An ox that understands '*tik tik*' and '*ā ā*' and stands still when told, Saith Kabir, hear O Saints, is better than a man who will not listen.

('*Tik tik*' and '*ā ā*' are the noises made to bullocks by their drivers.)

Tikuli sendur gail, to khāne meṅ bhī bajjar

parab? E. Hin. Wom.

Because my red spot is gone, am I to lose my food as well?

(Married women during coverture wear a red spot on their foreheads, which they are obliged to drop on becoming widows.)

Til chor, so bajjar chor.

Steal a pin, steal an anvil.

(As will be hanged for a sheep as a lamb.)

Til-gur bhajan, Turak miṭāi, āge miṭh, pāchhe karpāi.

Sesamum, molasses, and a Musalmān's love, Are sweet first and afterwards bitter.

(Allusion to the ease of divorce among Musalmāns.)

Til kī oṅhal pahāṇ.

A sesamum seed can hide a mountain.

(If it be held near enough to the eye: the sesamum seed is very small.)

Til rahe to tel nikle.

As long as there is oilseed, there will be oil.

Til, tikhar, dānā, ghī, shakkar meṅ sādā; khāi buḍḍhā, hoe jurānā.

Sesamum, linseed and the poppy-seed mixed with sugar and butter, will make an old man young.

(The above recipe makes a nutritive caudle.)

Tim tām kī pagṛī bārdhī, toḥ bhī sādā gorū kā, Nek pāk kā chawka dīnā gobar gās gorū kā.

To plaster with cow-dung to make a place pure, Is like wearing a smart turban out of your wife's wedding presents.

Tin bulāe terah āṇ, de dāl meṅ pānī.

Three were invited and thirteen have come, so water the porridge.

(To make it enough to go round: allusion to the habit of many natives of taking their relatives and servants to a feast to which they themselves only are invited.)

*Tin bulāi terah ā; dekho yakāh kī rit: Bahar-
vāle bhā gae, aur ghar ke gaeñ gī!*

Three were invited and thirteen have come;
such is the custom here:—Outsiders eat
and the family have only the songs!

(Which accompany the feast: see preceding.)

*Tin bulāi terah ā; mano gyāñ kī bāñi. Rāgho
Chetan yāñ kahē, "tum do dāl men pāñi!"*
Three were invited and thirteen have come,
hear the wisdom of this speech. Saith
Rāgho to Chetan,—“put water into the
porridge.”

(See preceding proverb.)

*Tin din ke chhokrā, h-men sikhāvat bā! Jabē
voh līkē thīkrā, tabē mārā lā! Bhuj.*

A three days' old boy and teaching me!
When he picks up his pebble I'll give
him a kick.

(Teaching your grandmother to suck eggs.)

Tin din qabr men bhī bhārī hote haiñ. Mah.
Even in the grave, there are three days of
trouble.

(Muslims believe that during the first three
days after death the deceased has to answer
to God for all his doings in life.)

*Tin dīye aur terah pā; Kaisē lobh byāj hā jāñ.
Mercantile.*

I gave three and got thirteen: How the
love of usury does increase!

(The proverb is a skit at the usurers.)

Tin gunāh Khudā bhī bakhshtā hai. Mah.
Even God forgives three sins.

(How oft shall my brother sin against me and
I forgive him! Till seven times? I say
not unto thee until seven times but until
seventy times seven. *Mathew xviii. 21, 22.*)

*Tin hañ sakh bīdāñ ke; jāñq, jāñ aur knir.
Agric.*

The three bankers of the husbandman:
the *jañq*, the *jāl*, and the *knir*.

(These three trees are the last resource of the
starving cultivator in seasons of famine.)

"Tin ke chauri, nau bardā, khāo chūām chūr!"
As 'har-bast! tere byāñ hai, yā lutām lut!"
"Bandī jab kartī hai, jab aīd hī kartē."

"Three cakes and nine wedding guests and
gobble them all up! My lady, is it a
wedding or a robbery!" "When I do
it—I always do it like this."

(A Barmecide feast.)

*Tinā girā gairāñ bhūñ, nek na ghayā ahar! So
le chālī fapilāñ pālāñ ho parivār.*

If straw fall from an elephant's mouth,
his food is in none the worse for it: But
an ant can take in and live on it.

*Tinā ho to trī tūñ; pūñ na torī jāñ. Pūñ lagat
chhātāñ nahīñ, jab lag mauñ na āñ.*

Were it a straw I could snap it, but love
cannot be broken. When love once grasps
it leaves not until death comes.

Tin hā (qāñ) terah hā rīñ.

The nag worth three rupees and the saddle
thirteen.

Tinā udārē kī chāññ hotā hai.

To take away a straw confers an obligation.

Tinē kī chāññ, nau bīgāñ phailāñ.

Stretching a mat of straw over nine acres.
(Promising more than can be performed.)

Tinke kī q pahār. Wom.

A mountain can be hid by a straw.

(See above, *Tūñ kī ghāl pahār.*)

Tin lok se Mathurā nīyārī. Hin.

Mathurā is apart from the three worlds.

(Eccentricity.)

*Tin men, nā terah men, na ser bhār sutī men, na
karāñ bhār rāñ men.*

Nor one of the three, nor one of the thirteen,
nor on my string, nor in my mustard pot.

as The story goes that a certain courtisan
sorted her admirers into grades—first came
three, then thirteen, then those she noted by knots
on a string, and last the common herd represented
by the seeds of mustard in a mustard pot.
Hence the proverb expresses a person of no value
at all.

Tin nārī men terah gāñ.

Three kids' skins stretch thirteen yards.

Tinoh urlok dekhāñ de-gāñ.

I saw all there was in the three worlds.

(And found nothing to eat: said by the
hungry.)

Tin pāo bhūtar, to deptāñ aur pītar. Hin.

We remember the gods and ancestors, when
the stomach is full.

(Hunger makes a man neglect his religious
duties: three quarters of a ear of grain makes
a full meal in the native notion.)

*Tin pāo kī tīñ paktāñ, saad ser kī ek; Jēñ nī-
pūtāñ tīñoh kīñ gayāñ, main santonkhan ek.*

Three of three quarters and one of one seer
and a quarter: My greedy brother-in-law
ate the three and I was content with one.

(This is ironical: the small leaves my brother-
in-law ate and I was content with one, but
that was a very large one.)

Tin per bakāññ ke, nīyāñ bāghāñ! [gardener!]
Three bakāññ trees, and my gentleman is a

(The *bakāññ* or *melia asierach* is a very
shady tree.)

Tin tūñg kī ghorī, nau man kī laāññ!

A lame mare and nine hundred weight on
her back!

Tin terah ho gāñ.

Gone to threes and thirteens.

(Dispersed and scattered: sent to the winds:
used especially of a Hindu joint family that
has separated.)

Tin chāñ, chāññāñ māññāñ.

Three stalls, and the fourth the plain.

Tin chāñ, chāññāñ jāñ, am hā Allāh nīyāññāñ!
Mah.

Three children and the fourth myself: God
keep them safe!

Tin tikaṭ mahā b'kaṭ, aur chur kā māṅh kālā,
pāṅch ho to bhālā. Wom.

Three staves are bad, four disgrace and five ruin.

Tin Tīrhūtīyā mile, paknā rah gayā. [cook.
 When three Tīrhūtīs meet, there's no one to

(A skit at the strong caste prejudices of the Tīrhūtī Brāhmins.)

Tin tītālā, chunthe kī māṅh kālā.

Three are cheats, and the fourth a black-guard.

Tīrath gāṛ, mundāṛ sikh.

If you go on a pilgrimage, you have to shave.
 (Shaving the head is one of the ceremonies at Pīṅg (Allahabad) and other holy places.)

Tīrath, mīrāt piy-kar mat nā amar guṇodē.
Pājā kar Karār kī, jo tarat mukat ho jāṛ.

Waste not thy life in pilgrimages and worshipping of idols. Worship thy Creator that thou mayest quickly be saved.

(A saying of the bhāgats or reformers.)

Tīrēṭ ke bijōṭ ko pahūṅch gāṛ. E.

It has run to seed in the Third Age.

(The Third Age or Third Age of the world was the one that immediately preceded the present one. In it mankind was three parts bad.)

Tīr judāṭ ā lagā, diyā kalejā khēd. Pī apnā
pardes māt, kīs se kahīye bhēd?

The arrow of loneliness hath pierced my heart. My love is abroad, to whom shall tell my secret.

Tīr, karv, tīr!

Arrow, crow, arrow!

(Crows are commonly scared by shouting tīr, arrow.)

Tīr na kamān; kāhe ke pāṭhān. Mah.

Neither bow nor arrows; what kind of Pāṭhān is he?

(Said of one who pretends to qualifications, which he does not possess. Pāṭhān is here used to mean a soldier or warrior.)

Tīr na kamān, mere chachī khūb lare.

My uncle fought famously, though he had neither bow nor arrows.

(Vain glory see preceding.)

Tīr na kamān; nūyīn kī illān nigahbān! Mah.
 He has neither bow nor arrows, may God protect him!

Tīr, turumtī, istrī, chhūtāt bas nā deṅ; Jhūt jo
māne yeh bachan ve nar kiṅh kahāṛ.

An arrow, an eagle and a woman once out of hand come never back; Who disbelieves this saying is certainly a fool.

Tīryā bhālī volī hai, bhāi, jo purkhā sang karē
bhālāi.

The woman that doeth a man good, my friend, is a good woman.

(O woman, in our hours of ease, sickle, vain and hard to please: When pain and anguish wring the brow, A ministering angel thou!)

Tīryā bhī nar bin hai aisi, Bīnā dhānī ke khetī
jaisī.

A woman without a husband is as a field without an owner.

Tīryā bin to nar hai aisi, rah buṛāṭ hove jaisī.
 A man without a wife is as a traveller on the road.

(i.e. he has no fixed abode.)

Tīryā bis kī bel hai; yā sūṛi bach-kar chāl
Yā kā nehā khoṭ hai dīn. dharam, dhan, mil.

Woman is a poisonous creeper; avoid her company: Her love destroys faith, caste, wealth and money.

Tīryā chāl tr, aur chor kī ghāt, Pāi parē nū,
kah gāṛ Nāth.

Women's wiles and thieve's tricks cannot be futhomed: so say the Saints.

Tīryā charit, āne nūṭīn kō; Khusm mār-ke
sattī hōṛ. Hīn.

None knows the wily tricks of women; They kill their husbands and then burn themselves.

(To prove their innocence! Sati is burning at a husband's pyre, and is the act of the best women only.)

Tīryā jūt kamān hai, jūt chāhe tūt tāt.

Women are like bows; they can bend as much as they please.

(Changeable as the moon: *varium et mutabile est fœdus.*)

Tīryā purakh bin hai dukhī, jaisē an bin deḥ;
Jale bāt hai jīyā, jūn khetī bin meṅh.

A wife is troubled without her husband, as the body without food; She is burnt and dried up as a field without rain.

Tīryā rove purakh bīnā, khetī rove meṅh bīnā.
 Agric.

A woman weeps without a husband and a field without rain.

Tīryā terah, mard aṭṭhrah. Hīn.

A woman at thirteen and a man at eighteen.
 (...ake a fair match.)

Tīryā thirakat jo chāl, vako bhālā na jān:
Jaisē hāth likh kē kāṅpat ho nūṛān.

Don't think her good who goes with mincing gait: If the painter's hand trembles, it spoils his work.

Tīryā to hai sobhā ghar kī, Jo ho lāj rakhāvā
nar kī.

A woman is indeed the ornament of the house, When she upholds honor of her husband.

Tīryā, tujh meṅ tin gun, nūṛan hasā lakh chār:
Alāṅgāt gāṛ, sal rache, aur hokan ugṛen lāl.

Woman, thou hast three good qualities and four hundred thousand bad: To sing, to burn (as sati), and to produce sons.

Tīryā tujh se jo kṛhe, māl na tā roh māt:
Tīryā mai par jo chālēt roh nar hai nīr gyāt.

Never listen to your wife's advice: Who takes his wife's advice has no sense.

(Madame, we look to you to give us heirs, but not advice.)

*Tote tala na tala, jab lag mile na lakh: Sadh
kahi, re bala, lakh jahan har dakh.*
Poverty cannot be removed, as long as fate's
writing is not effaced, Though thou con-
trive a thousand plans, my son: so say
the saints.

*Tote dhamak, tota chhida rukhi na mil. Yeh
paraphi hot jagat mein, jai lakhur ki dhal.*
A lion, a drum, and a dove cannot be con-
cealed; They betray themselves in the
word as doth the dust of an army.

Tote chakur dahi hai.

His eyes are like a parrot's.

(i.e. restless and uncertain; said of a fickle
man.)

Tote ki to dakhra phar lath hai.

He turns his eyes about like a parrot.

(Said of one incapable of kindness, because a
parrot, however jotted, will fly away at the
first opportunity.)

*Tote mara banyas bhar jesi ha bhar, Hando
bhishak mangta ghar ghar des bides.*

The bankrupt merchant puts on the mendi-
cant's robes and begs from door to door
at home or abroad.

(A hint at the interested motives from which
men turn mendicant.)

*Tote se ho ghar ha pab; Tote gaye to khula
sambha. Mercantile.*

Misfortune will ruin a house, But when
misfortune goes good fortune comes.

*Tu hi rani mein bhi rani: kuan bharega
pani? Him. Wom.*

I am a queen and you are a queen: so who
is to fetch the water?

(Said to an idle servant.)

*Tu chah meri jai ho, main chahati teri thak ho
pab ho. Wom.*

Love my daughter and I will love the foot
of your bed.

(i.e. the very ground you tread on: said by
a mother of the bride to the bridegroom:
also, love me love my dog.)

Tu chahi aur main mil. Wom.

Touch me and I die.

(Affectation of delicacy.)

Tafan, Shaitan, Allah nigah-ban!

God keep us from calumny, and the Devil!

Tu gohi kumhar ki, tuhe Rani se kauthi?

You are a potter's son, what have you to do
with Rani?

(Rani here means any thing important: the
saying is a rebuke.)

Tu gor khod me ho, main gaye dui to ho.

You dig a grave for me and I'll bury you in it.

Tu to mat: naiti to mat.

If she miscarries she suffers: if she miscarries
not she suffers.

(Less or suffering in any case: a bad job.)

Tu parat kya part? apni khat kar.
Why do you meddle with others? Do your
own business.

Tu par pape jo ached dil bich mat gharu.
Job edit ki ho daya kdm turat ban ja. Rus.

Let not thy heart be downcast when adver-
sity overtaketh thee. When God shall
have mercy thy work will quickly prosper.

Tu kaho so sach hai, buddhi! tu kaho so sach!

Superstition.

What you say is true, old lady! What
you say is true.

(Old women are supposed to speak the truth.)

The story goes that some men having
robbed an old woman bound her to a stretcher
and so bore her through the streets, replying
to her cries that she was plundered, in the
words of the Proverb. Thus the people were
deluded into the idea that the procession was
one of the mimic representations commonly
exhibited in India about the Holi season.

*Tu kar ke mare phirat, kyon man mat pachh-
tiyo? Jis ne jais diyo hai, tis ne taiao palyo.*

Why dost thou pine for want of bread? As
a man gave (in a former birth) so he
receiveth now.

(Hindu belief.)

Tu kar apni kam, tavalay bharn de. E.

Do your work quickly and let the ours bark.

Tukhm dhar: sahbat ha aur.

As the seed so the result; as the society so
the man.

(A tree is known by its fruits and a man by
the company he keeps.)

*Tu khol meri makna, main ghar ankhahi
apni? Mah. Wom.*

Lift up my (bridal) veil, for I must manage
my house.

(Said in repr. of to a young bride, who is too
eager to interfere in the affairs of her hus-
band's house. An imprudent act according
to native ideas.)

Tu hiya to ky hiya.

To live for a moment is not worth living.

(Respite under the sword.)

Fekra-to jarab de dena.

To give a short answer.

*Tu ke de be-akhya pald, sing ige jeh maran
dini.*

I brought the calf up on my own food, and
as soon as his horns grew he turned
upon me.

(Ingratitude.)

Tu ke din bahlai, kapre phate ghar ke di.
Wom.

He eats his meals and wastes his days and
comes home in rags.

(An idle husband.)

Tu koi ha pald hui hai.

Brought up on leavings.

(A slave.)

*Tu kh kar ke man Mar kare, Tanak Bayan
mim bade. Wom.*

Little by little she eats a hundred weight,

and yet she calls herself Miss Delicate-eater !

(A ha-bit by no means confined to the women of India)

Tulsi, ah garib ki Hari se sahī na jāī ! Marī khal ki phāñh se lohā bhāsam ho jāī.

O Tulsi, God even cannot bear the sighs of the poor ! Bellows of leather will turn iron to ashes.

Tulsi, aise jī ki kahā karē kōt sākā, Le-ke de chāhat nahīn, kirya karat haih lākā !

Tulsi, who would credit the man, That takes and returns not, though he swore a thousand oaths !

Tulsi, aise jī kyōt Narak-kund na jāī, Man ke kaprī mītr haih, pagyā udārō chāhē !

Tulsi, why should not such men go to Hell, That betray and dishonour their friends !

Tulsi, aise mītr ke kōt phāñh ki jāī, Avat hī to hōhē mīl, aur chālat rahē murjhāt.

Tulsi, climb over a fort to go to that friend, Who meets you with a smile and leaves with a heavy heart.

Tulsi, aise nalan ki kahē gat mat hōt, Dēp ne rakhī pātūrī, tū ke dhīg - ahe sōt ?

Tulsi, how shall that man be saved, That sleeps with the concubine of his own father !

Tulsi, aise nalan se man phāñh jae dāh, Nikē kīm ko nā chulā, burē ko har dām āh.

Tulsi, from such men the heart is turned like milk, That are loth to do good but eager to do evil.

(A pun here on the word *phāñh*, which means turning of the heart, as well as of the milk.)

Tulsi, aise patit ko bār bār dhirkār, Rām bhājan ko alā, khaibē ko tāiyār.

Tulsi, accursed be such a sinner base, That is slow to worship God and quick to eat !

Tulsi, aise pīt kar jāisē dhōr talā : Jhōt-jhāl-ke pī liyā, pher lagā galā.

O Tulsi, let thy love be as the scum upon a pond : Men part it to drink and then it joins again.

Tulsi, ān kulīn hai, nare barappan jān : Ochhā per hai rotē hā rahē sē dhar lām.

Tulsi, the mango is a noble tree, that knows its worth and bows : The oyster is a mean tree that lives with its head in the air.

Tulsi, anekhar karm ke mat na sakte Rām : Mātē to achay nahīn, par samajh kiya hai kām.

Tulsi, even God cannot efface the writing of fate : It would be no wonder if He could, but He hath ordained thus of a purpose.

(God obeys his own laws.)

Tulsi, apne Rām ko bhāpiyē jāisē lāt : Yē tas gharē hai bhātā hī chhīn mat jāpē jāt.

Tulsi, call on God as (heartily as) you would plunder : This body is a vessel of glass that may break at any moment.

Tulsi, apne Rām ko bhāpī bhāpī yā rāh : Rāt parēn sab āpiyē vīrē jāisē bī.

Tulsi, repeat the name of God willingly or unwillingly : All the seeds that fall into a field are sure to germinate whether right or wrong side up.

Tulsi, apno jān hē, kint tās paritā. Dhokā de nigārē bhāt : bhāt nibhāt pīt !

Tulsi, mistaking him for a friend I believed in him. He cheated me and went off : how well he returned my love !

(Said by a woman when her lover, who had promised to live always with her, breaks his promise.)

Tulsi, burā dekh-ke karan lagē tāt jhāñh : Avat dekhō sant ko, mātā līnō jhāt jhāñh.

Tulsi, they ogle at women and cast side long glances, And when they see a coming saint they hide their faces.

Tulsi, bhāros Rām ke liyē pāp bhār mat, Jāt bibāchārī nār ko bārī khāsam hī of.

Tulsi, relying on God I have committed a full load of sins : Like an unchaste wife who trusts to her husband's protection.

(The illegitimate child of a married woman can be fathered on her husband, while a widow or maid has no such advantage.)

Tulsi, dīdē jo jāī hātā, burāh samān anant : Nā jānāt paritōt ko kaisē nār tūchhant ?

Tulsi, he who goes abroad takes much supplies with him : Who knows why men are indifferent about the next world !

Tulsi, burā bāg ke sīchāt hī kumlāñh : Rām bhāros jo rahē, parbat par harayāñh.

Tulsi, the watered trees of the garden will die : But that which trusts in God will flourish on the mountain.

(Natives of the plains of India believe these trees don't flourish on mountains !)

Tulsi, burō na maniyē jo gahvār hāt jāī : Savan hī ē nadiyā burā bhālā lah jāī.

Tulsi, don't take ill what a fool may say : A torrent in the rains takes good and bad with it.

Tulsi, chandan biyāp batī, bin bīñ bhāyo nā bhūsang : Nich nichāt nā tafe, jo pāse sat sang.

Tulsi, the snake gives not up its poison by living in a sandal tree : So the base give not up their baseness, though they dwell with the righteous.

Tulsi, chhāl bat chhār-ke kiye Rām se nah : Antar pat sūh hai kahā jīn dekhī sab dēt ?

Tulsi, give up all artifice and deceit, and love God : Why hide from a husband that hath seen thy whole body !

Tulsi, dayā nā chhādiyē jāī lag ghar mat prān : Kabhāt to Firbhāt Dīn dayāl hē Manah parayī hān.

Tulsi, give not up mercy, while there is breath in thy body, That (thy prayers) may reach the ears of the Lord of Mercy.

*Tulsi, dhīraj ke bhare kunjar man bhar khāi ;
Tāk tāk ke kārne sudān ghar ghar jāi .*

Tulsi, patiently the elephant eats his hundred weight, While the dog runs from door to door for his crusts and crumbs.

*Tulsi, Hari ki bhakt bin ye āve ke kāj, Arab
kharab lōh Lakshmi, udē ast lōh rōj ?*

Tulsi, without devotion to God, what avails it To possess millions of wealth and dominion from East to West ?

*Tulsi, jag meñ ā-ke augun taj de dhār : Chorī,
jātī, jāmnī, aur parāī nār.*

Tulsi, in this world oshow four bad things : Theft, incest, suretyship and a stranger's wife.

*Tulsi, jag meñ ā-ke neḥche 'bhajiye Rām : Ma-
sukh majūrī det haiñ, kyon rākhē Bhagvān ?*

Tulsi, having come into the world thou must ever call on God, When man gives wages, will not God ?

*Tulsi, jag meñ ā-ke sikh ukh se leo : Jo tum ko
anrāth karē, vā ko ras tum den.*

Tulsi, in this world learn this lesson from the sugar cane : To give them pleasure that injure thee.

(Whoever shall smite thee on thy right cheek turn to him the other also. *Matthew* v. 39.)

Tulsi, jag meñ jas rahe, yā rahe Rām ko nām.

Tulsi, in this world reputation lasts and so does God's name.

*Tulsi, jape to Rām jap, aur nām mat le : Rām
nām shamsher hai jam ke sir meñ de.*

O Tulsi, worship Rām, if you want to worship : take not another name : The name of Rām is a sword to strike at the head of Death.

or It is said that Tulsi Dās, the author of *Hindī Rāmāyan*, was a bigoted worshiper of Rām. Once upon a time he came to visit Mathurā, where he was greatly shocked to hear every body worshipping Kṛishna and his wife Rādhā, whereupon he made the following couplet : "*Tulsi, yā Brij bhīm meñ kāhā Rām se bairī ?*" Rādhā Kṛishna roṭat āk dhāt aur kār. O Tulsi, what enmity there is with Rām in this land of Brij (Mathurā). That every leaf and leaflet calls on Radhā and Kṛishna. "But when he entered one of the temples of which there is no end, and espied the splendid image of Kṛishna in his majestic beauty he said half yielding and half retiring : "*Nāhī kārū chhāḍ dī, bhāse bane ho, Nāhī ? Tulsi mastig jab nire jab dhānuṣ bān lo khāh.* What can I say, O Lord, of thy grace and beauty to-day ! But Tulsi will bow his head to thee when thou takest a bow and arrow in thy hand." The image was transformed at once, holding a bow and an arrow, with all the grace of Rām-chaitany, whereupon Tulsi Dās expressed himself in the following couplet and bowed down : *Kī murti kī chandrikā, kī Gopin kī sthā ? Tulsi Dās ke kārne Nāth bhāse/Raghu Nāth*, Where hath gone the Sūta and where the Sūtra and where the milk maids (the emblems of Kṛishna) ! for the sake of his worshiper Tulsi, the Lord became Raghu Nāth.

*Tulsi, kadhī na chhāḍiye, chhīmā, stī, santosh,
Gyān, garbhī, Hari bājān, kenāi bachān adosh.*

Tulsi, give not up mercy, virtue and content, Wisdom, meekness, the worship of God, sweetness and innocence.

*Tulsi, kahat pukār-ke, suno sakal de hām : Hem-
dān, gaj-dān se, bārā dān sanmān.*

Saith Tulsi aloud, let all give ear : Courtesy is a better gift than gold and elephants.

*Tulsi, kāhū chor ne chorī jāī kart : Mēs māe ke
dhan liyo, pūrī nāhī parī.*

Tulsi, a thief went out to steal : He squeezed men of their property and still he did not thrive.

Tulsi, kālī kāmī chāpē na dūjā rang.

Saṅg Tulsi, the black blanket takes no other hue.

(Shall the leopard change his spots or the Ethiopian his skin.)

*Tulsi, Kājy ke somar, dekho yeh kartī : Rām
nām ko chhōr-ke pūjān jāg ab bhāt !*

Tulsi, behold the customs of the Evil Age, Men leave the true God to worship devils !

Tulsi kī pattā kaun chhōṭā kaun bārā. Hīn.
Is one leaf of the tulsi tree better than another ?

(Every leaf has equal virtue and alike confers future felicity. The proverb is said of individuals of like rank and worth.)

*Tulsi, kar se karm kar, mukh se bhaj le Rām :
Aīā sama na pūē go jo lūkhō khareḥ dām.*

Tulsi, work with thy hands, and call on God with thy mouth : Thou wilt find no better times though thou spend millions.

*Tulsi, mīthā boliye, sab se kar ke prīt, Karē
prem tū se sabhī, takhī kōkī kī rīt.*

Tulsi, speak pleasantly and bear love to all, And all will love thee, as they do the cuckoo.

*Tulsi, mīṭhe bachān se sukḥ upīe chahūā or : Bāsī
karan-gēh mantr hai, taj de bōchan kājhor.*

Tulsi, pleasant words please the whole world : The charm for success is giving up harsh words.

*Tulsi, mīrakh māne nāhī jab lag khātā na
khāt : Jāisē bīṭhūā istrī garabh rahe pachhāt.*

Tulsi, a fool listens to no advice until he suffers loss ; Like a widow who repents when she is pregnant.

(Pregnancy being an unquestionable proof of a widow's unchastity.)

*Tulsi, paisā pās kī sab se nīko hoṭ : Hote ke
bahān aur bāp haiñ, an-hote kī joṭ.*

Tulsi, to keep you, penny by you is the best of all : Your father and sister (befriend you) when you have it and (only) your wife when you have it not.

*Tulsi, par ghar jā-ke dukḥ na kahiye roe :
Bharam gamvare dīno, bānt na satke koṭ.*

Tulsi, bewail not thy woes in a strange

house : Thou wilt betray thy secret where none will share them.

Tulsi, pichhls pāp se Hari charcha na sukhā;
Jaiss jur ke ane mon bhāṭ bidd k; jād.

Tulsi, the old sins make the worship of the God unacceptable : As fever destroys the appetite for food.

Tulsi, pirtimā pūjibō, jyōh guryōh kē khēl :
Bhet bhāt jub pīs se dhare pītārī mel.

Tulsi, the worship of idols is like playing with dolls, Which a girl gives up when she goes to her husband.

(i. e. idol worship is mere childishness. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. I. Corinthians ii, 13.)

Tulsi, Rām kī bhakti bin dhik dāḥī, dhik māṭh : *Paṭā gharaṇe nar bhayo, bhūlo sing aur pūchh.*

Tulsi, without the love of God, beard and whiskers are worthless things; A man grows out of beasts, and wants only horns and tail.

(To make an animal of him.)

Tulsi, saran hai Rām kī, sun le merī ser : *Gaj ko chhūṛyō grāh se merī bār kyōh der ?*

Saith Tulsi, I am thy slave, O God, hear my prayer : Thou didst save the elephant from the crocodile, wilt delay then to save me ?

(Allusion to a struggle for life between an elephant and a crocodile in Hindī mythology.)

Tulsi, tab hī jāniye Parmeshwar se prīt, Harakh uphē, ādar karē, āvat dekh aīl.

Tulsi, know that a man loves God, When he stands up cheerfully and welcomes a coming mendicant.

Tulsi, takān na jātye jāhān janam bhūm kē *khān : Aō bhagat jānē nahīn, dhare pāchhlā nār.*

O Tulsi, go not to your native place : Where they 'll show you no respect, and call you by your nickname !

(No man is hero to his valet. A prophet is not without honor save in his own country and in his own house. Matthew xiii, 57.)

Tulsi, takān na jātye jāhān na barn bibēk / *Rāḡ, rūp, rūḡ, bhūd, set set sab ek.*

O Tulsi ! go not to that place where there is no distinction of caste ! Tin, silver, cotton and grass flowers are all white.

(But differ in quality. Tulsi Dās was the author of the Hindī *Rāmāyṇ* and a Brāhman and hence the saying.)

Tulsi, tum to kahat ho, sangat se sab hot : *Bhāt aīl merī rām-sar, tōhī ras kōhē na hot ?*

Tulsi, thou sayest that companionship effects all things; But where is the sweetness of grass in the midst of sugar-canes ?

Tulsi, voh dōd gar, paṇḍit aur girhast : *Āe ādar nā bigē, jāi dīyā nā kas.*

Tulsi, both are bad, layman and priest : That are not courteous on coming and go without giving help.

(Respect to whom respect is due.)

Tulsi, yā sanār merī pākhandī kī mān : *Siddh ko siddh nahīn, jhūṭh ko pakvān.*

Tulsi, in this world all believe in hypocrites : Saints get no uncooked food, and the liars live on sweets.

Tulsi, yā sanār merī, pāṭh rām haīl aur : *Sādh milan aur Hari-bhajan, dāy, dharm, upār.*

Tulsi, in this world are five chief gems : communion with saints, worship of God, mercy, faith and kindness of heart.

Tulsi, yā sanār merī sab se miye dhāt : *Nā jānā kī dhē merī Nārāyan mil jāt ?*

Tulsi, in this world run to meet all men : You cannot say in what disguise you may meet God.

(Be all things to all men.)

Tulsi aur gurūh ke vaqt sīda mand hai. Mah. Superstition.

At actual sunset and sunrise you must not kneel to pray.

Tum ant gar, ham ant kar āyō, māṛōh chūn kūtān ne khāyō. E.

While you went one way, and I the other, the dogs ate up the dough.

(When the members of a family fall out, outsiders benefit by the quarrel.)

Tum bītyar kī pat badhāve : *Tum tujhe dhan-vant kahāve.*

Ornaments exalt the credit of a woman : Ornaments will make a rich man.

(The tailor makes the man.)

Tum bard nannhā kāṭī ho. Wom.
You spin a fine thread.

(Over economy : skinning a flint.)

Tum bhī kahōge "koī mujhe jorī karē."

You also shall say "who will marry me ?"

(Said of one who is proud of superior acquirements.)

Tum bhī kahōge "mujhe charkhā le de ?"

Can you ask any one to buy you a spinning wheel ?

(i. e. more fit for a woman's work than a man's work : said to a foolish man.)

Tum bhī kore chālīe sere āi ho.

You are a forty ser fool.

(Of a lad who dies unmarried, is used in the sense of the English 'cow' or 'calf' : forty sers being a complete man is used as an idiom meaning completeness.)

Tum bīnḍḍ batyar hai aīl, bin pāṭī ke khot jāīl.

A woman without ornaments is like a field without water.

Tum bin aīl gāt bhāt, sun merī, āī pīs : *Jaiss khātī tukār kī, oḥāe let bin jāt.*

Without thee, my husband, my body is like
the blacksmith's bellows that breathe
without life.

Tum dāt dāt, ham pāt pāt.

If you go on every branch, I will go on
every leaf.

(Whatever stratagems you practise, I will
be a match for you.)

*Tum, Dātā, mukh bhānj ho, mori suno, Nāth,
guhār: Hāus aprādhi janm ho, nāth sikh
bhāro bhikār.*

O God, Thou remover of pain, hear my
prayer, O Lord, I have been a sinner from
my birth, full of vice from top to toe,

(I will arise and go to my father and will say
unto him, Father, I have sinned against
heaven and before thee and am no more
worthy to be called thy son. Luke, xv, 18,
19.)

*Tū mere bālē ko chāhe, to main tere bichē ko
chāhūn.*

You cherish my infant, and I will take care
of your old man.

(You scratch my back and I will scratch
yours.)

Tū merā lākhā, khilā, main tērī khichī pakhān.
Wom.

You amuse my child, and I'll cook your food.
*Tumhāre bāl, hamārē bhānsē: tumhāre hamārē
ghir sath kaisē.*

You have an ox and I a buffalo: how can
you and I keep company?

(An ox travels faster than a buffalo, which is
a very heavy animal.)

Tumhāre chūte to rākh dēt nāth rāhe hān.
Even the trees cannot stand your licking.

(Metaphor from the action of locusts: said to
an extortioner.)

Tumhāre farištōn ko bhī khābar nāhī hāi.
Mah.

Even your angels have no knowledge of it.

(Every man has two guardian angels that live
on his shoulders and take note of all he does.)

Tumhāre lāke bhī kahī ghunaiyōn chāhē?
Mah. Wom.

When will your children crawl on their
knees.

(When will you speak the truth or perform
your promise?)

Tumhāre mare dō khōh, hamārē mare dō pāt.
Your death will destroy the land, but mine
will purify it.

(Humility: the following proverb is its
reverse.)

Tumhāre mare dō pāt, hamārē mare dō khōh.
Your death will purify the land, but my
death will destroy it.

(Foolish pride.)

Tumhāre mūāl hā ugāl, hamārē pōt hā ādhār.
The droppings from your mouth are food
for my stomach.

(Fed on the crumbs from the rich man's table.)

Tumhāre mūāl meñ gāt shakkar /

May your mouth be filled with gāt and
sugar!

(Said to one who brings a good news or comes
at a propitious time.)

*Tumhāre mūāl meñ hā dāt hān, yē to kol
yāchhī hī nāhī.*

No one asks, how many teeth you have in
your head.

(A phrase used to imply good government and
security of life and property.)

Tumhāre pān hā ugāl, hamārē pōt hā ādhār.

The remains of your betel is food for my
stomach.

(That which you can easily spare without
missing it, will be of the greatest service
to me.)

Tumhāre pōt meñ chūte hī gāth hāi.

There's an ant's joint in your stomach,

(You eat so little!)

*Tumhāri barābārī voh kār, jo dāurte hiran to
pāre.* [decr.]

He is your equal, who runs and catches a
(i. e. a dog: said in contempt.)

Tumhāri barābārī voh kār, jo jānī uphār bar māt.

He is your equal, who lifts up his leg to
make water.

(i. e. a dog: see preceding.)

Tumhāri bāt hā etebār kyā?

There's no trusting in your word.

Tumhāri bāt meñ band kyā?

There is no reliance on your speeches.

(See preceding.)

Tumhāri bāt thāl hī mā beṛī hī. [water.]

Your speech neither belongs to land nor
(It is incongruous and inconsistent.)

Tumhāri hāt uphāt jān nā dhārī jān.

Your words can neither be taken up or put
down.

(They don't go down.)

Tumhāri jūtī aur tumhārī hī nīr.

Your shoes are on your own head.

(The expenditure is met by the income.)

*Tumhāre bhātār nā hamārē jās: nā kushī haro
hī bēṛā hō. E.*

You have no husband and I no wife; let us
so act that we may have a son.

(A frank way of asking a widow's hand in
marriage by a widower.)

Tum jān, tumhārā hām jān.

You know your own business best.

(I'll have nothing to do with it.)

*Tum bāpō jīe ghār pāt, ā chhōr dō bāpō
dōh.*

Not one but ten women will flock to house
where jewelry and clothing are to be had.

*Tum bāpō merī nāh aur hāt, Māt nā chhōrāt
apnī bāp. Mah. Wom.*

You may cut off my nose and ears, But
I'll not give up my ways.

(Said by an obstinate woman in reply to her
husband's threats.)

Tum his khat ke bathre ho ?

From what field came this weed ?

(Said to a bonster.)

Tum his khat ki mull ho ?

From what field came this raddish ?

(See preceding.)

Tum ho ham se anek haira, ham ko tum se ek :

Har ko haral anek haira, kavalan ko ravi ek.
Wom.

You have many like me, I have but one
like you : The sun sees many lotuses, but
the lotuses only one sun.

(An obedient wife to her husband.)

Tum kyon phate mek phan dete ho ?

Why do you thrust your feet into the torn
place ?

(Why do you bring another's quarrel on to
your head ? They who in quarrels interpose
will often wipe a bloody nose.)

Tum us urda. ham ne bhun bhun khadi.

You made it fly away, I fried and ate it.

(Teach your grandmother to suck eggs.)

Tum ratha : ham chhute ! Mah. Wom.

You are angry : I am free !

(Reference to the ease of divorce under
Muhammedan law.)

Tum earth se saidhron phirte haira.

A lot of men like you wander here and
there.

(You are no great shakes.)

Tum thakte ho, ham thakte bhi nahin.

You may spit, but I can't.

(Noblesse oblige.)

Tum to aqr ke piche latk itye phirte ho.

Why do you pursue your good sense with
a club ?

(To destroy it ! Said to a man acting rashly.)

Tum to jab ma ke pe se bat nahin nikle hoge.

You were not come out of your mother's
womb then.

(Does your mother know you're out ?)

*Tum to baeth jante ki nahin, aundhe muth
dedh pite ho.*

You know nothing, sucking up milk on
your face.

(i.e. you are acting like a baby.)

Tum to majhe akherge !

You'll lay your hand on me !

(I am afraid you are going to kiss me : sham
modesty.)

|| The story goes that a woman with an
empty pitcher on her head met a man carrying
pigeons in his two hands : "Don't take liberties
with me" said she. "How could I ?" he re-
plied—"Oh you could put them into my pitcher."

Tu mujh ko, to main tujh ko.

You love me and I'll love you.

Tu ne ki Romyani, main ne kya Romyani.

You've got a mistress and I have got a
lover.

(Retorts of a wife to a debauched husband.)

Taa khat de Khakhra Sakat hai ?

Where are you the Lord of ?

(Are you any body in particular ? Khakhra is
the letter kh, beginning Khaf or Lord, in
the Germanic character of Pasjett.)

Tuntul bajete : mita khate shakker gh ;

Naukti ki mit khate, ab he bache N.

Blowing the trumpet my lord lived on sugar
and gh : but the service may be accused
if he save his life this time.

(The glory and danger of soldiering.)

*Tu raho ri, aurat ki lakhai : chori na at, Brij
bal : Bind came anek he upate parakhia arak
akal. Hin. Wom.*

Stop, I'll go up to see : you must not mount
the balcony my maid of Brij, Or libations
will be poured out without a moon.

(i.e. people will mistake your face for the
moon : a mother's advice to her beautiful
daughter. It is customary for Hindis to pour
out libations to the moon on fast days before
taking their food.)

Turat kaddi ; launt kar du !

Guard and pumpkin ; a curse upon both !

(Arden's motto.)

Turat ka ke mit, auray se ka pit.

The love of a Muhammedan is the friendship
of a serpent.

Turat, talayi, tetra, na yeh khat ke mit :

Bhir parat muth pher let, rakhat na pirt.
Rua.

A Musalman, a wasp, and a parrot are no
body's friend : In time of difficulty these
go away and show no love.

*Turat bhalai soh nar pav, jo dhan Datt nam
ludra.*

Who spends his money in the name of God
will soon get a good name.

Turat dan muth kalyan. Hin.

Ready alms is sure salvation.

Turat dan muth pun.

Ready alms is a great virtue.

(See preceding.)

*Turat fateh ho us ke tata, jis ka hamal hove
Sata.*

He soon conquers whom God helps.

*Turat ki po, turat ki khao : Basi kha mat, ajh
barhao.*

Quickly take and quickly eat : Eat not stale
food or your belly will swell.

(Said of the chapatti or unleavened cake of
the natives, which must be eaten fresh.)

*Turat majari jo parhad, se ka kar turat ho
jave.*

Who pays ready wages gets his work done
quickly.

*Turat phurat hoi agre ham, jab hove mat
dam.*

When you have money in your hand your
work is soon done.

*Turat phurat ho sakat kar, madad hove jis ke
Sakar.*

His work is very soon done whom the Government helps.

Turfata'l-ain map.

In the twinkling of an eye.

Turki piñe tāt kēgo.

When the Turkish (horse) is whipped the Arab (horse) trembles.

(The punishment of one is a warning to others: pour encouragement les autres.)

Turki piñe tāt hē kēn kēn.

When the Turkish (horse) is whipped the Arab (horse) takes warning.

(See preceding.)

Turki tamām hui.

His Turkish is come to an end.

(He has got to the length of his tether: can talk no further.)

Turā ghurā kām māh achhi nāhā jān: Sāchh kākā hai sādā ne; jaldī māh nūkādā.

Too much haste in work is not a good thing: The saints have truly said that haste makes waste.

Tūr, tel, tāpnā, Jār māhā hō āpnā.

Cotton, oil and a fire will conquer Winter.

Turuk hū huc, tau bhī nā. E.

I have turned Muhammadan and have still gained nothing by it.

(Allusion to the former custom of Muhammadans giving their daughters in marriage to Hindā converts.)

Tū sachchā aur tērā gurā sachchā!

You are true and so is your teacher!

(Said to a truthful man.)

Turā mat rāh tōl sāt rāh bhīr hē bīch; Ek akale manūth nō sājhe sātch na nīch.

Don't lose your company on a journey or in a fight; One man alone can never think of all the ins and outs.

(Union is strength.)

Tū tēlī kā bānī; tājhe kyā sair? lagā rāho ghāntī se.

You are an oilman's ox; what have you to do with pleasure? stick to your oilmill.

(Said to a tannā to one who drudges night and day.)

Tūti bāhā gūle pāre.

A broken arm goes round the neck.

(i. e. it is worn in a sling: a native of India will never desert his relatives, however badly they may turn out.)

Tūtī, churpē to sūch chug, nīch chugan mat jā: Kūle Injāre āpnē, kākā Akabbar Shāh.

O parrot, if you have to take, take from a lofty place: Otherwise, saith King Akbar, you will disgrace your family.

(If you have to place yourself under an obligation choose an honorable man for the purpose.)

Tūti hāi to kīō to jurī nāhā: aur jurī hāi to kōt tor sūchh nāhā.

What is broken none can join, and if it be joined, none can break it.

(Consolation to a very sick person.)

Tūti hāi kyā jurā? Gādhā pūrē aur na rakh.

How can you join the broken? You may make a knot, but it won't last.

(A quarrel between friends is never really made up.)

Tūti kāmān se dārēn pūu jānē!

Nine men afraid of a broken bow!

Tūti kī būti bādā dō/hakīmji!

Show me, doctor, the cure for the broken!

(Said when all hope of life is abandoned.)

Tūti kī kyā būti!

There is no remedy for the broken.

(i. e. against death.)

Tūti pālē chūtiyā aur ahaq pālē lāl: Kabātar pālē chōtē, jo takē parāyā māh.

Fools keep parrots and lovers keep sparrows: Thieves keep pigeons that look to other's wealth.

(The lāl is a little red bird emblematic of beauty: pigeons of course are easily detached from their flocks.)

Tūti tāng, pān nā hāth; Kahe 'chalutā ghōran kē sātī.'

A broken leg, and no feet nor hands; And he says 'I can run with horses.'

(Said of a fool who presumes a great deal on himself and ventures to undertake what his betters have failed to achieve. Fools rush on where angels fear to tread.)

Tūti tēlī, to kāmār mēh adhēlī.

The ruined oilman has but eight annas round his waist.

(i. e. no capital.)

Tūti nā rakh, re bālke, sab se mil kar chāl: Tūti dhoobar dēl hānī gām galī mēh dāl.

Be not quarrelsome, my son, but be friends with all: The broken vessel is thrown into the village lane.

U

Uddam se diladdar ghayā.

Poverty declines before labor.

(Industry is the key to prosperity.)

Udhār bārī hattiyā hai. Mercantile.

Debts are a great trouble.

Udhār denā, lapāī mōl lenā.

Give on loan and buy a quarrel

Udhār diye, dushman kije. Mercantile.

Give a loan and make an enemy.

Udhār diya, gāhāt khoyā. Mercantile.

Sell on credit and lose your customer.

(Because he will then desert you for fear of being pressed for his money.)

Udhār diya gāhāt gayā: sadqā diya rad bād. Mercantile.

Sell on credit and lose your customer; make an offering and avert evil.

(It is better to give than to lend.)

Udhār hā khāyā kōt nāhā bhāitā.

Money borrowed is never forgotten.

Ūt k̄ā pāt. na samān h̄ā, na samān h̄ā.

When the camel breaks wind, it reaches neither to the earth nor to the sky.

(Always hanging half-way : imperfect.)

Ūt k̄ā gālē mēh bēlā.

The cat tied to the camel's neck.

A man who had lost his camel made a vow that if he found him again, he would sell him for a penny. In order to keep his vow and yet save his pocket, he tied a cat to the neck of the camel and he made it a condition that the purchaser of the camel for a penny should also buy the cat, which he priced at the real value of both.

Ūt k̄ā mātāh māt sīdā.

A caraway seed in the mouth of a camel !

(A pinch of grain to a furnished creature !)

Ūt k̄ā chōrt aur jhūke jhūke.

You can't creep to steal a camel.

Ūt k̄ā chōrī sir par khēlnā.

Steal a camel and risk your life.

(As it is difficult to hide so large an animal.)

Ūt k̄ā pakar, kuttē k̄ā jhapat.

The grip of a camel and the bite of a dog.

(Are both very hard in their way.)

Ūt k̄ā pakar, kuttē k̄ā jhapat or Khudā buchde.

God preserve us from the grip of a camel and the spring of a dog !

Ūt k̄ā kāl baithē ?

Let us see on which side the camel sits.

(See dekhiye ūt k̄ā kāl baithē hai ?)

Ūt k̄ā kīe ne chhappar chhād hai ?

Who has ever thatched a roof for camels ?

(None regards the welfare of the poor.)

Ūt k̄ā lūde bagart.

Camels work for nothing.

Ūt Makkā k̄ā k̄ā bhāgtā hai.

Even the camel runs to Makkā.

(See explanation under ūt pachēhām to bhāgtā hai.)

Ūt marā kayre k̄ā sir.

The dead camel is charged to the cloth on its back.

It is related that a merchant, who was lamenting the loss of his camel, was consoled by a wayfarer, who suggested that he could recoup the value of the camel from the sale of its burden.

Ūt mākhī k̄ā bhi hānkātā hai.

A camel drives off even flies.

(Never despise your enemy.)

Ūt re āh, terī kām k̄ā idhī ?

O thou camel, hast thou one straight bone in thy body ?

(Said of one who has no good in him.)

Ūt s̄ā qad ā baphā liyā, par chār tarā bhi nahī.

You have grown as tall as a camel, but you have no sense at all.

Ūt to dāgtē thē, māhī (p̄ māhī) nē bhi fāng phailā dī !

When the camels are branded, the spider (or frog) too must put up his leg !

(c. f. the fable of the Frog and the Bull.)

Ūpar k̄ā āhar bhāt, aur niche k̄ā alihardat.

Above a brother or friend, but below the Lord knows what.

(Spoken of a hypocrite of fair external appearance, concealing a wicked or profligate mind.)

Ūpar se 'Rām Rām', bātkar qaṣṣī k̄ā hām.

Outwardly a psalm-singer, inwardly a very butcher.

(Fair without and foul within.)

Uppē jhāṭī Madār k̄ā, Shujā chālē Ajmer ?

What loss is it to Madār, if Shujā go to Ajmer ?

(The shrines of Shih Madār at Makhampur and of Muinuddin Chishtī at Ajmer attract large crowds of pilgrims.)

Urad kaho "mere mātēhē fīdā ; Mo bin dyāh nā hove nīdā."

Saith the pulse, "I bear a mark on my forehead, Without me it is no marriage."

(Urad pulse is eaten by the guests at a marriage. "I bear a mark on my forehead" means "I am a thing of importance.")

Urad k̄ā āṣe k̄ā tarāh aīdīdā hai.

He turns and twists like the dough of the urad pea.

(Which is a very sticky substance.)

Ur, bhañbhīrī, Sāvan āyā.

Up, butterfly, it is August.

(Make hay while the sun shines.)

Ur chāl, panchhī, pī k̄ā des. Wom.

Fly away, bird, to my husband's country.

Urdī urdōn k̄ā bhālī, aur ras k̄ā achhī khar ;

Lāy jo rākhē pīv k̄ā, voh bhī achhī, bīr. Rūs.

Pease-pudding of peas is best, and sweetened khar is best : She is the best woman, friend, that upholds her husband's honor.

Urdū k̄ā muhāvara Dillī par bhātnām hai.

Urdū idioms are confined to Delhi.

(Compare "the Queen's English.")

Urdā gappā.

A flying shot.

(Applied to a lucky hit.)

Urdē k̄ā yar kāṭhē hāñ.

He clips the wings of flying birds.

(He puts salt on their tails.)

Urdī urī lāq chārī.

Flying and flying it has rested on the shelf.

(The report is confirmed.)

Us bētī mēh tū karīhī kīyā mat bērdām ; Jo hō

nāmī des mēh fāg chorān k̄ā gām.

Take not thy rest in that town, That is known to be the abode of thieves and robbers.

(A man is known by the company he keeps.)

Us dīn bhālā chāhī, voh, nabi aur pīr, Lakha

low jīe dīnā Qader Pāq gadīr. Mah.

Saints and prophets and hermits will look blank on that day, When the Almighty God shall call them to account.

(The Day of Judgment.)

*Us parhā hī bāt par nāh bharaśā rākh; Bar bar
bole shai jo din bhar mān sau lākh.
Trust not in that man's words, For he tells
a hundred thousand lies a day.*

Usar khetī meñ kear!

Saffron from a barren soil.

(Said when a man has chance good luck:
also of the worthy sons of unworthy
parents.)

*Us seī mil daur-kar, jo nar gyānī ho: Dānā
dushman bīt bhālā, kah gae yeh sab koe.*

Hasten to meet a wise old man; All the
world says it is good to have a wise man
even for an enemy.

*Utād, hajjām, nāī, main, aur merā bhāī; Ghori,
aur ghori kī baakhora, aur mujh ko to
ap. jānte hī hain.*

The barber, the shaver, and the beard-scor-
per, I and my brother, the mare, and her
colt, and me, you know.

(Applied to one who pretends at a distribution
of provisions to receive shares for several
people, which are in fact all for himself.)

Utar gai loti to kyā karegā kri?

When my blanket (honour) is off, who can
do any thing?

Utālā so bōlā, dhīrā so gambhīrā.

Hasty is mad, slow is sure.

Utāro Nāh pār morī naiyā!

Take my boat over, O Lord!

Utar pāor: main miyān, tū chākar.

Now we are quits; you are my slave, and
I your master.

(Said by children when a debt is paid or an
obligation returned.)

*Utārā hākim, aur dupakre dahī nuqān kartā
hai.*

A hasty judge and curds at noon do harm.

*Ut aukhad kuchh kām na āve, mauṭ pakar jī jī
kā leve.*

No medicine avails when death takes pos-
session of a life.

(No remedy for death.)

*Ut bīt bhālā hai baiṭhā, jī kar kerūh-gyān,
Mulla panḍit baiṭh kar bāchāe Bad Qurān.*

It is well to sit there, where, in the fullness
of knowledge, Mulla and Panḍit pro-
pound their Scriptures.

(Mulla is a Mahomedan priest and Panḍit a
Hindu priest.)

*Ut bīt mil me jā, re bhāt, jī haī ho mār
gāhā.*

Never go to that place where a fight is go-
ing on.

(They who in quarrels interpose, Will often
wipe a bloody nose.)

*Ut bīt tauṭh mat baiṭh piyāre, jī baiṭhe hō
bair āre.*

Dwell not, my friend, where thy enemies
dwell.

Ut Dātā deo use jo le Dātā nām; It bīt sagre

ghāt hōh, us ke kartāb kām.

In the next world God will reward those
who call on Him, And will also make all
their business here to prosper.

Uth gae nā jāniye, jo taffi de gas bār.

Don't think a man has left (for good) be-
cause his door is closed.

*Uthā babūlā prem kā, tin kā chāpā abā: Tin
kā tin meñ mil gayā, tin kā tin ke pās.*

The impulse of love hath fled and gone to
heaven, To meet Him whose it was, and
to be with Him whose it is.

(Said of the soul of a dead man.)

*Uthāo merā makān, main ghar sanbhālā apnā.
Mah. Wom.*

Lift up my veil, and let me examine my
house.

(A satire on a bride, who exhibits haste in
assuming her role of mistress; whereas
Hindu conventionalities require her to remain
completely veiled during the first four
chāīs, (periods of 40 days) after her
marriage.)

Uthāū chūlkā.

A moveable fire place.

(Said of a person, who has no fixed abode:
a rolling stone: the rolling stone gathers no
moss.)

*Uth jā tarke uth, re bhāt, jī tanne dikhē lābh
bhālā.*

Get up early and go thither, my friend,
Where good and profit are.

Uth-kar phai sariki to phori, hai hī nahī.

She won't even get up to open a pod.

(He won't even raise his hand to his mouth.)

*Uthī rakābī, phul phulā bhāt; lo panchoṭ hā-
thon hāth.*

The dish is shallow and the rice cooked;
take it, friends, in your hands.

Uthīe hī sāng fāṭ.

He no sooner rose than he broke his leg.

(A very unfortunate man.)

Uthīe lāt, baiṭhe ghūṭā. Wom.

When he is up he kicks her, and when he
is sitting he hits her.

(A bad husband.)

Uthī javānī, mānjhā ghūl!

The bloom of youth in a flabby body!

(An idle young man.)

Uthīe paitāh.

The market is almost over.

(Spoken of one who was rich or powerful, but
is now decaying.)

Uthīe paitāh āṭhōṭ dīn.

Market day comes but once a week.

(Make hay while the sun shines: Christmas
comes but once a year.)

Us ke ninnānne, dīrāṭh panje oṭh!

The ninety nine of the fool is twelve times
five.

*Us ke jānē nāṭhā dāṭhā, jī gunḍan hī hove
bād.*

Never go to that place where vagabonds do abound.

Ut mat gehāṭ buṭ re chole, Jit hok thāl aur gāḥkar dhole. Agrio.

Never sow wheat my son, Where clods and stones abound.

Ut mat kudhe na baikh tū jit kunyāṭ log: Nyāo bhāl kunyāo kā bāndhāṭ milkar jog.

Sit not with the unjust, That have forgotten justice and unite to do injustice.

Ut mat kadhi na jā, re mīlā, Jit rahā ho angh aur chīlā.

Go not thither, my friend, where tigers and leopards do abound.

(Don't put your head into the lion's mouth.)

Ut mat ro apnā dukh jā kar, jit āvāṭ bairī amāḍ-kar.

Never weep over your sorrows before your enemies.

(A wise man keeps his troubles to himself.)

Utrā chhitrā jo huā, vā ki sār na ho, Sadh kahē, re baṭke, līkh jutan kar lo.

Who loses his credit will never regain it,
Say the saints, my lad, though he try
a hundred plans.

(Give a dog a bad name and hang him.)

Utrā ghāṭī, huā mādī.

(i) Down the throat, is turned to clay.

(Is digested into the body: said as a consolation to the poor.)

(ii) No sooner carried to the place of cremation than it turns to dust.

(Said of a dead body.)

Utrā Kabir sarāṭ meṭh, giṭh latro ke pās, Jas karāṭ tes pāvat: tū kyā bhūyo mīlā.

When Kabir puts up in an inn with a pick-pocket, Why should he grieve; for as one does, one is rewarded.

Utrā shahnā, mardak nām.

Out of place, out of grace.

Uttam gānā, madhām bijānā.

Singing is best, playing next.

Utre fī se chīs jo, vā ki sor na ho. Tū aīṭ mat khyā, jo jagat bīdare toe.

What hath once fallen in esteem hath never value more. Therefore act not so that the world despise thee.

Ut se andhā āṭ hai, it se andhā jāṭ: Andhē se andhā milā kaum butāṭ rāṭ?

A blind man starts from there and a blind man starts from here: When the blind man meets the blind man, who shall show the onward way!

Uttam khētī, madhām bān, nihād sevā, bhīk mīdān.

Best in tillage, middling trade, bad is service, and worst begging.

Uttam se uttam milē, milē nich se nich; Pānī se pānī milē, milē kīch se kīch.

Good mingles with good, and bad with bad; water with water, mire with mire.

Uttar gurā Dakhan māṭ chelā; Kaisē biddya padīe akelā?

The teacher in the North and the pupil in the South: How shall he learn his lesson?

Uttar-har jo bārkhā hove, to kāl picḥho kar jā-kar rove. Agrio.

If rains fail in the North there will be no famine.

Uttar jāo kī Dakkhan, vohī karam ke lakkhan.

Go North or go South and your fate will follow you.

(i.e. never travel: Hindu good advice!)

Uttar kī ho iṣṭī Dakkhan byāḥī jāṭ; Bhāḍ lagā-ve jog jāḍ, to kuchh nā pāṭ bīdāḍ.

A woman from the North shall marry into the South: If fate so wills she has no power.

(Expresses the great reluctance still entertained by natives to travelling.)

Uttar, pātar; main nīyāṭ, tū chākar.

Oh, father; I am lord and you servant.

(A son to his old father, who is keeping him out of his inheritance.)

Uttar rakhē bāṭvā Dakkhan, vā ke dekhē nāḥī lakkhan.

Who lives in the North and says he comes from the South cannot have a good character.

Ut taurh bio jāṭrā bhāṭ, jit hove thāl kī mīn-tāl. Agrio.

Sow millet in a porous soil.

Ut terā jānā mil na soḥe, jo tone dekhāt kahar hove.

Never go to the house of him who feels jealous of you. [dora.]

Ut terā jānā nīpāṭ bhalerā, jit hove terē mīl kā

It is altogether wise to go whither thy friend doth dwell.

(This expression a wide-spread notion among natives. Nothing distresses a native so much as to be obliged to go to a place where he will have only himself to look to for his welfare, and where he knows he has no one to back him up in his aims.)

Utr-i-gunah bad-tar az gunah. Per.

An excuse for a sin is worse than the sin.

(Qui L'excuse s'accuse.)

V

Vadā khilāṭī hūṭī bāt hai.

Breach of promise is a bad thing.

Vā dīn dekhē jāṭṭeṭ bhalē bure sub hār, Jā dīn lekḥā legā vō Qadir Kartār.

On that day will all our bad and good deeds be tried, When Almighty God shall take His account.

(A saying of Sufis.)

Vahāt us ke ghar basant hai, yahāt mere ghar basant.

There is joy in his home and joy in mine. (So why should I go there?)

Vahā sariśāhāḥ bhī par jālā hañ.

Even angels would burn their wings there.
(There angels fear to tread.)

Vahā tal-ik hañye jo na rojye.

Laugh so that you may not weep.

Vah, bahu, terī chatrāī, Dekhā mādā hañ,
'bīlāī.

Bravo, my clever wife, you see a rat and
call it a cat.

Vahī nar ho jān tā pūrā apnā mī, Jo rākhē bīn
lābh ke tujh se pit parit.

Believe him to be a true friend, That loveth
without hope of gain.

(Greater love hath no man than this that he
lay down his life for another John XV., 13.)

Vah, Mīyā Bāñke, terē dāgle meñ auñ auñ
lāñke.

Bravo! my noble swell, your jacket is patch-
ed in a hundred places.

(A care-atto address to a tattered beau.)

Vah, Mīyā Kāl; khāñ rang nikāl.

Well done, Mr. Black! you have changed
your colour well.

(Turned over a new leaf.)

Vah Mīyā Nā-vāñ!

Bravo, my Lord-Long-nose!

(Nā is metaphorical for fame: ironical.)

Vahm kī dārā hī nahīñ.

There is no remedy for caprice.

Vahm kī dārā to Luqmān ke pās hī nahīñ.

For caprice even Luqmān had no cure.

(Luqmān is the Esculapius of the Mussalmāns
as Dhanwantara is of the Hindūs.)

Vah Pī Aliyā; pakāñ tū khīr, ho gayē dāyē.

Bravo, Saint Aliyā; I cooked milk and rice,
and it has turned to gruel.

Our Aliyā was a saint at Hāshā who on one of
his begging rounds saw an old woman cooking
something. He enquired of her what it was. She
said she was cooking gruel, whereas really she
was cooking milk and rice. Whereupon the saint
said "let it be so," and went his way. When
the woman uncovered the pot she discovered
that her milk and rice had been turned into
gruel and shouted out the words of the proverb.

Vah purkhā mēñ endār gūñī! Māñgī āg
uñā lūyā pāñ!

Bravo, my clever and wise man! I sent for
fire and you have brought water!

Vah, purkhā, terī chatrāī: Chāñ, bañkar gā-
jar khāñ!

Hurrah for your wit, my friend: you
bought carrots with your flour.

(Carrots are worthless in India.)

Vah, purkhā terī chatrāī: Māñgī gur lādī
khāñ!

Hurrah for your wit, my friend. I asked
for sweet and you gave me bitter!

(If his son ask for bread will he give him a
stone? Matthew vii. 9.)

Vah nar bhāñpāñ hañke, apnē āp hoñe Mordn.

Call him a perfect man that hath no care
for himself.

Vahñ hī to ho phāl milē, jāñē bīj bādē. Nīm
bee hē, bāñke, gāñdā hōi nā khāñ!

As you sow the seed so shall you obtain the
fruit; Who ever tasted sugarcane, my
boy, by planting nīm tree.

(The leaves and fruit of the nīm tree are very
bitter. Make your own bed and lie on it.)

Vā hī gāt vā hī jāñē.

He alone knows his own heart

Vaktāñ hā hañ parat jeb meñ.

A counsellor's hands are always in some one's
pocket.

Vā ho dakhā mat hañke jo terē dhōrē āñ: Kārē
burāñ aur kī apnē tātā badhāñ.

Think him not a good man that cometh to
thee To detract from others and extol
him.

Vā ho sikh nā dījye jo ho mārkh gāñdār. Gōñ
mañh pur dāl dō, pakre nā gārār.

Never give counsel to an ignorant fool.
Throw a ball on to a dome and it will
never stick there.

Valdūt meñ kyā gadhe nahāñ hōñ!

What, are there no asses abroad?
(There are fools every where.)

Vahñ hā bēñ chāññ!

A devil begot of a saint!

(A bad son of a good father.)

Vahñ ke ghar chāññ.

A devil in the saint's house.

(See preceding.)

Vahñ ke valī hī pāñhāññ hāñ.

A saint only knows a saint.

(See a thief to catch a thief.)

Vahñ sab hāñ Allāh, ham to rukhōññ hāñ.

God is the master of all; I am only its
keeper.

(Put into the mouth of a miser.)

Vā nār to mat kārkh bādē, jāñ sūñ dīñ dīñ
lāñhē pāñ.

Don't call him a fool, who brings your
daily gains.

(Don't slay the goose that lays the golden
eggs.)

Vā nar se mat mil, re mīñ, Jo kadhe mīrōg,
kañhe ho chīñ.

Never be friends with him, my friend, Who
is one moment a deer and the next a
leopard.

Vā purkhā hī dīñ dīñ khūññ, jāñ hī tīryā ho
kāñhār.

His days are wretched that hath a quarrel-
some wife.

Vā purkhā ho jagat cārāñ, Jo Harī nām ke bal
bāl jāñ.

The whole world praises him who devotes
himself to the name of God.

Vahñ hāñ gūñm, aur vahñ hī hāñ bādāññ.

At one time a slave and at another a
king.

(Swimming with the tide: said of a time
server.)

Vaqt hā ronā be-vaqt he hamse se bahār hai.

It is better to weep in season than to laugh out of season.

Vaqt ki khūbī hai.

It is the virtue of the time.

(Ironical: sufficient unto the day is the evil thereof.)

Vaqt nikāl jāā hai, bāt rah jāā hai.

Time passes, the matter remains.

(Said of help declined: or a grievance undressed.)

Vaqt par bhāg jāā mardāngī nahīn hai /

It is not brave to run away when you ought to fight.

Vaqt ko ganīmāt jāniye.

Learn the value of the time.

(Make hay while the sun shines.)

Vaqt par par jāniye ko bairī ko mil?

Adversity shows both friends and foes.

Vaqt par gadhē ko bāp bandē hai.

Make a father of an ass when it serves your purpose.

Vaqt par gāth kī pāidē hī kām oīd hai.

Your own money will serve you best in time of need.

(Saving against a rainy day.)

Vaqt par jo ho jāā, so thik ho.

What is done in time is the best.

Vaqt par koi kām nahīn oīd.

No one befriends you in the time of need.

Vaqt par kuchh kām nahīn oīd.

You can do nothing at the critical moment.

(Said of a man who is apt to lose his head.)

Vaqt par sab kuchh karnā parāid hai.

Every thing should be ready at the proper time.

Vaqt pīrī shabāb kī bātē, Aīrī hai jāise khudā kī bātē.

To talk like a youth in old age is like talking in a dream.

Vaqt sab kuchh karā letā hai.

Necessity makes us do all things.

(Necessity is the mother of invention.)

Vaqt vaqt kī rāgāt hai.

There is a time for every tune.

(Allusion to the modes of native music, which are conventionally appropriated to different times and seasons. There is a time for everything.)

Vaqt gal, pherī gal: jāise ke vaqt gal gal.

Mah. Wom.

She is very affectionate, but is absent at the time of need.

Vaqt pherī jab gal, jab nēo dharāī. Aur mudā mōre bātē karē jab tūkhōt ē. Bādāh mudārī ūtrā jam diye dīkhāī.

She served most devotedly when the foundation was laid; When the building came up to the niches she turned away her face; The mason was described as a hell-

hound when the coping of the walls was finished.

(When we get up to the roof we kick the ladder.)

Vārī sove, ūthe savere, vā ko nah dilādār ghēre.

Who sleeps late and rises early will never know poverty.

(Early to bed and early to rise, Makes a man healthy, wealthy and wise.)

Vār khet utpār hai, jār khet itār: Pakar kinārā bātē rahō, yārī pār yehī vār.

This side is called that side, and that side this; stick to one side and it will be both sides.

Vār karat pī jāī hai, pher na doat hātē: Beg charan pī ke gahō, jo māl na chālē sātē.

Put off your love and he will go to come back no more, Quickly clasp his feet that he may never love you.

Vār na pūr ātham mān nāyā, Khēdā kahē kī: 'ūtrō, bhāyā!'

No (shore) this side nor that: the boat is in the open (sea.) And still the boatman says 'get out, my friend!'

Vār-vālē kahē pār-vālē achchhe, pār-vālē kahē vār-vālē achchhe.

Those on that side call this side the best, and those on this side call that side the best.

(No one is contented with his own: every body wants to be some body else.)

Vār vār pāntī yāte hai. Wom.

Each drinks water in her turn.

(Each takes the advantage of his opportunity: also allusion to the marriage custom of a mother's drinking water from her son on his marriage: so "every woman has to do so in her turn" is the meaning: every dog has his day.)

Vasīdā bārī chīs hai.

Interest is a great thing.

Vasīle binā rozgār nahīn millā.

There is no livelihood without interest.

(In the opinion of the Indian middle classes.)

Vā tiryā sang bātē na, bhāt, jā ko jagat kahē kar jāī.

Have no truck with the woman, my friend, who is known to be bad.

Vā tiryā to ek dīn bhāyē, jā kī ankū kadhāī nā lāyē.

That woman will one day run away who feels no sense of shame.

Vasīrī chūst shahar-yārī chūndā. Parā.

As the minister so the king.

(Because the king works through him.)

Voh apne dam se achchhā hai.

He only is good.

(Not the rest of his family.)

Voh bāt kōonē gal.

That opportunity is now far off.

Voh bhālā-mānā hūndē hī ke pūr nahīn pāidē?

He is no gentleman who has no money.

(Money makes the gentleman.)

Voh hanit ki jatt rahi, jis mat til bandhke the.
The blanket is gone, in which the sesamum was tied up.

(Said in reply to one who solicits any thing after the opportunity has passed: some sesamum is commonly tied up in the bride's horrid after the marriage is over.)

Voh hanet kishmish hai, jis mat tinked nahit ?
Was there ever a raisin without a stalk ?

(There is no rose without a thorn.)

Voh hanet tapri, jo han se akhatri ?
Where is the house that I have not seen ?

(Are you going to teach me ?)

Voh kimsi-gar kaisi, jo madge paidi ?
He is no alchemist, who has to beg for coppers

Voh kuchh nahar to nahit, jo kha jagga,

He is not a tiger that he will eat you up.

Voh hya meri khala ki khal bachchi hai ?

Is she my aunt's daughter ? Mah. Wom.

(Is she any relation to me ?)

Voh manas nit sukh pade, Sikh badon ki jo chi lave.

Who minds the counsel of his elders Will be happy all his life.

Voh mandhi ki jatt rahi, jahat aisi rahit the.

The shrine is gone, where the saint used to live.

(Said of those who used to live on the dead man's charity.)

Voh mar gaye, hamet mara hai.

He is dead and we must die.

Voh nari bhi din din rove, ja ka purakh nibhate hove.

She will ever grieve, whose husband earns nothing.

Voh panti Multan gaye.

The water is now gone to Multan.

It is said that the celebrated Gurmukh Nāth once paid a visit to Rāo Dās the Bhagat who was a chemist or leather worker. Gurmukh Nāth during his visit felt thirsty and asked Rāo Dās for some water, but recollecting that he was of a low caste, he did not drink it but put it into his cup. Afterwards Gurmukh Nāth went to see Kabir, who asked him what he had got in his cup. He replied that it was some water given to him by Rāo Dās, which he could not drink: on this Kanail the daughter of Kabir, who was well acquainted with the supernatural powers of Rāo Dās, took the pot and drank of the water and with it she learnt all the mysteries of nature. When Gurmukh Nāth, much to his surprise, saw the change that came over her, he went back to Rāo Dās with great impatience and asked him for some more water; but in the interval, Kanail had been carried away by her husband to his house in Multan. Rāo Dās, having discovered through his supernatural powers what had happened, replied in the following couplet:—*Pierce he jab kide nahit, jab tum se kide abhi main kide: Khat jay, phir dikhao; voh panti Multan gaye.* When I gave you to drink, you did not drink and were very proud. Just thou art gone mad: the water has gone to Multan.

Voh purkha bhi ati dukh pade, Sikh badon se jo phir jave.

Who listens not to the advice of elders, Will ever be troubled in life.

Voh purkha bhi mal hai khoft, pade lakh batave tota.

He is a really bad man, who calls his profits a loss.

Voh purkha din din pachhade, jo amad se dagna khave.

That man will ever lament, who spends twice his income.

(Outrunning the constable.)

Voh purkha ek din pachhade, daya dharam jo ji se tahve.

That man will one day grieve, who drives mercy and faith from his heart.

Voh purkha le nipat bhalai, jis ko hove khauf jilahi. Mah.

The man that fears God hath ever a good name.

Voh purkha to phale aur phale, jo Dada ko mal na bhule.

Who forgets not God will ever prosper.

Voh raja mara bhalai, jis men nigdo na ho; Mari bhalai voh isari, lai na rakhe jo !

Perish the king that hath no justice in him; Perish the woman that hath no shame in her.

Voh same hi nahit rahi.

Those days are no more.

(The good old days: *laudator temporis acti*.)

Voh shaidan se nigdahi maskhar hai.

He is better known than the devil !

Voh sharab panti ki tarah pita hai.

He drinks wine like water.

(He drinks like a fish.)

Voh tiryad to nit sukh pade, ja ka purkha va ko chadhe.

That woman is ever happy whose husband loves her.

Voh tiryad pat nadeh gadade, ja ki bar bar dakh layave.

That woman will never lose her honor who casts down her eyes and is modest.

Voh to Shaidan se bhi ek darjah syadat hai.

He is a point more wicked than the devil.

Y

Ya base Gajar, ya rohe tjar.

May Gajars live in his fort or it remain empty !

There is a myth that when Muhammad Tughlaq, the king of Delhi, was building the fort of Tuglaqabad near Delhi, (1391 A. D.), Nizamuddin Aulia, the celebrated Sufi Saint (died 1325 A. D.) began to sink a large well in the vicinity of it, by which the progress of the royal work was greatly impeded as all the labourers and workmen flocked to the saint's well to work there. The king being

much offended ordered all labourers procurable to go to his fort and would not allow one work at the wall. The workmen therefore laboured at the fort in the day time, and at the wall at night thinking it a good work.

One day the king happening to come to see the progress of the fort noticed some of the men dozing and heavy with sleep, and asked them the reason of it. The men frankly admitted the cause of their sleepiness. Whereupon the king prohibited all the shopkeepers from selling any oil to Nisāmuddin, thinking that without oil it would be impossible for him to carry on the work at night. But a stream of water gushed out of the well the same day, and Nisāmuddin ordered his men to use the water of the stream instead of oil, which gave out a bright and clear light, and thus his work went on smoothly and satisfactorily.

The next time when the king again saw his men sleepy, and learnt after enquiry how it was that the saint's well was making progress, he thought him to be a magician and demanded his head.

A man thereupon sent to Nisāmuddin with a large water melon in which was conveyed the meaning of the royal demand.

When the saint had made out the sentence he proclaimed the following curse—"May lightning strike the Tughlaq; may Gajars live in his fort or it remain empty."

Immediately a black cloud arose from the horizon and thundered over the king's fort; and Tughlaq was instantly struck dead by lightning. The fort is still in ruinous state, half inhabited by Gajars and low caste Muhammadans, whence proverb.

Yā be-aydī / Mah. Wom.

What shamelessness!

(Common exclamation.)

Yā be-imānī terā kī derā hai!

In fraud is my hope!

(Put in the mouth of a great cheat.)

Yā bhainṣā bhainṣā meṁ, yā qasī kī khūṭe par.

Let the bull buffalo be among the cows or tied to the butcher's peg.

(The two uses to which it can be put.)

Yād bhaī Bhagvān kī aur bhaī na koe; Rājā kī kar chōkri, jo parjā tabe hoe. Hin.

To remember God is better than all things; He that serveth the king all the people obey.

(This image is peculiarly applicable in India, where Government service in any shape means personal power and hence respect.)

Yād karī Bhagvān kī to ho gas bhagat Kabir.

Jhūṭe Vā kī yād bin sab haī pīr faqir.

By remembering God Kabir became a Saint.

Monks and Saints are nought if they remember Him not.

(Kabir was the great reformer of the 15th century.)

Yād rahō is bāt ho, jo hai tum meṁ kuchh gyaṁ; Sāī jā ho hogayā, vādā sagar jahān.

O thou that hast knowledge, bear this in thy heart. That the whole world is with him on whose side is the Lord.

Yahā achchhōk le par jāte haī.

Here the wings of even the accomplished burn.

(Said of a very strict superior.)

Yahā farishtā ke par jāte haī.

An angel's wings would burn here.

(See preceding.)

Yahā fīr maīshai hai, yahā dag dag-i-haṣr.

Arīdgi harfest, na yahā hai na yahā hai.

In this world is the trouble of livelihood, in the next the dread of the Day of Judgment.

Happiness is a word unknown to either.

Yahā Husrat Jibrāīl ke bhī par jāte haī. Mah.

Even the wings of the Angel Gabriel would burn here.

(See yahā nechhōb ke par jāte haī.)

Yahā ke bābā Adam kī nirdale haī.

The Adam of this place is a strange being.

(Applied to eccentricity.)

Yahā kyā terī nāl gart hai?

Is your navel string buried here?

(Said to one who is reluctant to leave a place.)

Yahā parinda par nahā mār sakā.

There is no bird to flap its wings here.

(An absolute desert.)

Yahā sab kām pakartē haī.

Every one here is caught by the ear.

(No one is master here.)

Yā haṁsā motī chuge, yā langhan kar jāṭh.

The swan feeds on pearls or fasts.

(The swan (haṁsā) will only eat pearls according to native superstitions; noblesse oblige.)

Yahā to ham bhī hairān haī.

I am quite at a loss here myself.

(Said when advice is asked in a difficult matter.)

Yahā tumhārī dāl nahān galegt.

Your pulse cannot be boiled here.

(You cannot expect any thing from me.)

Yahā tumhārī pīkī nahān lagegt.

Your loaf cannot be baked here.

(Your schemes won't take here: see preceding.)

Yahā ulī Ganga bahā haī.

Here the rivers run backwards.

(Eccentricity.)

Yahā sarār kuchh dāl meṁ kālā haī.

There is surely something black in the pulse here.

(To smell a rat: something rotten in the Stat of Denmark: there's a screw loose some where.)

Yā idhar ho, yā udhar ho.

Either be on this side or on that.

(Don't hesitate or evade.)

Yā kare dard-mand, yā kare garas-mand.

Suffering and need do all things.

Yā khāṣ ghora, yā khāṣ roṛā.

Horses and houses eat up (your wealth).

(Building is sweet impoverishment: Fools build houses for wise men to live in.)

Yā Khudā khair / bachā hāth pair!

Thank God! my limbs are safe!

Yā sukā-nāśā sōb, yā mālā japo.

Sleep quietly, or count your beads.

(Do one thing or other; you can't do two things at once.)

Yā to bhār māhā sendur, yā nīpaṭ ho rāśā.

Either have a large quantity of the red paint, or be a widow outright.

(The red paint is the peculiar sign of the *feme covert*.)

Yeh āp ke farmāne kī bāt hai?

This is your view!

(A common rebuke. I call him George Washington, you may call him what you please.)

Yeh bār mithā, yeh bār khaṭṭā.

This is very sweet and that is very sour.

(Said of a person in a state of uncertainty of mind: to get into two minds about a thing.)

Yeh bāich meā kījyo kadhe na tū, āe yār, Jin bāich meā rūs jā Sāth aur sunāde.

Never do, my friend, such deeds, As offend God and the world.

Yeh bāt sharaṭat se bād hai.

This is unworthy of a gentleman.

Yeh bāt voh bāt, takā dhar more hāth.

We have said this and that, and so down with your coppers.

(Said of avaricious persons, especially Brhmins, who after each word of advice ask for money.)

Yeh bachan merā thik hai, sādch ise tū jān.

My saying is true believe me. A bad

habit will not leave you till death.

Yeh bel mandhe charṭi nasar nahī āī.

I can't see that this crooper grows.

(Said of a man not likely to succeed. He will never set the Thames on fire.)

Yeh bāt apne vaqt ke Hātim Tāi hai.

He is the Hātim of the age.

(Hātim Tāi is the conventional Arab hero of all that is generous.)

Yeh bāt dām gulāmōn khāt; Yeh bāt bainjan kāt pakūd.

As to the money it has been spent by the slaves: As to the egg-fruit it has been

peeled and boiled.

Yeh bāt kīnē nē na pāchā, kī tere māth meā

kai dāt hai?

No one ever asks how many teeth there are

in your head.

(Said to express total neglect of a stranger or teacher in any village or neighbourhood: also said of good government, where safety of life and property is insured.)

Yeh bāt merā jāt tū jō bēh dhar le:
Gajā de gajāl ho; gar jō bēh mas de.

Let this my advice sink into thy heart:

Confide thy treasure to the treasury, but

never the secret of thy heart.

Yeh bāt sikhā māth jī hāṭ gae thāpam thā:
Khovā dār mān ke dāṭ, jōh, aur thāh.

This is sound advice from the saints: Do-

not, avarice and beggary destroy a man's self respect.

Yeh bis kī gāth hai.

This is a knot of poison.

(Said of a vicious or wicked person.)

Yeh dāṛh dhokā kī ṭāṭī hai.

This board is a screen for imposture.

(Said of a hypocrite: The robe does not make the clergyman.)

Yeh dīde na-dīde haiṅ dīdar ke.

These eyes are very fond of seeing.

Yeh dīn sab ke vātē hai.

This day cometh to all.

(Said in consolation to the relatives of one recently deceased.)

Yeh demyā dīn chār hai, sang na tere jā: Sāth kī rakh ārā, aur Vā se kī nah lagā.

This world is but for a few days, and goeth not with thee: Trust therefore in the Lord and love Him only.

Yeh Gangā kī kī khudāi hai?

By whom was this Ganges dug?

(Spoken in reproof of one, who boasts of his possessions and used in two senses: (1) that they are the gift of God, or (2) that he owes them to the speaker.)

"Yeh ghorā kī kī?" "Jis kī māth saukar."

"This saukar kī kī?" "Jis kī yeh ghorā."

"Whose is this horse?" "His whose servant I am."

"Whose servant are you?"

"His whose this horse is."

(Arguing in a circle.)

Yehi bhālā hai, jāt jī, jhāl kadhe na bol:
Bāṅh na sonā ho kaulhī, phirāt sunāhī jhōl.

Never tell a lie, is sound advice, my friend:

Tin will never become gold, though gilded a hundred times.

(Honesty is the best policy.)

Yehi bhārōd thik hai, kī Dātā de to lāh.

Auran kī kar dārā jī taradē kyōh?

It is best to trust in God and take when

He giveth to thee. Why trouble thy

heart by expecting from others?

(Hope deferred maketh the heart sick. Blessed are they that expect nothing for they shall never be disappointed.)

Yehi gau aur yeh maidān.

This is the cow and this is the field.

(Cause and effect.)

Yehi gausā, bahar nahī aund.

This is a real parting, for there is no return.

Yehi lachhān mār khāne ke hai.

These are the marks of a whipping.

(Proof positive of an evil nature: the cloven hoof.)

Yehi māth, yehi maslāh.

Such advice for such a mouth.

(More nice than wise: let it alone, it is meat for your master.)

Yeh jowānī, mujhe na bhāve: sīng gūṛāse han-
āi āve.

This youthful levity does not suit me :
you laugh at the wagging of a horn.

Yeh hai jagoh meh sikh the ?

After how many fasts did you learn this ?

(Said in reproof of a witty saying, of which the author is very proud.)

Yeh kavad phanteh ki chah hai.

This scheme is likely to catch crows.

(Said of a cunning fellow : crows are proverbially difficult to catch.)

Yeh hai ki hai sagd nahai.

He has kinship with no one.

(He keeps faith with no one.)

Yeh kutla nahai mahai.

You can't control this dog.

(By 'dog' understand the belly.)

Yeh meri sikh man, re mudi ; Bhai samet mat rah hat-rud.

Hear this my advice, my friend : Never be empty handed in a row.

Yeh meri sikh man, piyara ; Sauda kadhe na dekh udhara. Mercantile.

Hear this my advice, my friend : Never sell anything on credit.

Yeh meri sikh man, re chela ; Kadhe bat mat chah akela.

Hear this my advice, my brother ; Heal a quarrel as far as you can.

(A soft answer turneth away wrath.)

Yeh meri sikh man, re bira ;

Kopli sang na rukho sir.

Hear this my advice, my brother ; Have no dealings with the treacherous.

Yeh meri sikh man, re chela ; Kadhe bat mat chah akela.

Hear this my advice, my pupil ; Never take a journey alone.

Yeh meri sikh man, re chela,

Va rui mat mil jui jo khele.

My friend, learn this lesson from me, Never associate with a gambler,

Yeh meri sikh man, saheli ;

Par nar sang na baith akeli Wom.

Listen to this my advice my friend ; Never sit with a strange man alone.

(By 'strange man' understand a man of another family.)

Yeh to sikh adh ki nahake chit meh la ;

Bhad na apne jiv ki auram ko baith.

Bear even this council of the saint in thy heart ; Tell not the secret of thy heart to another.

Yeh meri sikh nipat hai dehti ; Roti mil na hai adh dehti !

Hearken ever to this my advice :

Never eat of half-baked bread !

Yeh meri sikh, piya, chit lao ; Par nart ko dar se laho.

Keep this advice, my husband, in thy heart ; Ever hold thyself aloof from another's wife.

Yeh makh aur gajrah !

Carrots for such a mouth !

(The carrot in India is emblematical of what is worthless.)

Yeh makh aur masur ki dal !

Peas for such a mouth !

(Masur ki dal is a valuable commodity.)

Yeh makh pan joga ?

Is this a mouth fit for betel ?

(Used to express incongruity between the situation and the desires or pretensions of a person : pan is an expensive article : See preceding proverb.)

Yeh patli nahai porhe.

I have never learnt this lesson.

(Said by one who declines compliance with an unreasonable request.)

Yeh an bhar, aur yeh pau barah.

This is the three and this the ace and twelve.

(The three is a unlucky and the ace and twelve a lucky throw at *chawpar*.)

Yeh to achhe the, apur-walon ne bigar diya.

He was a good man till his associates spoiled him.

Yeh woh faqir nahai, jo khakar dua de.

This beggar will not bless you for your dole.

(Said of an ungrateful person.)

Yeh woh gur nahai, jo chishti khad.

There is not enough treacle in this to give to an ant.

(There is never enough where nought leaves.)

Yeh mat jano, baore, ki pap na rukhe koe ;
Sahi ke darbar meh ek din lekha hoe.

Think not : O fool, that none enquireth of thy sins : One day an account will be taken in the Court of God.

(The Day of Judgment.)

Yeh mat ji meh jan tu ki manuth bada jag bich ;
Yad bana Kartar ki hai nihan ka nich.

Think not that a man as he is is great in this world : He is the basest of the base that remembereth not God.

Yeh mat man gumdin kar, ki 'Main hui sher jawan' ;
Tujh se is sandar meh lakhon hai baivan.

Be not so proud of heart as to say, 'I am a great man' ; There are thousands greater than thee in this world.

Z

Zaban hi haldi hai, zaban hi murdar hai.

The tongue is lawful, and the tongue is unlawful.

(The tongue no man can tame : the tongue is an unruly member full of poison. James iii, 2.)

Zaban hi haldi chahave, zaban hi sir hapave.

The tongue may help you to an elephant, or put your head in peril.

Zabānt jamā kharch batānā.

To credit and debit by word of mouth only.
(Said as a reproach to one who talks much and does little.)

Zabān jāne ek bār; mān jāne bār bār.

The tongue giveth birth but once; a mother often.

(Never go back from your word.)

Zabān ke āge lagīm nahīn.

No curb on his tongue.

Zabān ke āge lagām sarār chāhiye.

Always keep a curb on your tongue.

Zabān ke niche zabān hai.

He has a tongue under his tongue.

(Said of the double tongued.)

Zabān kyā chālī? do hāl chāl-gas.

He wagged his tongue like ten ploughs going at once.

(Said to one who talks without consideration.)

Zabān mat phero.

Don't twist and turn your words.

Zabān se bēdā beṭī parād ho jāte haiñ.

Your own children can be made another's by the tongue.

Zabān se khandaq pār.

He can jump over a ditch with his tongue.

Zabān shirā mulk girī, zabān ṭerhī mulk bānkā.

A sweet tongue will conquer the whole world, and a crooked tongue will estrange it.

(Have honey on your tongue and money in your pocket.)

Zabar-dast kī ṭheṅgā sir par.

All feel the strong man's thumb.

(By 'thumb' understand 'power,' as in English.)

Zabar-dast ke bisot bare.

The strong man usurps the whole twenty bisots.

(i. e. the whole village; a bisot is a share in village lands held in common between hereditary shareholders.)

Zabar-dast kī lūṭhī sir par.

The strong man's club is on the head.

(All bow to the strong.)

Zabar-dast māre aur rone na de.

The tyrant will smite and will not let you weep.

(Under a bad Government you are never allowed to disclose the injustice done to you.)

Zabar-dast sab kī jadedī.

The strong man is every body's son-in-law.

(His behests are obeyed.)

Zahid kī kyā Khudā hai, hamārā Khudā nahīn?

Whose God is the saints', that He is not my God?

(God provides for all.)

Zahir ābād, bāṭin khārāb.

Fair to see and foul of speech.

Zahir Rakhmān kī, bāṭin Shaitān kī.

A Saint to look at, but a Devil to talk.

Zahīmī dushmanon mēn dam le to mare, na dam le to mare.

If a wounded man in his enemy's power breathe he dies; if he breathe not he dies also.

(To be put on the horns of dilemma; to fall between two stools.)

Zalīm kī paṇḍā kī nīrāḍā hai.

The tyrant has the road all to himself.

Zalīm kī sor sir par.

The tyrant's power is on my head.

Zalīm kī jar bhī ukhar jāti hai.

Even a tyrant can be uprooted.

Zalīm kī raṭī dardī hai.

A tyrant has a long rope.

(Threatened men live long.)

Zalīm kī umr kōṭā.

The tyrant's term of life is a short one.

(He is liable to be assassinated by one of his sufferers.)

Zawān dāmān ke qullābe milāte haiñ.

He knits together the wings of the earth and the sky.

(Said of a great liar.)

Zamīn-dārī dūb kī jar.

An estate is like the roots of the dūb grass.

(i. e. it is always productive.)

Zamīn-dār kī jar hārī.

A landowner is ever flourishing.

Zamīn-dār ko kīdān, bache ko mādn.

A tenant is to a landlord, what weaning is to children.

Zamīn de gā dilāṛ. Mercantile.

A surety must either pay or make (his principal) pay.

Zamīn, dūnyā pāp hai, tiryā hai mahā pāp. Don't be a sinner, the world is sinful.

Zamīn, the world is sinful, and women very sinful, Eschew them both and take the name of God.

(Keep thyself unspotted from the world.)

Zamīn honā dām tā khonā.

To be a surety is to lose your money.

Zamīn mat ho bāp kī, bhālā jo chāhe ap kī.

Never be surety even for your own father, if you wish well for yourself.

(Never back another man's bill.)

Zamīn mat ho chor kī, aur stāg pakar mat dhor kī.

Never be surety for a thief and never hold a cow by the horn.

Zamīn na hūṭiye, girāh kī dūṭiye.

Better give from your pocket than become surety.

(It is better to give than to lend.)

Zamīn sakht aur dāmān dūr hai.

The earth so hard, the sky so far.

(Whither shall I fly?)

Zāmti podai kī kyā ?

What security can a tomtit give !

(*Podai* is a small bird : here used to imply any insignificant person.)

Zarā nā akhār ; 'gāthā bhāṭ bhār-pār' !

Ho possesses nothing at all, and says his pocket is full !

Zarā sē khāve bahot bātave, voh hai bahā rugh-raik : Bahotā khāve ham bātāve, voh baharā bigavāi.

Who eats a little and calls it much is a good house-wife : Who eats much and calls it little is a bad house-wife.

Zarā sē mūkh bārā sē pē.

A little mouth with a large belly.

(Said of a glutton or an avaricious child.)

Zarā sē mūkh bārā bātē !

A little mouth and mighty words.

(Proceding ; an old head on young shoulders.)

Zarā sarā sē kar liyā aur apnā pallā bhariyā.

Little by little will fill your pocket.

Zar bāl na sor bāl.

Neither strength nor money.

Zar-dār kī sandā hai, be-sar kī Khudā hāṭa.

The rich can procure all things, but God alone is the protector of the poor.

Zar-dār kī sandā hai : be-sar kī Khudā hāṭa !

Par-dār parā orte hai : be-par kī Khudā hāṭa !

The rich can procure all things : God help the poor ! Winged birds can fly : God help the wingless !

Zar diye hāṭar, magar dī na diye : Ulfat burī bulā hai ; kīś se na kīje.

Give your thousand, but never give your heart : Love is a wretched thing ; never love at all.

Zar gayā, sarāī chhāṭ ; sarā dī, sarāī dī.

Money gone the face is pale : money come the face is flushed.

Zar hai to ghar hai, nahī to khaṅṅar hai.

If there is money it is a home, if there is none it is a ruin.

Zar hai to nar hai, nahī panchhī be-par hai.

If he has money he is a man, otherwise he is as a featherless bird.

(A man without money is not worth a straw.)

Zar hāṭar sab lagāī hai, be-sar bīyā masur dī hai.

Money make a hundred ornaments. Without money every thing looks ugly.

Zar kī to sarā dī : dīdī hai : Be-sar kī maffī khāṭī hai.

A little money maketh a sun : No money maketh a wretched earth.

Zar kī dīdī hāṭar, jīe jī hai masurā.

To lose your money is to die before your death.

Zar kī sarā pūrā hai, aur sab nakārā hai.

The strength of money is a full strength, all else is naught.

Zar ko sar kī khaṅchī hai. Mercantile.

Money draws money to itself.

(To him that hath shall be given.)

Zar naṭ iṅq jē jē.

Without money your suit is nothing.

(Money makes the mare to go.)

Zar phailāyā aur kār barāyā.

Open your purse and your work is done.

Zar-rat ke waqt gadhe ko bāi bāp bana lete hai.

In time of need they will call even an ass father.

Zar, samā, san, jhagṛ kī jar hai.

Money, land, and women are the roots of quarrel.

(*Efficiuntur opes irriamentis malorum.*)

Zar sor Khudā dād hai.

Strength and wealth are the gifts of God.

Zāt bhāṭi pūchhe nahī koi : Hari ko bhaje, so Hari kī hai.

Let none trouble about caste and creed ; Who calleth on God is called of God.

Zāt bhāṭi pūchhe na koi ; jānā pahān ke Bā-man hai.

No one troubles about his caste or tribe ; he has put on the string and is therefore a Brahman.

(The *janeū* is the sacred string of the Brahman.)

Zāt bhāṭi pūchhe nā koi : kurti penhī tīlā-gā hai.

Nobody asks about caste and clan : who puts on uniform is a soldier.

Zāt gāṭvanāṭ, pē ne bhāṭ. E. Wom.

A lost caste and an empty stomach.

(Said sometimes by insincere converts to Christianity.)

Zāt kī bairī sāt, kāṭh kī bairī kāṭh.

Caste is enemy to caste : wood is enemy to wood.

(Instruments for cutting wood are useless until provided with wooden handles : hence the point of the proverb.)

Zāt ke bulāiye darābar bīḍāiye : ham sāt ke bulāiye niche bīḍāiye.

When you invite a man of your own caste seat him level with yourself : when a man of lower caste seat him lower than your self.

(Observe the rules of social etiquette : in Rome do as Rome does.)

Zāt Khudā kī be-sīb hai. Mah.

God is without a flaw.

Zāt kī beṭi sāt kī be jātī hai. Wom.

High caste brides for high caste bride-grooms.

Zāt mad piye mādām hai.

His caste will be known when he is drunk.

(An appeal from Philip sober to Philip drunk.)

Zai meñ Turak aur baje meñ haruk.

Muhammadans among castes and a drum among instruments.

(Are the most noisy.)

Zouq meñ shauq dastar meñ larkā.

A son for perquisite is the height of delight.

Zron se cher hote hai.

A tiger comes from a cub.

(Strength from weakness grows.)

Zor ke age sarb nakhā chalti.

Blows don't hurt strength.

Zor ki lāhi sir par.

The club of the strong falls on the head.

Zor na sulm ; aqī ki kotāhi.

Neither oppression nor tyranny; only want of understanding.

(None are so cruel as the ignorant.)

Zor thorā, guas bahut, mār khāne ki nishāni.

A hot temper and little strength are precursors of a good beating.

Zyādah jī har hū, āqat ke dōrye samajye ?

Do you want a long life that you may count your bags on the Day of Judgment?

Zyārat-i-burgān, kafārah-i-gunah. Per. Mah.

Respect for the old is an atonement for sin.
(Honor thy father and thy mother that thy days may by long in the land the Lord thy God giveth thee.)

ADDENDA.

Admi chane hī mārā mortā hai.

A blow with a beanstalk will kill a man.

(The uncertainty of life.)

Adhārā kām aur jāni lugaī kī ; kadī nā dekhī :

nafai ho jāī hai !

To see a job half done and a woman in the act of delivery is disgusting.

Ag, jāvedā, agri, chaulhā gārdā ; jīā jīā

chamkē bijī, voh voh taje pirān.

The fire, the jāvedā, the salter, and the cartman, All do greatly grieve when the lightning flashes.

(The jāvedā is a thorny bush, which dies after the first rain. Lightning in India is always the precursor of rain.)

Ākh, nā, mukh, mūndhē nām Nironjan le.

Bhitar ke paṭ jāb khulā, jāb bāhar ke paṭ dē.

Shut your eyes, your nose and your mouth; and then call on God. Your inner doors will open when your outer doors are shut.

(This saying is in support of the doctrine that contemplation on atheism leads to salvation.)

Apā taje, to Harī ko bhaje.

Who gives up himself calls on God.

(See preceding.)

Ap dābā so dābā, aur hō hī le dābā.

He drowned himself and another with him.

(To drag down others with your own fall.)

Ap milē so dābā barābar, māng milē so pānī ;

Kahē Kabīr, voh rabi barābar, jā meñ atkhā tāt.

If it comes of its own accord, it is like milk; if it comes by begging, it is like water; And if it comes by extortion it is like blood, saith Kabīr.

Amuj meñ jo baras Dād, Hāj nīyār hī rakh nā

ghatā, Agriā.

When God gives rain in November, There will be no scarcity of corn and fodder.

Āmān kī chil, samān kī astī. Mah. Wom.

The kite of the sky, and the slave girl of the earth.

(Are both bad.)

Ās pās barse, Dillī parī tarse.

It rains here, it rains there, but still Dehli moans.

(A drought in Dehli and luxuriance all around).

Āā hai hāhī ke mūkh, jāā hai chidāhī ke mūkh.

It comes through an elephant's mouth and it goes through an ant's mouth.

(Said of illness.)

Baḍon ke hove dukh baḍā, ekhoṭon se dukh dūr :

Tāre sab nīyāre rahen, gahē chandr aur sūr.

Great men have great troubles, which little men escape: All the stars remain apart, while sun and moon are eclipsed.

(Unhappy lies the head that wears a crown.)

Bagāl thā sipārā, to pāt thā hamārā ; Jāb kamar

huā kaṭārā, to kaṭh huā tumhārā.

When he had a book under his arm, he was my son: Now that he has a dagger round his loins, he is your husband.

(A mother-in-law remonstrating with her son's wife, who is too jealous of her husband to allow him to visit his mother.)

Bahī navālī aur gau dūdhālī. Rūn.

A fresh wife and a milch cowfare the best.

Bairī hō nā āpnā, lāhī jātān har dāh : Mēṭe se mīṭe nahī, jāā Karmān hō lāh.

Try you ever so much an enemy will never be a friend, As the lines of Fate can never be effaced.

Bairī lāḡe hāh, to chhōr nā lekār māl ; Uṭe kī

jag hō māl hī bāhar phāt nīkāl.

If your enemy fall under your clutches . . . never give him up for money; Take him root and branch and cast him away.

*Bairi sang na baithiye pitar mad aur bhang ;
jī khovā hai baithā jab bairi ke sang.*

Never sit with your enemy when you are drunk with spirit or hemp, because thus you will endanger your life.

*Bājra kahe "main hān allā ; Do mūsāl se
lārān akrā : Jo merī nājo khichī khāh, To
turāt bolā khush ho jā."*

Saith the millet, "I am a warrior, Fighting betwixt two pestles : When beauty hath a dish of me, She soon chatters with delight."

*Bal se rājā rāo hai ; bal bin baḍā na ko. Sāch
baḍere kah gae, 'bal bin baḍā na ho.'*

By might kings are monarchs ; without might none is great. Truly have our forefathers said, 'Without might there is no greatness.'

*Bal sūt nāmī ho goḍ Rustam. Arjūn, Bhīm.
"Bal bin kaisī hākīmī" kah gae sāch
hakīm.*

Strength gained a name for Rustam, Arjun and Bhīm. Truly said our doctors 'without strength there is no governing.'

(Rustam is a hero of Persian romance, and Arjuna and Bhima of (Sanskrit) Indian romance.)

*Banī baḍāve Bāniyā, banī bigāve Jāt ; Mūndrā
ās arā-hkar dōm, kabīār, bhāt.*

Baniyās improve, and Jats spoil their possession : Bards, poets and minstrels live by flattery.

*Banī aur baṭāḍ sūkh pāven jis gām, Vā ko to
chau-khāt meḥ karē nek sarnām.*

The tradesman and the wayfarer will extol highly that place throughout the world, where they are well-treated.

Bante der lagī hai, bigāṛe der nahīn lagī.

It takes time to prosper, but no time to be ruined.

(Slow to rise and quick to fall ; *facilis descensus Avernī.*)

*Bāp dōm aur dōm hī dādā ; Kahe miyān
"main shurfa-sadd."*

A bard his father and a bard his grandfather, And he thinks himself of noble birth !

*Bārāh baras ke ko Bēd kya ? Aur aṭhārdā
boras ke ko qaid kyā ?*

There is no teaching a man of twelve, and no controlling a man of eighteen.

(According to the native ideas a boy can think for himself at twelve, and is beyond control at eighteen.)

*Bōṛe dāmī ne dāl khāt, to kahā 'sadd mīsdj has' :
garīb ne dāl khāt, to kahā 'kangāl hai.'*

If a great man eat dāl, they say he is a fool : but if a poor man eat dāl, he is called a wretch.

(One air for the rich and another for the poor.)

*Bāp lagāī khet ko, bāp khet ko khāt. Rājā ho
chorī karē, niyāo kām chukāī !*

A hedge is put up to protect the field, but the hedge eats it up. When the king steals, who is to do justice !

Bāṭōn hāṭhī pāe, bāṭōn hāṭhī-pāe.

Words bring one an elephant and words bring one under an elephant's feet.

(Here the pun is on the word *pāe*, which means (1.) get, (2.) feet. To be trampled under an elephant's feet is an old Indian punishment.)

Bāt par bāt yād āī hai.

One word leads on to another.

*Beṭā jēn kar niv chālē, sonā pahan-kar dhāk
chālē. Wom.*

Walk lowly after giving birth to a son and veil closely when you wear gold.

(A warning to women never to be proud of their sons or vain of their ornaments.)

*Bhāgvān to jagat mān vāsā kōi na ho, Jo kōi
rājā niyāo meḥ agar umar de kho.*

No man so charitable as the king, Who spends his whole life in administering justice.

("Charity" in India involves doing "good works unto salvation.")

*Bhainī kahe "gun merā pūrā. Merā dālḥ pī
hove sūrā. Jis ke ghar meḥ main baḍh jāṭh,*

Dūdḥ dālī kā nāl bahāṭh." Rus.

Saith the buffalo, "I am full of virtues. Who drinks my milk is strong. Into the house where I am tied up, There flows a stream of milk and butter.

*Bhukā chāhe roṭī dāl ; Dhāyī kahe "main jorūn
māl."*

The hungry wants but bread and pulse, but the satiated wants to hoard money.

*Biddyā to voh māl hai, jo kharchat dūgnā ho ;
Rājā, rāo, chorṭā chhīn na sakṭe kōi.*

Learning is a property that doubles as it is spent ; Nor king, nor lord, nor thief can steal it.

(In modern England, however, there is a process known as "picking the brains.")

*Chāk kunam ! girān kunam ! dekho merā hunar !
Behold my art ! I can cut ! and I can sew !*

*Chand pakat hai Chait mān, aur gehūn Baisākh
bichār ; Kītāk pāke bājra, aur Mangir pāke
juār. Agric.*

Gram ripens in March, and wheat in April, millet in October, and maize in November.

*Chappe jīnī kofṭī aur Miyan Mahālī-dār !
A poky house and the owner a very land-
owner.*

(A taunt to a showy person.)

Chirāg as chērāg jālā hai.

One lamp is lighted by another.

(This proverb alludes to the old Native custom of lighting one lamp with another before the introduction of lucifer matches, and it means 'an heir begets an heir'.)

Dekh jagat mein aundh mat dar aur mat ro :
Bind kutam Bhagvan ke bal na bhādh ho.

Never fear nor weep when you meet with hardship in the world; Because without the order of God not a hair of your head can be hurt.

Devd ko rin mile sukha, An-devd ko mile na khala. Mercantile.

A good paymaster can borrow easily, But a bad paymaster not a farthing.

Dham joran ke dhiyan mein yān hi umar na kho. Most barge mol ke kudhi na thikar ho.

In hoarding wealth waste not your life. Pebbles never can be rated with pearls.

(i.e. The riches of this world are as pebbles to pearls in comparison with the riches of the next.)

Dham kaha "main hūn Sultan; de gaē kē rā-khān mām." Rus.

"I am the king of corn" saith the rice, "For I honor the guest."

(Rustic guests are usually feasted with rice and sugar.)

Dharām pāp sab manukh ke dhovāt hai se taur,
Jal sātan jāt dhovāt haiñ ab kaprañ kē ghor.

Charity washes off the sins of men, as soap washes the dirt of clothes

Dhaule bhale haiñ kāpre, dhaule bhale nā bār :
Kālī achhi kāmī, kālī bhālī nā nār.

White clothes are good, but not white hairs :
A black blanket is good, but not a black woman.

Dhobi ke ghar parē chor : voh na tūṭ, lūṭ aur.

When a washerman's house is attacked by thieves, it is not he, but others that are plundered.

(Because the clothes that are stolen belong to his customers.)

Donoñ bairī dīn ke Rāghar aur Shaitān : Bu-rā karvōñ aur se aur āp bure se kām.

Both the Rāghar and the Devil are enemies of the faith : They sin themselves and make others to sin.

Dūr gae kī de kyā ?

What hope is there from him that is afar ?

Ek dāmī sau arīyāñ /

One post and a thousand applications for it.
(True in the East and the West.)

Ek boṭī sau kuttē.

One piece of flesh and a thousand dog's for it.

(See preceding.)

Ek jhūt ke sabōt mein sāttar jhūt bolne parē haiñ.

Seventy lies are required to prove one.

(One lie leads to many.)

Ek pāpī sārī nāo ko dābōṭ hai.

One sinner drowns the whole boat.
(A Jonah.)

Ek aṭh mārī hai, sau lomṛiyāñ bhālī haiñ.

One tiger kills and a hundred foxes eat (the carcass).
(One man curses and his whole family live by it.)

Gadhā marā kumhār kē aur dhoban sotti ho.

The potter's ass is dead and the washerman's wife burns herself (as a widow).
(Misplaced sympathy.)

Gāṭī to chālī bhālī, nā to jān kabār.

It is a cart if it goes well, otherwise it is but timber.

Gālī mat de kīñ ho, gālī karē fasād : Gālī sūñ lākhōñ hūñ lāṭ-bhīṭ kar barbād.

Never give abuse; abuse breeds quarrels :
Through abuse thousands have fought and been ruined.

Gehūñ achhā nahar kē, aur chāval achhā ṭāhar kē. Agric.

Wheat grown near a canal is good and so is rice in lowlands. [kā mīr.

Gehūñ kaha "sunō, re bīr, Main hūñ sōñ nāñāñ"
Says the wheat "hear ye, my brothers, I am the chief of all the corn."

Ghar kē khet nā khetī bārī, Kaha "miyāñ, merī nambardārī." Agric.

He possesses nor field nor garden, And pretends to be the head of the village.

Ghar kē jorū kē chautī kahāñ tak ?

How far can you look after your own wife ?

Ghar kē khāñḍ kīrīrī ; chorī kē gur mīṭhā.

The householder's sugar is gritty, but the thief's is sweet.

(Stolen kisses are sweetest.)

Ghar kē sōbhā gharvālī ke sōḥ.

The splendour of the house lies with the housewife.

Ghī khāvat bāl tan māñ dū : Ghī āñkhan kī jōṭ bāḍhāve.

Butter strengthens the body and the eyesight as well.

Ghūngṭavālī dekhkar bhālī bīr mat jāñ.

The thickly veiled is not always good.

Gurbā kushan ros-i-avāl. Pers.

The cat should be killed on the very first day.

(A story relates that a man killed a cat on his wedding day in order to terrify his young wife, whence the proverb.)

Hālī achhā hāñḍā, aur baldā achhā chāñḍā. Agric.

If the ploughman goads well, the ox pulls well.

(Experientia docet.)

Hātī bhālī nā sīr kī, aur sangat bhālī nā bīr kī.

A partnership shop is bad and so is the companionship of a woman.

Hīnā bairī jāñkar mat nīṭar ho, yār ; Kīṭī bārkar sūñḍ māñ de hāñḍī ko mār.

Never despise your enemy because he is weak : An ant can kill an elephant by entering its trunk.

Hor kīe gor, wāḥar dīye chhor.

Debt must be paid, though debts run on.
(Debt is 'debt of honor' in India, as well as in England.)

Hote kī bahā aur bāp haik; bin hote kī jo:
Tulā, rapayā pās kī sab se nīk hoc!

Father and sister befriend in prosperity
and a wife in adversity; But, saith Tulā
Dā, the money in your pocket is your
best friend.

Hū phere, chāne mere. Hin.

When the marriage ceremony is over he can
suck my thumb.

(i. e. He have no longer any control over his
daughter's life.)

Jahān gā, vahān gā kī baachā.

Where the cow is, there is her calf.

(Whereas ever the crooks is, there shall the
egles be gathered together. *Matthew, xxi,*
28.)

Jahān gu hogā, vahān khār bhī surār hogā.

Where is the rose, there is the thorn.

(There is no rose without a thorn.)

Jaise ke sang taise karē, achhā nahī kām.

Thus he sang neki karē, neki ho parām.

It is not righteousness to do to another as
he deserves. To do good to a bad man is
righteousness indeed.

Jaisi Lakho bandāryā, vaise Manv bandh.

Like Lakho the monkey, like Manv the
juggler.

(Six of one and half a dozen of the other.)

Jaisi sarāhā ho tori, vaise hī bojī ughā: Hāthī

bojhā chūhāi jhāvā dab mar jā.

Take up a burden that you can bear: the
load of an elephant will surely crush an ant.

Jaisi sevā karē, vaise sevā pā.

As you do service, so will you get the fruit
of it.

(As you serve so will you be served: learn to
obey that you may learn how to rule.)

Jaldi kām Saitān kā, aur der kām Rahmān kā.

Quickly for the Devil, slowly for God.

Jal kī machhī jal hī me bhāit.

The fish of the water is best in the water.

(Of the English: "Fish out of water.")

Jal se agni bujhat hai; jal barsat thand ho;

Jal se dhoobi mail ho dūr karat hai dho.

Water queneth fire, and water maketh the
season cool; With water also the washer-
man washeth away the dirt.

Jane jane se mat kaho kār bhāi kī bat.

Never let out the tricks of your trade.

Jap ke birtē pāp.

Sinning on the strength of his devotions,

(Sanctimoniousness: charity shall cover a
multitude of sins.)

Jogh, jighānī, doord, sab matlab ho mit: Mat-

lab bin to koi bhī rakhe nā pēt. *Rua. Wom.*

My husband's elder brother and his wife
and his younger brother are all interested
friends: Without self-interest no one
keeps up a friendship.

Jogh tapas ho barikā pahar; Hades bāgyā,
rooth nahī. *Agria.*

A hot July sends plenty of rain, When the
highlands laugh and the lowlands weep.

Jhānī gale kī phānī; Datyā gale kī hār;
Lalitpur nā chhādiye jab lag mās ahar.

Jhānī is a noose for your throat; Datyā a
wreath for your neck; But never leave
Lalitpur while you can get your bellyful.

(Jhānī, Datyā and Lalitpur are three cities
in the Central Provinces and the above prov-
erb illustrates the public estimation in
which each is held.)

Jhūte kī kyā dosti? Langre kī kyā sāth? Bahre
se kyā bolnā? Gūnge kī kyā bāt?

No friendship with a liar; no company with
a cripple: No speaking with the deaf; no
words with the dumb.

Jhūti to hōī nahī kudiāi bhī sāchī bat, Jaise
phnī dhāk mās lage na chauthā pāt.

A lie can never be the truth, As a dhāk
tree can never bear more than three
leaves on a twig.

Jhūt kahnā aur jhūt khānā barābar hai.

To tell a lie is to eat leavinga.

(According to Hindu custom no one but a man
of very low caste will eat food, of which a
portion has been eaten by another.)

Jī jalāne se hāth jalānā behtar hai.

A burnt hand is better than a burnt heart.
(Headache is better than heartache.)

Jin molō āi, un hī molō gaudāi.

I'll got is ill spent.

Jis bahar kī bāran sās, Vā kī kadī nā ho
gharvā. Wom.

The wife that hath a scolding mother-in-
law, Will never know the comforts of a
home.

Jis ghar badē nā bijhiyō, dipak jal nā sājh;
Voh ghar djar jānge, jin kī tiryā bānjh.

The house where the elders are not heeded,
the lamp is not lit in the evening, and
the wife is barren, will be ruined.

Jis kī ghorā us ke bār.

A horse should be kept at his owner's door.

Jis kī kī mā satā, jab lag pāe bade; Kādī
hai nā rāh me, se batyā matijh.

Worry no man's life out if you can help it:
There are thorns in this path; traverse it
not.

Jo batī hōi bahot se, gur tū hōe ek; Māhā
kar nikas jā: yehi jatan hai nek.

When your enemies are many and you are
alone, pass them courteously: this is good
advice.

Jogh kī kī mī? Aur pātār kī kī nā?

The mendicant is nobody's friend and the
barlot nobody's wife.

Jo Ishvar kirpā karē, to bhārā bhārā bhā
ayhar ke bhēt me.

If God be kind, a donkey will shake his
ears in my field of pulses.

(The story goes that a man who was driving

some came laden with treasure lost one of them in a field of pulses. The next day the sun was found by the owner of the field, who took away all the money and drove it off.)

Jo jal Sādh lagat hī karas, Nāij nūyār bin kol na taras. Agrio.

If it rains in June, No one will feel the want of corn and fodder.

Jo kosat bairi mara aur man chitose dhan hoe; Jal mān ghī nikas lage, to rākhā khān na ko.

If curses could kill an enemy and wishes could bring us wealth, and if butter could be made from water, who would eat dry bread?

Jo mān aīd jāntī, pī karas dukh ho: Nagar dhadārdā phertī "gīt na kariyā ko." Wom. Had I known before that pains do dwell in love, I would have proclaimed by the beat of drum that no body should love.

Jo Sāth hī hukm se mānā na phere to, Tere bāi phēr hukm se mānā na phere ko.

If thou turn not thy face from the commands of God, No one shall turn his face from thy commands.

Jo Sāvan mat barāhā hove, Khoj kāl kā bilkul khove. Agrio.

When it rains in July, The footprints of famine disappear.

Jete kal, to hove phal. Agrio.

Who drives the plough gets the fruit.

(Who sows sows.)

Jo tāhī rājā hū opād sukā mat thān; Phakhar aur phakir hī dukh nūh par kar dīyān.

Though you be a king never look to your own pleasure. But look to the pain and hardships of the poor and the beggar.

Jyāh jyāh bāo bāse purvā, Tyāh tyāh at dukh ghāyāl pā.

As long as the East wind blows, The wounded greatly suffers.

(When the wind is in the East 'tis neither good for man nor beast.)

Kājāl kī kajlāpī aur phālon kā hār!

Black as the lampblack phial she decks herself with flowers.

(Said of a very ugly woman who adorns herself richly.)

Kālā hīran mat māryō, re, sātār hō jāhngī rād.

Never kill a black, buck, or seventy does will be widowed.

Kallār hēt vān jī pā, Vā hē hoe nāf na ghā. Agrio.

Who owns a barren field gets nor corn nor grass.

Kāl hī māra, ab jay hār.

Against death the whole world is powerless. (No remedy against death.)

Kāl karantē āj kar, āj karantē ab: Pāl mat parle hot hāi pher karayā hā!

Do to-day what you would do to-morrow

and do now what you would do to-day: A moment may bring death and then when will you do it?

Kāman to vohi bhālī, jo par-ghar kadhī na jā: Bhāī rāthē gūn nāh kā, jāh galat se gō.

That wife is best, who never goes to another's house, and fears her husband, as a cow fears the butcher.

Kānā, yānā, lāqlā; ānōh hāt hī khān! Andhā, gūngā, kāērā, hāt pūrē shaitān.

A one-eyed man, a minor, and a spoilt child are all three accursed things: But the blind, the bald and the squint-eyed are real devils.

Kāh Kāshī, kāh Kāshmir, kāh Khurāsān, Guj-rāt! Tulī! yāhān to jiv ko parālabh le jā. Where is Kāshī (Benares) and where Kāshmir, where Khurāsān and where Gujrat?

Saith Tulī: Man's destiny takes him to every place.

Karnā hāi so āj kar, 'kal' 'kal' mat nā kar. Chālā phīrtā dāmī chhī māh jāve mar.

What you have to do, do to-day, and never say 'to-morrow.' Even a man walking may die in a moment.

Karnī hī sang jāh hāi jāb chhū jāh sār: Kot sūh na de sātē māi—pītā, out, bīr.

Your deeds will follow you when your soul departs: None will accompany you, neither parents, nor son, nor brother.

Kātāg māh jo itī ko pīye, so lābhā pā: Bhādō māh jo kot pīye, to deat tāt chākhā.

Who drinks butter-milk in October will enjoy it: Who drinks it in August will get fever.

Kat mar jāhngē āk dīn, jo nar rākhēt bair; Bakrī kī māh hād talah rāhe mānātī bhār!

They will be one day destroyed and die, who bear enmity: How long shall a kid's mother expect it to live!

Khātī sādhvī khet hō, aur sthī sādhvī pī hō. Agrio.

Manure improves the fields and example strengthens friendship.

Khet bhālā nā jhūl kā, aur ghār dōhā - nahāt nī kā. Agrio.

A lowland field is not good, nor is a damp house.

Khet jo tanne dhōse nahī, vā hē nūlīe mat le dāhī. Agrio.

If you can get a field by a ritual, Never exchange it for a low-lying one.

Kurīā hāre nā dīttān phēre, phēr hāis hōt dātī nūhōr!

Who never rinses his mouth with water a tooth-brush, how can his teeth be clean?

Laj bhālī hāt, bālī, gīt mat jī. v. n. hō: Laj bīnā aīd mānūh, ānām tīnā jāt gō.

Modesty is a good thing, my son, never dis-

miss it from thy mind : A man without modesty is like a wife without a husband.

Lāl-ach mat kar, bāore ; lāl-ach buri balā : Turat ; akārā jāl mān lāl-ach sūā phān jā.

Never covet, fond fool, avarice is a vice : It is through greed that birds fall into the net.

Lavan bin nā sohe roṭī, bin gūādhē nā sohe choṭī.

Bread is the better for reliab, and the hair for braiding.

Māin hūā aīdā chātar oiyānī, Chātar bhare mere dōs pānī.

I am such a clever man that a clever man fetches my water.

(Does me homage self applaner.)

Mandar mān aṭhī saṛj se rākhō dīpāk bāl : Saṛjī andhērē baīṭhā hai aī bhīnāī chāl.

Light the lamp early in the evening in your house : It is unlucky to sit in the dark.

Māpā, kaniyā aur paṭvārī, Bheṭ liye bin karē nā yārī.

The surveyor, the assessor, and the village accountant will never be friend you you without a bribe.

Marnā hai bad nek hō ; jīnā nāp eadā : Behtar hai jo jagat māt nek nām rah jā.

Both good and bad will die ; none will live for ever : So it is best to leave a good name behind.

Maut dījo, par maut nā dījo ! Better death than a marriage.

Maut dījo, par mor nā dījo / Mercantile. Better death than a dull market.

Mele meṭ jo jāī tū, to nāṛān dar meṭ (dākh, Chor, juārī, geṭhāṭe dāl sabō nā dākh. Rus.

When you go into a fair keep your money in your pockets. That nor thief, nor pick-pocket nor gambler may see it.

(Common village gamblers are often also thieves.)

Millat mān aī lābh hai ; sab se milkar chāl : Māhī jab hōn ekhī, to dōvā suhā mahāl.

In companionship profit dwells ; keep company with all you meet : It is a company of bees that makes a hive and produces honey.

Mīnār se anīar nahīn, bairī se nahīn neḥ ; Pī-tam se pardā nahīn, jīn nīrkhī sārī deḥ ? Wom.

No hiding from a friend, no loving an enemy ; No screening from the husband who has seen the whole body.

Mū banāī nā bane bairī, singh aur nāg : Jaise kadhe nā hō sabōn ek phaur jāī dō. Rus.

An enemy, a lion and a serpent will never be a friend, as fire and water cannot exist together in the same place.

Māl nā vā sūā bhāī haro, jo nar haro garār : Jo nar Sālā se dāro vā se dāro zarār.

Never fear the man that boasts and vaunts, But fear the man that fears God.

Mārakh hō mat saṅp tū chatrāī kā hām : Gadhā bhāt mīlī n hīnī badh ghore ke dām.

Never teach an ingenious art to a fool : A donkey will never sell at the price of a horse.

Mārakh mātādh gaṅvār hō sikh nā dījo hoī : Kākar bargī pūnchhī kadhī nā sīdī hoī. Rus.

Never throw away your advice upon a village boor : A dog's tail can never be straightened.

Nahākar khāī aur khākar sove, Us ke ausak kadhe nā hove.

Who eats after bathing and sleeps after eating will never know an ache.

Nīkat hūnī ek dākh se dhōt, dhōbī, dhām : Achhe bhōṅṅ hō gāī sab kartāī ke tām.

Cheat, washerman and rice, all begin with the same letter : But every one is good or bad according to his deeds.

(Dhōt is "cheat" : dhōbī is "washerman," dhām is "rice.")

Nīnānve ghare dūdh meṭ ek ghārī pānī hiyā jānā jāī ?

One pitcher of water cannot be recognised in ninety pitchers of milk.

The story goes that Akbar once enquired of Birbal which was the most untrustworthy class. The minister replied that milkmen were, and in order to prove the truth of this he ordered all the milkmen in Agra to fill a tank with pure milk. Every milkman, thinking to himself that if he were to put into the tank a pitcher of water instead of milk, no body would know of it. So each man with this notion in his head poured a pot full of water instead of milk into the tank, and when next day the king went to see it he found the whole of it filled with pure water only.

Nīpāī savre khet mān jākar hal hō bāh : Jab sūraj hō shikar mān bāīṭh chhān meṭ jā. Agric.

Early in the morning go to your field and plough your land : When the sun rises to the zenith sit quietly under a shade.

Pābandī ek kī bhūī.

It is well to be bound to one person only. (A multitude of masters ruins a servant.)

Pair jo pachhā mān barāve, Vohī nirmāl rās uṭhāve. Agric.

Who threshes corn when the west wind blows will get a clean heap.

Paise bin mātā kake "jāmā pū ku-pū" : Bhāt bhī paise binā mārēn lākī sir jūt.

When you have no money your mother calls you bad, and your very brothers beat you with shoes.

Pāṅṭī aur māshāḥī donōn uṭī rūt ; Aur dīkhāve chhāḍnī, ap andhērē bīch.

A doctor and a torch-bearer are both up-

AGRICULTURAL

Adhe Adhe to bairi ke bhai barse.

The July rains fall even on the enemy's
(Equal justice.)

Agil kheti age age, pakhila kheti bhag jave.

A crop in time and good produce, a crop
too late and failure.

Basil badhiya sajhe adhiya.

The bull and the ox go half shares.

(For explanation see page 26 col. I.)

Baidakh Jeph duiyayam, Uttar dinko chand,

Yeh nahche kar janiye, pirkhi meth eulabh.

If the new moons of April and May have
the northern horns high, there will be
plenty of rain for the earth. *char dukhari.*
Ban, balak, aur bhains, ubhari, Jeph mas yeh
Trees, babies, buffaloes and sugarcane, These
four suffer in the month of May.
(From the hot winds.)

Barse deanj to kaja nai ki manj.

September rain and plenty of grain.

Barse Sadh to banja pad.

Rain in July and every thing blooms.

Barse Suman to koi padch ke bavan.

Rain in August and five becomes fifty two.
(Crops increase tenfold.)

Basdo shahr ke aur khat nahr ke.

A house in a city and a field by a canal
(are the best of their kind).

Bhadosh denok sakh ke raja hai.

August is the king of the two harvests.

(The most profitable crop is that in autumn.)

Bhadosh ke shaila ek sing gila ek nibha.

In August showers one horn is wet and the
other dry. (See page 33 col. I.)

Bhadosh ke meth se denok sakh ki jar badhahi hai.

With August rains both harvest thrive.

Bhadosh mein barish hai, hai pakhokar ja-kar rod.

When the rains fall in August famine steps
aside and weeps.

Bhala pira hiesha jo Katag madhe meth. [vember.

It is a mad peasant that waits rain in No-

Bhan boy upat gay.

The burnt seed came to nothing.

(Bald of a child who turns out ill.)

Bharat bhainsa, shadaili jo Pals mahavat birla hai.

A brown buffalo, a bold wife and rain in
December are indeed rare.

Charhke barse Ardra, utrat barse Hast,

Kisna Raja dand le, rahi anand girhast.

If rain falls in July and October the peasants
will be happy, however much the king
may tax them. *[shale to lend na dand.*

Chena ji ke lend; chandak panti dand, byar

Millet eat up the heart: give it fourteen
floodings, and then comes the hot wind,
and there is nothing to give or take.

(See page 64 col. II.)

Dabar dabe jag tere, jag dabe dabar tere.

[field.

When the low lands are flooded the world
swims (with plenty); when the world is
drowned (with drought) the low lands
swim (with rich produce).

Dhan ka gach pul se jana jada hai.

[about].

The rice village is known by the straw (lying
(The tree is known by its fruit.)

Dhan, pan, panyaule, nakh ju latiyaul.

Rice, and betel must be well watered or
they will not thrive.

Ek mas ritu age dhawe.

The season runs a month ahead.

(Its character is seen a month previously.) [piti.

Ek pan jo barse Sudat, Kurmiu pahire sona ka

When showers fall in September, the far-
mer's wife wears golden rings.

(For explanation see page 79 col. II.)

Gadho se hal chate to bali kawn bade?

[oxen.

If donkeys could draw ploughs who would buy
(Which are of a higher price.)

Hali ka pet sukhai se nakh bharia,

[crisp cakes.

The ploughman's stomach is not filled with

(For explanation see page 96 col. II.)

Hari khet, gyadhan gal, makh pare tab jant jad.

The standing crop and the pregnant cow are
your own when they yield.

(The uncertainty of the future.)

Hathya barse, Chitra madhrai, ghar baiphe

hiesha ririyal.

Rain in October and clouds in November

and the peasant sits at home and weeps.

Hathya barse tin hot hain chakar, shail, madh;

Hathya barse tin jat hain tilki, kodon, kapa.

Rain in October and three things prosper
sugar-cane, rice and pulse; Rain in Octo-
ber and three things die, sesamum, mil-
let and cotton. *[bdo.*

Jab du baran ka chho, pakhil give, na parva

When it means to rain it will rain whether
east or west wind blows.

Jaid to, vaid khat.

As you sow so you mow.

Jin barah har charo, so haise chares pudr.

How should the animal that has lived on
green grass eat straw.

(Accustomed to luxury, reduced to misery.)

Jis ka tej us ka bhag.

Who has the power has the rent. *[har ros.*

Jo Bhadosh mein barish hove hai pakhokar, ja

When rain falls in August famine goes be-
hind a wall and weeps.

Jut jut mareh baidas baiphe khada turang.

The oxen work to death, the horses feed in
their stalls.

(The poor work that the rich may thrive.)

Kal kaphad hiesha ka khad.

Famine and dearth are the death of farmers.

Kellahr ka khat jaise kaphi ka khat.

A traitor's friendship is a barren field.

Karun-hin kheti kare bail mare ya sakhā pare.

If an unlucky man become a cultivator, his oxen die or there comes a drought.

Kar kheti parde ko jāi, tā ko janam akdrath jāi.

Who tills the soil and goes abroad wastes his life.

Karo kheti aur tharo dand.

Raise a crop and pay a fine.

(For explanation see page 132 col. I.)

Ka-o kheti aur boo bail.

Plough a field and sow oxen.

(A good breed of oxen is becoming extinct.)

Kāne vāle ko thorā, b qāne vāle ko bahut.

Little to the reapers and much to the sheaf makers.

(Because the latter get the gleanings.)

Khāt, aye to khet nahin to bhūr kā ret.

Manure it and it is a field, otherwise it is sandy desert.

Khaye chand, rahe band.

Eat pulse and keep your health.

(For explanation see page 137, col. ii.)

Khet bāndū, jāise nām rājā.

An irrigated field is like the gift of a king.

(For explanation see page 138, col. i.)

Khet bigāre kharuā aur sabhā bigāre dūt.

Back biters ruin society, as weeds ruin the field.

Khet gae kīdā.

He is a husbandman that goes to the field.

(For explanation see page 138, col. i.)

Kheti kur kīr hum mare, bahore ke kothē bhare.

I worked myself to death in the fields, and it was the banker that filled his granary.

(For explanation see page 138, col. i.)

Kheti rāj rājū, kheti bhik māngā.

Husbandry makes kings, and beggars both.

(For explanation see page 138, col. I.)

Le Liyā yalla aur binān (agi sil) ā

The gleaner brings her baskets and begins.

(Said to one who acts without previous permission.)

Māghe jān Pāse jān batāse jān.

December and January make no winter, but the wind does.

Māh kā jān, Jeth kī dhūp, Bāre kashī se upjē ākh

With frost in February and heat in June, The sugar-cane grows with difficulty.

Mahāvāt bārī aur sādhi sārī.

With winter rain the spring crop thrives.

Mātā ke parse, Bhādmā ke barse se pe bhariā hai.

The meal served by a mother, like August rains, fills the stomach.

Mat so chāpar, ujre tābar.

So not on a stony soil, or you will ruin your family.

Mirg, bādhā, fīlar, mor; ye chādhē kheti ke chor.

The deer, the monkey, the partridge, and the peacock, these four are the thieves of the field.

Pachhē chālē, kheti phālē.

When the west wind blows, the harvest thrives.

(For explanation see page 175, col. ii.)

Pahlē bo pahlē, kēt.

Early sow, early mow.

(Early bird gets the worms.)

Phōrē na fūdār, bōrē khet hamār.

Nor hoe, nor spade, and a big field is mine.

(Undertaking what is beyond one's power.)

Sādhi kī sakh aur pāpal kī lākh.

The spring crop and the lac on pāpal trees.

(Are the best.)

Sastā kadev, mahāgā valde.

{trav.

Cheapness moves to laughter, dearness to Sivan.

Sivan mā bāhe purvāyā, Socho bādā, kine gāyā.

When east winds blow in August, sell off your oxen and buy cows.

(For explanation see page 216, col. i.)

Sāvan mā chālē purvāyā, khetē pēt boldē le māyā.

When east winds blow in August, the children play and the mothers cheer them on.

Shukkar-vār kī bādli, rahē Sarichār chhāi. Aisā bo'ē Bhāḍārī, bin barse nahī jāi.

Clouds on Friday and again on Saturday, Bhāḍārī says, will never pass away without rain.

Sughar balaiyāt sūrā le, Bāl māng bāhi ke de.

If the bride be clever her father-in-law will caress her, And get her oxen on credit.

Sukhār, duhār, damāni jarmāni kahi.

Drought and inundation are the works of God.

Sāthe mēt āyē ber ghane hōh : Sammat mā an dher ghane hōh.

In draught wild plums are plentiful, and in a good season corn.

(For explanation see page 226, col. ii.)

Sāthe Bāvan, sāthe Bhādon.

A dry Sāvan means a barren Bhādon.

Isā khet zūlākhūā hīrnā kī chug jāi Khet bī-rānā bō'ke bij akārath jāi.

Dear will grass the unguarded field, thou fool, And seed sown in another's field, profits nothing.

Tal dhār, upar dhār.

Above and below it's all a stream.

(Raining east and west.)

Tāl na tālyā bōvā singhārē, bhāiyā.

Nor tank nor lake and he wishes to sow water caltropes my friend.

Tāl nikal kar ujhalā hōgar, jāṭ barhāṭ ho pāram pāṭ.

Lakes and ponds will overflow, When rains are heavy.

Tape jāṭ to barhāṭ ho bhār pot.

A hot July brings plentiful rains.

Tape nakhat, Mīrgahīr jāṭ, Tāt barhāṭ pāram jāṭ hāt.

Heat is Mīrgahīr and the world will be filled with rain, Mīrgahīr, a lunar asterism falls in June-July. [gt.]

Tētī bāraṭ hāt ho māt: khāt kīdān aur gāvāt
Wild fruits are the friend of famine: The laborer eats and rejoices.

Tīghī hāt hāt hāt hāt hāt
When locusts appear, famine is near.

Tij pāṭ hāt māt hāt.

On tij the seed is sown.

(For explanation see page 232, col. ii.)

Tin hāt oḥ kīdān ho; jāṭ, jāṭ aur hāt.

The three bankers of the husbandman: the jāṭ, the jāṭ, and the hāt.

(For explanation see page 232, col. i.)

Tīrā rose purāḥ hāt, hāt rose māt hāt.

A woman weeps without a husband and a field without rain.

Ugāt uge, māt bhāre bīvat uge jāṭ;

What comes up in a month if it come up easily will soon wither.

Ut māt gehāt bāt re chāt, jāt hāt thāt aur pāṭar dhāt.

Never sow wheat my son, Where clods and stone abound.

Ut taṭhāt bāt bājāṭ bhāt jāt hāt thāt hāt māt.
Sow millet in a porous soil.

BHOJPURI PROVERBS.

Abro ho bhātī bhātī, sagro gāt mātī ho dhātī.

When the poor man's buffalo calves every one runs with his pail (for milk).

(Grinding the poor and defecation.)

Aḥ gāt, gāt hātī, pāt hāt hāt.

With coming and going his knees shook, and what little he got he vomited.

(To work hard and fall.)

Aḥ bhātī, bhātī ho gāt, na hāt chāt.

The cost of the festival has come on us, but no one knows and trusts us here.

(For explanation see page 6, col. ii.)

Aḥāt gāt mātī bhāt, lōṭ hāt hāt hāt.

If she go out by herself they say she is with a stranger.

(For explanation see page 9, col. i.)

Aḥāt ho gāt bhāt, hāt hāt hāt.

The blind man's cow calved, and every one ran with his milk-pail.

Apnā thāt hāt, to jagatī parit gāt.

If you are good, the whole world is your friend.

Apnā dhāt, bhāt hāt hāt.

Give up your all, and be a fool!

(Bankruptcy spells bankruptcy.)

Apnā hāt hāt hāt, pāt hāt hāt hāt.

His own field lie fallow while others' lands he ploughs.

Apnā māt hāt hāt hāt, jāt hāt hāt hāt.

Leave your own uncles and make uncles of weavers and carders.

(See page 15, col. i.)

Apnā bāt hāt hāt hāt.

My own ox's nose I can bore with an axe.

(See page 16, col. i.)

Apnā ho jāt hāt, anāt ho dhāt.

With nothing of his own, he is generous to others.

Bāt hāt hāt hāt, nāt jāt hāt hāt.

Call a churl a gentleman and he kicks his own brethren.

(See page 23, col. ii.)

Bāḥo ho māt hāt hāt hāt.

Who ever washed a tiger's face?

(For explanation see page 24, col. ii.)

Bāt hāt hāt, māt hāt hāt hāt.

The garden not laid out and mendicant has pitched his tent.

(For explanation see page 24, col. ii.)

Bāt hāt hāt, hāt hāt hāt hāt.

The woodman's children play with forest leaves and forest stalks.

(i. e. with what is most easily procurable.)

Bāt hāt hāt hāt hāt hāt.

Strike your enemy with your clenched fist. (If you strike at all strike hard.)

Bāt hāt hāt hāt hāt hāt.

A flying thief takes away even a wooden cup. (Any worthless thing.)

Bāt hāt hāt hāt hāt hāt.

No friend like a brother, no foe like a brother.

Bāt hāt hāt hāt hāt hāt.

My marriage is over, what more can they want of me?

(Allusion to the custom of the bridegroom paying for his bride.)

*Bhojpur meñ jaihä mat, jaihä to khaiyä mat,
khaihä to soihä mat, soihä to joihä mat, joihä
to roihä mat.*

To Bhojpur town go not; or if you go, eat
not, or if you eat, sleep not; or if you
sleep, (your bag) feel not; or if you feel
it, cry not.

(A skit at the thieving propensities of the
town.)

Bhālāt bhār Dirdli gāve.

It is a mad bard that sings at the Divāli.

(For explanation see page 43, col. i.)

Burbak bar ke stānje bihaunā.

A stupid bridegroom goes to sleep in the
evening.

(To sleep before dark is considered very un-
lucky.)

Burbak Dās gae harvāt, dūi bail meñ ek nāhin.

Mr. Fool went to plough and lost both his
oxen.

(By ill treatment and folly.)

Burbak debt k' kulhī k' achchhūt.

Liuseed is offered to a foolish goddess.

(For explanation see page 48, col. i.)

*Burbak dhunai k' rahikā bās, kōhī meñ chāur,
ghar meñ upās.*

Riches don't give pleasure to a fool; rice
in his barn, and his house without food.
(He can't learn to spend.)

*Burbak ek gae bar gāoh, derā pāin ānche thāon,
bahe bār, ār nāhin pāvin, phāte gān mālār
gāvān.*

A fool went to a great village, and got a
lodging in a high place; the wind blew
hard and no shelter could he get; so as
miserable as possible he whistled and
sang the song of rain.

Burbak gailē, machhīlī mārē, tāp aile gashād.

A fool went to fish and lost his rod.

Chhajjū gailē chha jānā, Chhajjū aile nau jānā.

When Chhajjū went there were six of them
when he returned there were nine.

(Don't be too ready to make friends.)

*Chhūchhā k' sang na sāthī, bhailā dudrē jhām-
lē hāthī.*

No friends for the empty handed, but ele-
phants at the rich man's gates.

Chor ko angārī mīth.

Live coals taste sweet to a thief.

(For explanation see page 60, col. i.)

*Dinnakē ke khāl pēh, soch ke maral deh, kava-
nō kām ke na rahē.*

A tree eaten by white ants, and a body
worn with care are nothing worth.

Ek k' āle, tino tīt.

One bitter, all three bitter.

Ghar meñ khāi nāhī ādārī par dhūāi karē.

Nothing to eat in the house, and he raises
a smoke on the balcony.

(Vain show.)

Hidā lob, kī Bangā dānrab ?

Are you taking an account, or suing the
Baniyā ?

(Are you dealing fair or cheating.)

Je bahut dhadhālā, so āg mē parelā.

Who makes a bonfire will fall into the fire.
(Playing with edged tools.)

Jekar maiyā pūā pukāve, tekur dhiyā lilkē.

The girl whose mother makes cakes taunt
cry for them.

(For explanation see page 115, col. 1.)

*Jekar pu khā na dekhal pōā, tekā ghar khur
banāi hōā.*

Shall the man who never saw a potherb
have a horse shod in his stable.

(For explanation see page 115, col. i.)

Jekrā bighā ohar kapās, tekā dānre darā nā.

You can fine him who has a cotton field.
(Because he can pay.)

Jekrē ghurvā bāihēn, tekre ānē dūgīn.

He injures him whose horse he rides.
(Ingratitude)

Jekri jōe tekre pās dekhān hārā tākē ās.

The wife is his who has her, the looker on
can only hope.

Je morā lāl ke nā, se kavān kām ke ?

If he be not my son, what has he to do
with me.

Je mānch chirelā, se to āhār dālē chāhē ?

Shall he not give the mouth food that
opened it.

Kiryā aur tarkārī khāne hī kē bā.

Greens and oats are made to be taken.

Lachchmī se bhēt nā, daridr se bair !

He can not get prosperity and quarrels with
adversity.

Lajādhur bahoryā, sorhē meñ derā !

A shameful wife and an abode in an inn !

Lajāil lārikā, dhonhī tōhve.

A boy ashamed looks at his own stomach.

Langot parlē ughār ke pāl.

The shameless has fallen into the power of
the naked !

Madhūrē ānche, roṭī mīth.

A slow fire makes the bread sweet.

(Slow and sure.)

*Mān kirbē mōā khāibē sōhā ; mān korbē
mehīn, sogrē tēhā.*

Be niggardly and get blows, be generous
and get everything.

Navā dekhle kunkhē bār.

On seeing a barber he finds hair under his
armpit.

Pakle gūlar kavē ke nind dōā lē.

How can a crow sleep soundly when the figs
are ripe ?

(Crows are very fond of this fruit.)

Purāt bahol sūkhāl ghōā phuphāndāl.

When the east wind blows healed sores
break out.

(For explanation see page 187, col. i.)

Rām ke bhakt, kīṭh ke gurīyā.

Din thōr thak thak, rāt ke ghuskuriyā.

The worshipper of Rām is a wooden doll :

Praying all day and resting at night.

(A sūt at the vaiṣṇava puṛāra or priesta.)

Samañ chūt phir kē pachhān?

Why regret a lost opportunity?

(Why weep over spilt milk?)

*Sīar kē mantri kavva :—chhōr dahale hār chām,
khāhale masvā.*

The crow's advice to the jackal :—leave the bones and the skin and eat up the flesh.

(For explanation see page 230, col. i.)

Tin din kē chhōtrā, hamēñ nibhāwē lāt!

Jabē voh līkē thīkrā, tabē mārab lāt!

A three day's old boy and teaching me!

When he picks up his pebble I'll give him a kick.

(Teaching your grandmother to suck eggs.)

Unai bis to bhāṭe chāhe.

It is always at nineteen and twenties.

(In nature no two things are quite alike.)

EASTERN PROVERBS.

Ab kē mupīhā, hō rājā.

Come back and be king.

Abā kī jorū sab kī bhāuṛī.

The poor man's wife is every one's sister-in-law.

(For explanation see page, 1 col. ii.)

Āḍī kē chandan, līlūr charcharā.

Put ginger for sandalwood, and your forehead will smart.

(Pounded sandalwood is a common cooling remedy.)

Āḍī mīrchāī kē kaun sāt?

Chillies don't go with ginger.

Aghānā bagulā pothā tī.

To the surfeited heron all fish is bad.

(Said of 'a blāt; sick of a good thing.)

Aīle jorā, parkhore.

A relative has come, go and recognize him.
Look before you leap.)

Aīsa. upak kamm hāt, jo khāt nahīn aghā?

Even a fool knows when his stomach is full.

Aīsan subhā mard nīt up hōlā.

May such good fortune be ever mine!

Āj basvā nīar, kal basvā dūr. [is far.

To-day's home is near, to-morrow's home
(This world and the next.)

Ajīran kō ajīran hī thēle, nahīn sīr chāuhatte.

Let the strong contend with the strong, or
your head shall be a foot-ball for the
way-laror.

Am jāre. Hī, laṛīkō rove dāī dāī!

Only the mango blossoms are falling, and
the child cries 'give give! (mangoes)'
(Crying for the moon.)

Āndhar kūkar butāse bhūke.

The blind dog howls at the wind.

Āndhar kūte, bīhar kūte, chāval se kām.

Whether a blind man pound or a deaf man
pound, the rice is pounded.

(The work is done who ever does it.)

Ānkā gorvā dhoe naunā, āpan dhovāl lajā.

The barber washes others' feet, but is
ashamed to wash his own.

Ankar chukṭar, ankar ghī, pūṇde bāp kē lagā kī?

Another's flour, another's butter, what do
they cost the cook?

(See page 12, col. ii.)

Ankar sēñlūr dāk, āpan kapār phorē!

Seeing another's position he ruins himself.

Annukh ghar meñ nālī bhātār.

In a stranger's house the grandson is lord.

(Be civil to a cock on his own dung hill.)

Apnā hātē hī nā, uare kē dānī.

With nothing of his own he is generous to
others.

(A vain boaster.)

Apnā kē bīrī bīrī, dūre kē kīrī pūrī.

She drives people away herself and begs
dainties from others.

Apnā mīth, ankar tī.

Your own is sweet, another's bitter.

(One's own goods are always sweet.)

*Apnā tētar dekheñ nahīn, dūre kī phuṭī nī
kīrī.*

He can't see the cataract in his own eye,
but he sees the sty in another's.

(For explanation see page 17, col. i.)

Apnā thīk nā, ankar nīk nā.

His own is not right, nor another's good.

(A fool himself he takes no advice.)

*Ānī bōr kō gholam ghālā, hamrī bōr kō bhūkam
bhūkā.*

You make cakes for yourself, but starve.

Āl na gyan, thuppar khū samajh bīhān.

Nor sense nor wisdom, but he'll learn by
blows.

Ārkā nān, bāns kī nā hānī!

The inexperienced barber has bamboo nail-
scissors.

(These should be of steel.)

Ārmān bhārī ghūghā.

A shell full of desires.

Āsāl kahē so dūri jā.

Speak the truth and be abused!

Bābājī kē phēvas bār.

My lord has a very long thumb. (He is
overweening.)

*Bāhar miyāñ chhālī chūkanyā, ghar meñ kīṇī
jō.*

Abroad my lord goes in gorgeous array with
a naked wife at home.

Bandar kyā jāne dādī kā savdī?

What does a monkey know of the flavour
of ginger.

Ban par tin bilāri, mūdā kahe'ī, jo hamrī jō.

When the cat is away in the forest the rat
says 'she's my wife.'

(When the cat's away the mice may play.)

Bāolē ki byāhī gāh, sab mei le vā ke dhās.

When the fool's cow calves all the neigh-
bours run with their cans for the milk.
(Said of an oppressed people.)

Bāp marihē, to pūt rāj karihē

When the father dies the son reigns.

(Le roi est mort : vive le roi!)

Bāp marle kuṣār, mād marle tuar.

Father dies and you are a bachelor, mother
dies and you are an orphan.

(For explanation see page 31, col. ii.)

Bāpī meṁ bārāh ān, haṭṭī meṁ aṭṭhārāh ān.

Twelve mangoes (for a penny) in the orchard,
and eighteen in the market.
(upside down.)

Bar ke na māle bhū-ā, baryādī māng: chūrā!

The bridegroom has not even straw and the
guests are asking for sweets!

(Used when a preposterous request is made.)

Bānī bhāt meṁ Alah, Mīnā kā kuan nihorā?

Why be grateful to God for stale rice?

Bāte ghāte kutiyā marī, nāth kahe merī bāch ā
parī.

If a bitch die on the road or by the river
side, the jogī says, 'my words have taken
effect.'

(He takes credit to himself for any chance
event.)

Beche ke sāg, kare motiyāh kā dām!

He sells pot-herbs, and bargains for pearls!

Be-dharmā bhāt, aur behnā ke sātḥ meṁ!

I become a pervert to marry a wool carder!
(See page 36, col. ii.)

Be-gharnī ghar pādāt hai, hai ghurnī ghar
gījat hai.

Without a wife the house doth howl, with
a wife the house doth joy.

(The pleasures of married life.)

Beṭī saurā na jāī, man man gījāī.

The daughter goes not to her father-in-law's
house and frets and fumes to herself.
(A common incident in native life.)

Bhains ke āge bin bajāve soh, baṭṭī pagurāve.

If you play the harp before a buffalo, she
will still chew the cud.

(Casting pearls before swine.)

Bhal jasmāl, bhal pandit bhal.

Happy his birth who turns out a pan-
dīt.

(Pandit, a man learned in the Scriptures.)

Bhal marulā, bhal pītṭā parāl.

Stone dead and worm eaten.

Bhal mātḥ muraṭan; bhal bel girīn!

It was well that he shaved his : sad; it was
well that the wood apple fell on it!
(Great ill luck.)

Bhang, gāyā jān deṁ gadraṇ ke, Hanṛhiyā
bhar bhāt anghārān ke.

Don't give bhang and gāyā to the village
boor, Or he will eat up a bucket full of
your rice.

(For explanation see page 40, col. i.)

Bijulik mārāt, lūṭh dekh bhūge.

Stung by lightning he runs from a burning
stick,

(A burnt child dreads the fire.)

Bisunī bilār dabī meṁ derā.

The unexpected cat sits on the dish.

(For explanation see page 40, col. i.)

Biyaḥ kā anghun malīm bhāe, lahore meṁ ā
blaffā!

It bodes ill for the marriage, when rubbish
is sent for the first present!

Bulāve na chālāve, mor tin bakhre.

Nor called nor invited, she claims three
shares for herself.

Būṭī bupā hoe, to bhanār na phore.

One grain, howsoever big, cannot break the
oven.

Chālā phirā na mural, baṭṭhā mer jād.

Walking and wandering don't kill, sitting
still does kill.

Chām ke chandū chālā pahār, pichhāl jangrī
tūṭāl kupār.

A man of leather (weak) went up a hill, he
missed his footing and broke his pate.

Chene ke bans meṁ sapūt bhāe mārḥā.

Parched maize is the excellent offspring
of millet.

(For explanation see page 34, col. ii.)

Chhānī par phūṭā nahīn, deoṛhī par nāh.

No straw on his thatch and dances at his
door!

(Living for appearances.)

Chhānī par bāt nahīn, bhāl se larā.

No heir on his broust, and he is going to
fight the bear.

(For explanation see page 55, col. ii.)

Chhoṭī se guravāyā bāghān se nazārā.

A little sparrow staring at the lion.
(Little roast, great boast.)

Chhūṭāl ghoraṭ bhusaulē thērā.

The loose horse makes for his stall.

Chhūṭī saurme ko jagah nahīn.

No room even for an ant to creep in.

Chor aur moṭ kas ke bāndh- ke chāhe.

A thief and a bundle should be tied tightly.

Chor ko panḥāī dūr hī se sūjhe hai.

The thief spies the shoe from afar.

(With which he is to be beaten.)

Chorvā ke man bāse kākī hī khat.

The petty thief's mind is running on the
cucumber field.

Dādā marihrā to bhōj karihrā.

When the grandaids dies we'll have a good feast.

Dāde rāj na khās pān, dānt dikhāvat gas pīrān.

He never tasted betel leaf even in the time of his grandfather; but fatigued himself to death in showing his teeth.

(For explanation see page 62, col. i.)

Dāge ke dāh, to dāge le lohār.

If the bull is to be branded, let the blacksmith do it.

(Every cobbler to his last)

Dāht ki gavadī chūrā.

The fried rice proves the curd.

(As it cannot be used without them.)

Damrī ki lūt Banyān khās / "ye ghar rahe ki jās!"

The shopman's wife ate a farthing's worth of parched rice, (and quoth he) "the house will be ruined."

Damrī ki murgī, nūn takā nikālī.

A farthing for the hen and three half pence for its plucking.

Dānd chhitrānā tahān jānā rarār hai.

Where your grain (food) is scattered, there should you go.

De dāl meṁ pānī, paigā bhā chāl chūhānī.

Put enough water into the pea soup to float a log.

(To prevent your neighbours from sponging on you.)

Dek meṁ na lutā, lūṭe ke Kalkattā!

Without a rag on his body, he intends to plunder Calcutta!

Dekhne ko dūlbū nigalne ko domaryā bō.

A nightingale to look at, he can swallow wild figs.

(For explanation see page 67, col. i.)

Dhāke ke Bangāl, kūs ke langāl.

At Dhākā in Bengal the paupers have no goblets.

(For explanation see page 68, col. ii.)

Dhāl talār sirhāne, aur chātūr bondī khāne!

Sword and shield on the pillow, and his legs in the prison!

(A coward.)

Dhān bichāre bhāllo, jo kūṭā khāyā chāllo.

Rice is a very good thing; pound it, eat it, and go your way.

(Pounded rice is very soon cooked.)

Dhan nāt hukā, posak nātī jutuph.

A pipe for property, and hair for clothing.

(Wretchedly poor.)

Dhobī ke ghar byāh, gadhe kī chhūṭī bhāil.

On the wedding of a washerman, the donkeys

have a holiday.

Dhobī, dhātī bhāṭī pāṭhe lagī.

When the sheep was washed and cleansed

she went into the mud again.

Dhove ke tok-i, gāre ke gīt.

He works as a laborer and sings songs.

(A light heart.)

Dūlah ke pattāl nā, bajāniye ke thār!

No platter of leaves for the bridegroom, and the musician wants a brass dish!

Dulārī biṭā, intē ke lāṭkan!

A darling daughter, and bricks for her earrings!

Dūre kī chādīr dekḥ, apnā līlār phorā.

Seeing the vermillion spot on another's forehead, she cuts her own open.

(For explanation see page 77, col. i.)

Ek āṅkh māṭar kī biṭā, voh bhī āṅkh Bhavānī biṭā.

She had an eye no bigger than a pea, and even that was taken by (the Goddess) Bhavānī.

Ek bakhīyā mure pāllo, kaun pināute hoke chāllo.

I have only a quilt upon my back, what care I where I go!

Eki dāl, eki chaur, karai gun aur baur.

The same pea and the same rice agree with one and disagree with another.

(One man's food is another man's poison.)

Ek jānā ghar murdā bhel, chār jānā mil khāṭī tel, Ap ap ke sabhī malāk, jhātī ukhāre murdā halāk.

In a certain house a man died and four men went with the bier; they were so delicate that they lightened the body by cutting off the hair!

Ek per harro, sagre gāṅh khāṭī.

There is one myrabolan tree, and the whole village has a cough.

(For explanation see page 80 col. i.)

Ek to garraṁ, dūre lassān khāṭī.

A shepherdess that eats onions.

(For explanation see page 80 col. i.)

Ero ke chero, navā ke barāhī.

Slavery to the slave and shamponing to the barber.

(For explanation see page 81 col. i.)

Gāḥh meṁ kūphāl, hoṭh meṁ tel.

The jack-fruit on the tree, and oil on the lips.

(For explanation see page 82 col. i.)

Gadhā ke khāl khet, nā har-lobe ke, na-par-lobe ke.

If an ass eats up your field, it is neither good for this world, nor the next.

(For explanation see page 82 col. ii.)

Gāḥ na dīe dāḥer! dī.

A cow is not ashamed of her calf.

Gālā hāṭh Gopālāḥ māt.

Gopal's mother always has her hand to her cheek.

(For explanation see page 83 col. ii.)

Gāṭh na dhoe so ghāḥ hōṭ.

Who won't wash his legs will be a wizard.

Gāñh kñule na, bahuryā dubras !

The bride is so delicate that she cannot untie the knot !

(Refers to the marriage ceremony.)

Gāñh meñ dām na, paturya dekh rudī ñe.

With no money in his pocket he weeps to see a woman.

(Being unable to wed her.)

Gāñh meñ paisā nahīñ Bankipur ki sār.

With no money in his pocket he goes to Bankipur.

Garas parā ñe ñamī burbak hota hai.

His own interests make him mad.

Geñhī sakhār, madhūrī chāl, āj na pahonchab pahonchab kāl.

Look to your baggage and go slowly, and if you don't reach to-day you will to-morrow.

(Slowly does it : the tortoise and the hare.)

Ghāñ ghāñ torā, manhāñ bāje morā.

In private he is yours, public he is mine.

(i. e. my husband is your paramour, a taunt of one woman to another.)

Ghar baithal ādhā bhālā.

Half at home is better (than all abroad).

Ghar kā bhed jab kī pāyā, chauk pūran ko ghātāñ āyā.

The household resources were found out, when they brought an earthen vessel for the house-warming.

(For explanation see page 88 col. i.)

Ghar meñ kharach nā ñeophī par nāch.

Not a penny in the house and dancing in the porch.

Ghar phūñk-kar birrā mār nā.

To burn a house in order to kill a wasp.

(For explanation see page 89 col. ii.)

Gid gid gilaundā khāñ, ber ber mahuc tal āñ.

Grown tame on the gilaundā he makes to the mahud.

(For explanation see page 91 col. i.)

Gor chamāñ, gorbhe mātāl.

A fair cobbler's wife is proud of her complexion.

Gur barā kashyā, khāte bane na ugalte.

A sickle covered with treacle cannot be swallowed nor vomited up.

Hai gharñ ghar gāñ hai, nahīñ gharñ ghar pādāt hai.

With the housewife the house is lively, without the housewife the house is dull.

Hāññ meñ achchhat nā, 'chalā samdhī jave.

Not a pinch of rice in the pot and he says 'come friend, feast with me.'

Hanāñ chālāñ bhāñ, kro na sangae lāñ.

When the swan (soul) flies, none goes with it.

Hanāñ gun pāñ, tevar lāñ.

What is given with smiles he receives frown.

Hanāñ meñ bikhālī bhāl.

Jest leads to earnest.

Hanāñ chāñ, na kharāñ bhōtar.

Nor sickle sharp nor axe blunt.

(For explanation see page 97 col. II.)

Hanāñ ke byāñ, kharāñ ke gīt.

The sickle is to be wedded, and the song is of the axe.

(Irrelevancy.)

Har na pāñ inām /

He cannot get his rights and [present]

Har kā māñ, par kē na māñ.

A disappointed man can be appeased, a contented one never.

Harāñ bhāl : parāñ na bhāl.

Better disappointed than snub.

Hathiyā chālē nā pāñ, bāñhe de Gusaipāñ.

He cannot stir his hands or feet (and says : 'God save me as I sit.'

(Sad of a lazy fellow.)

Hāñ ke sakhāl māñh ke pāñ.

Handcuffs on his hands and loving words upon his lips.

(Sham affection.)

Hosnāñ burhīyā chāñ kē lāñhā.

A gay old woman with a mat potticost.

(A person with more inclination than means.)

Huāñ chūñe Bāñhūñ kē pūñ !

A wolf won't spare a Brahman's son.

(For his piety.)

Huāñ re, bakri chāñhe pāñhūñ samet.

O wolf, graze this goat and its kid !

Id, Baqrid, Shahrāt kūtāñ ; Dāñh karē kēñ hāñ Phagvāñ bīñ.

At the Id, Baqrid and Shahrāt they have procuresses; at the Dāñh they have moans and at the Holi they have prostitutes.

Ikāñ, vakil, gadhā. Pāññ shahar meñ sūdā.

Ikkan, pleaders and donkeys abound in Patnā.

(An Ikāñ is a conveyance drawn by one pony.)

Jabar kī jōñ mahārī hoñ, nāñ kī jōñ merī sārī.

The strong man's wife is treated as a mother and the weak man's wife as a sister-in-law.

(i. e. chaffed and jested with.)

Jab dām dē bhālē, tab lāññ merāñ chālē.

When good times come you enjoy sweets.

Jab lau kūtāñ meñ nāñ, tab lau jūtāññ kē rāj.

As long as there is corn in the bin, the weaver's son is a king.

Jab le sakhāñ kē bhāñ āñ, tab le pāññ kē tākhe jāt.

The son will lose his eyes before the brother comes to believe.

Jāñ trāñ kuchh pāññ, karye tāññ ñe.

Expect where you get.

(For explanation see page 116, col. i.)

Jāññ dēñ vāññ pāññ : Pāññ bhātññ kē dēñ dēñ.

As you give you shall get, even to your sons and husband.

(For explanation see page 116, col. i.)

Saisas dekhe gāth ki vit, taisan hare log se prit.
Be friendly with the people in the fashion
of the village.

Jaise ki arāh kare, taisi dād pāre.
As the master you serve, so the fulfilment
of your hopes.

*Janam ke dukhiyā, karam ke hin, tū kā Deo
tilaygrā kin.*

Wretched from birth and unfortunate are
those of whom God hath made soldiers.

(For explanation see page 113, col. i.)

Jānāl chilam jī: kē par chapkāl āgārī.
The pipe knows what it is to bear the fire.

Jō Naipāl adh jī: kōpāl.
Go to Naipāl and your fate will follow you.

Jare jān sūjhe sūkar.

Going to the burning place and thinking of
(the planet) Venus.

(For explanation see page 114, col. i.)

*Jatne ki ān ro:ī tatne ki tīkī alog karo tīn
ro:ī one lādā tīkī.*

One loaf is equal to three cakes, so let go
the three cakes and bring the one loaf.

Jau ko gae, satwīn: ko ān.

Started for barley cones for barley flour.
(Unfair demand: a shilling's worth for six
pence.)

Javān jāi pātāl dūkhīyā māngar bhātār.
The maidens are dying and the grand-
mothers demanding husbands.

(Upside-down: to pay tarry; incongruity.)

Jekr hōrī ān Thātūr, tekrām jam ke dār?
Why should he fear the Angel of Death
who has such a (merciful) God?

Je pāt pārdē bhāir, deo pātār an: se gail.
The sons who have gone to foreign lands
have gone from the worship of Gods and
ancestors.

*Je Pātār ke potrā wā: se Pārdīyā ke ankrā
mā.*

What is writ in the Pandit's book, his wife
hath in her wrapper.

*Jhīngar bāpā bābūya par kahā ki 'ham hīn
mālīk hāi.'*

The cricket sitting on a bundle of clothes
says "I am the owner."

Jīnā mōre wā: āwāl, o:nā kōhār mēn na āw.
All that sit at the marriage feast cannot
enter the marriage chamber.

*Julāhā churāse nālī nālī, Kūdā churāse ekhē
dōr.*

The weaver steals a reel at a time; but God
makes him lose all at once.

(Of all his ill-gotten gains: poetical justice.)

*Jūn jān bāo bāo pā: cū, tūn tūn utī dūkh ghāil
pāi.*

When the wind is in the East, the pains of
wounds are much increased.

Kājāl gayā Bhār. bhāyārā mōre hī hāi.
They have gone to Lāhar for the lamp-black

and the bride is on the tip-toe of expect-
ation.

(For explanation see page 127, col. ii.)

*Kānī ānkh māṭar kā bīyā, voh blī ānkh Bhavā-
nī hīyā.*

Even my one eye, small as a pea, hath the
Goddess of small-pox taken.

Kānī gāē Bāman ke dān!

A one-eyed cow for the Brahman's alms!

(For explanation see page 130, col. i.)

Kānī gāē ke aliyē lāhān?

Has the one-eyed cow a separate stall.

(For explanation see page 130, col. i.)

Karān Kālū bhurān Lālī.

Kālū does the deed, and Lālī pays for it.

(The cat's paw.)

Karne ko chākri sone ko ghar.

Service is for work, the house for sleep.

(For explanation see page 132, col. i.)

*Karyā Bāman, gor chamār, tekrā sang na utre
pār.*

A black Brahman and a fair chamār won't
do you any good.

(For explanation see page 132, col. ii.)

Kehū ke jeth pūt, kehū ke lekhe kanvā.

To some he is an elder son, to others only
a boy.

(For explanation see page 134, col. ii.)

Kekar kekar dharo nāoh, kamra ohle sārē gāoh.
The whole village wears a blanket, whatever
you choose to call it.

(For explanation see page 134, col. ii.)

Kekarnī kare, kekrā sīre bīre.

One does the act, and another is called to
account for it.

*Khalyā sās kin sārōn mēn? Kodōn kā bhāt hīn
bhātōn mēn?*

The wife's aunt is no mother-in-law, as millet
is no rice.

Khirdāī hā gāth kāhe hī kate.

The turner's tool cuts through every thing.

Korhī ko dāl bhās kamānt ko phūkhā.

The lazy lives on rice and pulse, the hard-
working only on peas.

(For explanation see page 142, col. i.)

Kolhī mēn chār ghar mēn udā.

Grain in the barn, hunger in the house.

(Said of a fool or a miser.)

*Kumhār ke gadhā, jāhīn ke chātār, māfī dekhe,
tūhīn ke pichhō dūre.*

The potter's ass runs after any one whose
breaches are muddy.

(He takes him for his master.)

Kutā ke āā hōā to lūfī loge ke khā.

If the dog had flour he would have baked
bread for himself.

Lajārā bōhī māhī bīgore.

The shame-faced goat shows his teeth.

(For explanation see page 148, col. i.)

Late kī jōi sārē gāth kī sarkaj.

The wife of a poor man is the sister-in-law of the whole village.

(For explanation see page 150, col. i.)

Lār na ūr, e'āld mīpāh Jagdispur.

Nor sense nor skill and he goes to Jagdispur.

Maral bhacchīyā Bāman ke dān.

(Said of a useless gift.)

Mār jekrā gāth rūpīyā.

A man with silver in his pocket.

(Born with a silver spoon in his mouth.)

Mārā mehar aur bhāge parāwein.

The wife is beaten, and the neighbour flies through fear.

(For explanation see page 157, col. i.)

Marīhōn par farīhōn nāhīn.

I'll die before I budge from here.

Mār na jurē māgē tāri!

He has no right even to butter-milk and demands tāri.

(For explanation see page 157, col. ii.)

Maskharī ke chūpā bhār bhār gāl.

Filling his cheeks with flattery's cakes.

(Said of a toady.)

Mastānī bikrī bak kī mī jī chūmī hai.

The she-goat on heat kisses the buck-goat's mouth.

Māthe gathrī, madhurī chāl; "aj na pahōchab pahōchab kāl."

A bundle on his head, and easy his gait; and "I'll reach to-day or at any rate to-morrow.

(An easy going man.)

Māthe kī muraunā, bēl ke khand.

No sooner was his head shaved, than a bel fruit fell on it.

(For explanation see page 159, col. i.)

Māth par moṛī, Basant ke gīt.

With a bundle on his head, he sings the songs of spring.

(For explanation see page 159, col. i.)

Mīlī na kuhe dī kī, paithēn darvāze nīlēn bhīrī.

The wealthy keep their own counsel, going in by the front door and out by the back.

(For explanation see page 161, col. ii.)

Mīyās hāth āngūlī, bōl ke kan pāt.

Leuṛī ke dānt mīnāl, tīnāl kī ak bāt.

The ring on a husband's hand, the ring in a wife's ear, the black on a slave-girl's teeth, are all alike.

(For explanation see page 163, col. i.)

Mūlī aur guḷī ke pāndat par lām kī dāl!

Radishes and radish-leaves with a pinch of salt!

(For explanation see page 164, col. i.)

Nāch tām yē aḥ, "dāgan bādhē"

Rādānī yē nā, "olī lākhī."

Not knowing how to dance (he says), "the floor is uneven!" Not knowing how to

cook (he says), "the greens are tough!"

(A bad workman quarrels with his tools.)

Na daupī chulāiṅg, na thās laṅgī.

Who runs not, stumbles not.

(Look before you leap.)

Nainā det bātā sakhī ke het aher,

Jaise nirmal arāi bātī bhālī kah det.

The eyes show the love and hatred of all hearts, As a clear glass showeth both fair and fowl.

Nām barā ākhā, kīn donā lūkhā.

A great name, and both ears cut off.

(A stain on the family escutcheon.)

Nand ke ghar chorī bhel, tīn choṅgī bār gēt.

There was a theft in the barber's house and three cups full of hair stolen.

Naukar ko chākār, māṛī ko usār!

A servant to a servant is a shed to a hut.

(The one is as absurd as the other.)

Nau kūndē aur dus negī.

Nine platters, and ten to receive them.

(For explanation see page 172 col. i.)

Nayā nan gaudā, purānā chhā gaudā.

For the new nine for the old six.

Nayā nayā rāj bhail gagrīn anāj bhail.

Changes of government fill the pitchers with grain.

(i. e. they create many poets.)

Neotal Brahman, ātharā barābar.

To invite a Brahman is to call an enemy.

(A skit at the greediness of the class.)

Nikuriyā gāḥ hāt, karkī dekh jī ā phāt.

Without a farthing he went to the market, saw a cucumber and broke his heart.

Padnī āl na pethyā lāgal.

It is no market without the shameless wench.

(For explanation see 175, col. ii.)

Pāhan meḥ ke mārte chokhā tīr nasdī!

If you shoot at a stone, you will spoil a good arrow.

(For explanation see page 175, col. ii.)

Pahār ke atṅgan sīlā.

The support of the hill is a stone.

Pahlā pīse bhāt, phīr pīse tamakhā, pīchhe pīse chilam-chā.

The first puff is smoke, the second is tobacco, and the third is clearing the pipe.

(For explanation see page 176, col. i.)

r'ānī meḥ machhī, nav nav tukrā hīss.

The fish in the water, and is being divided into nine shares.

(For explanation see page 178, col. i.)

Parhiye, bhāiyā, sō jā mēḥ nandya khud bad hōl.

My son, learn those things that will keep

the pot boiling.

Parhā dhan gauraiyā mār.

Sparrows may eat up another's wealth.

(For all I care.)

Parhā ghōr bhāucālē thārā.

The tame horse runs to its stall.

Peṭahā chakar, ghasahā ghor, khāḥ buhāt kām kare thor.

A pot bellied servant, and a fat horse eat much and work little.

Phar na phari, bagichā k' nān!

Nor fruit, nor vegetables, and called a garden!

Pharyā na sārī, bārī sobhā hamārī!

No gown and no petticoat and great credit is mine.

Phir, murle bel ta'e.

Again, you shaven-head, have you come under the bel tree.

(For explanation see page 183, col. ii.)

Paṭe deotā, chhorle bhūt.

Worship the gods and give up the devils.

Qaras kār kare boohār, mehrī se jo rūḥe bhaṭār, be butavāl bole dardār, yeh tīnō pashum ke bār.

Who trades on borrowed money, who quarrels with his wife, who speaks at Court without being spoken to; these three are as cast off hair.

Rahab bhukle, chalaḥ tihukle.

I may starve, but I will not stoop.

Rahe ke bhūsaḥ, nān leḥ ke dharohar.

He lives in a straw hut, and calls himself a banker!

Rah rah, baṅgān, hore de bīhān, tujh par sājenge āṭ kamān.

Stay, stay, you frog, until it is dawn, that I may shoot you with an arrow.

Rām na māre, apai marai de ku-matichar hā.

God did not kill him, but his own folly did. (His own worst enemy.)

Roṭiyā chakar, ghasyā ghor, khāḥ bahut, chale thor.

An ill-paid servant and a bedly fed horse eat much and work little.

Sah qum kī āgar, phūṭal gāgar.

Full of every virtue, but only a broken goblet in the house.

Sabā mat deo gavāran ko, hanḍyā bhar bhāt bigāran ko.

Don't give *lhaṅg* to village boors, they will simply spoil a pot-ful of rice.

(For explanation see page 200, col. ii.)

Sampat se bheṭā nahīṭ diladīṭar se ṭīṭan.

No friend to prosperity and an enemy to adversity.

(A stupid man.)

Sastā gehūn ghar ghar jē'ā.

When wheat is cheap, there are offerings in every house.

Sat pāṭhāḥ pakud, na ek gūṭar.

One Indian fig is better than half a dozen *pakud*.

(*Pakud* is a wild tasteless fruit.)

Sattā man bhattā, jab ghuḥā. jab kṛnibā, jab jūḇā; dhān bichāre bhalle kṛe khāḥ challe.

Pulse meal is a pleasant thing; you knead, and eat and go your way; but rice is a pleasant thing, for you simply husk and eat and go your way.

(For explanation see page 214, col. i.)

Sent kā māl hīrdā nirdai.

The heart has no pity on easily gotten wealth.

(Easy come easy go.)

Sundrī becheṭ kātū, anārī becheṭ mānchhū.

The wise man sells the bones, the fool his fish.

Tāl doṭ kar bāje

It requires two hands to clap.

(It takes two to make a quarrel.)

Talvōṭ kī sī kahān yā jīb kī sī?

Shall I judge according to the soles of my feet, or according to my tongue?

(For explanation see page 231, col. i.)

Tas Mukund, tas pādanghorī: Bidhī ne ān mildī jorī.

As makund, so his roaring mare: Fate has made a rare match of them.

Thakul pāṭrākū phen chāḥ.

The exhausted swimmer licks the foam.

(His capital all spent, on paltry jobs intent.)

Thenge thān, labale pāṣār.

Stand my ridicule, or a thousand blows.

Tirētā ke bijōṭ ko pahonch gae.

It has run to seed in the third age.

(For explanation see page 240, col. i.)

Tisī ke khet men jolhā bhutān.

The weaver loses his way in the linseed field.

(For explanation see page 241, col. i.)

Tohrā bātē k' m bhūṣā etko na chhufī.

You don't know chaff from wheat.

(For explanation see page 241, col. i.)

To ko na bhunāṭh, torā bhāiyā aur b'ndhāṭh.

I'll not change you; I'll get more of your brothers for you.

(For explanation see page 241, col. ii.)

Torī hoṭo mū'i khar, paṭvā bhailo sāg.

Agave pichwāre baithlo, so ho bhailo sardār.

Radishes and weeds for vetches and their leaves for spinach: He has become a gentleman who was but a dependent.

(For explanation see page 241, col. ii.)

Tū kar apnā kām t'raipāḥ dhuan de.

Do your work quickly and let the curs bark.

Tum ant gāḥ ham ant ko dē, māṭrā chūn kūtān ne khāgo.

While you went one way, and I the other, the dogs ate up the dough.

(For explanation see page 245, col. ii.)

Tum'āre bhātār na hamārē joḥ as kuchh taro kī bīḍḥ ho.

You have no husband and I no wife; let us
so act that we may have a son.

(For explanation see page 246, col. ii.)

Turuk kã huc, tau bāt nã.

I have turned Mahommadan and have still
gained nothing by it.

(For explanation see page 348, col. i.)

Udhail satad pītram ke dān.

Spoilt flour is offered to the ancestors.

(For explanation see page 249, col. i.)

Ukhli men murad, mād bāp bīrad.

The pestle in the mortar and the parents
forgotten.

HINDOO PROVERBS.

Ah ke q hr, ham na byāhe : phit paro voh sāhe !

The marriage season come and I not wed

Out on the season that hath sped !

(Cursing the stick that beats you)

Ad Hindū, id Musalmān,

First Hindū, then Musalmān

(For explanation see page 3, col. i.)

*Āe Kanāgat phalā kāns, Bāman uchhleh nau
nau bāns.*

When the *kanāgats* come, the long grass
blooms, and the Brāhman dances nine
poles high.

(For explanation see page 3, col. ii.)

Aitvār jah jāniye jab haññ āpñ bāniye.

Know it's Sunday when the shopman leaps
his shop.

(It being the invariable custom)

*Āj kāl ki kanyā apne māñh se bar māñgti
hain.*

The girls of the period choose their own
husbands.

(Very shocking in India.)

Andar chhūt nahin, bāhar kahñ 'dūr. dūr.'

Within no abstinence, without he says
'away.'

(Hypocrisy.)

Baḡal men chhuri māñh m n 'Rām Rām.'

A dagger in his bosom, and politeness in
his mouth.

(For explanation see page 24, col. i.)

Bari bahā, barā bhāḡ.

Older the wife, greater the good fortune.

(For explanation see page 33, col. i.)

Bari bahā ko bulāo, jo khir men nān dālē.

Run for the elder Brāhman's wife, she 'll put
salt in the khir.

(For explanation see page 33, col. i.)

Bari bhāḡi māt ke thānak.

The elder brother's wife ranks with the
mother.

(According to custom)

Bari nāk-vālē.

A man with a great nose.

(of great honor.)

Bauke ki 'Rām Rām,' Jam kã sandeek.

The traders' salute is a message from the
Devil.

(i. e. a dān.)

Beche so banjārā, rakhe so hattiyārā.

Who sells (grain) is a merchant, who hoards
it is a murderer.

(For explanation see page 36, col. i.)

Bhurma bhāt, sankā dāyan.

Imagination is a devil, and fear a witch.

(Therefore be brave and sensible.)

Bhuk ko kuchh dijiye, yathā shakt jo hoe.

Feed the hungry as much as in you lies.

*Bhūle Bāman gāe khāñ, 'ab khāñ, to Rām
dinhāi.'*

The forgetful Brāhman ate beef (and said)

'I will never eat it again, by God !'

(For explanation see page 43, col. i.)

Bin parhe parhī nahin.

No belief without proof,

[diye.

Birādri ko na khilāyā, chār kōndhī ki jīmā.

The kinsfolk have not been feasted, only
the corpse bearers have been fed.

Biyañ, ichhe pattal bhārl.

When the marriage feast is over, even the
leaf plates are a heavy expense.

(Plenty comes with the feast.)

Chhāb's hone gae the. Dubbe bhī nā rahe.

Wanting to become a Chhābhe he loses even
his original rank of Dubbe.

(For explanation see page 54, col. ii.)

Chhatar patī ghate jāp aur bāḡhe rati.

O goddess forgive his sins and increase his
fortune.

(Said when a child sneezes.)

*Chhattis parkār ke bhojan men sattar do bahattar
rog bhūe haiñ.*

In thirty six dishes are seventy two com-
plaints.

Chhattiri kã bhagat, na māñt kã dhanak.

You can no more make a monk out of a
Chhattiri (soldier) than a how out of a
pestle.

Chhāyā barī mōyā hai.

Shade is a great blessing.

(Chhāyā—also roof over your head.)

*Chhīnkāt nahāiye, chhīnkāt khāiye, chhīnkāt
rahiye nō ; Chhīnkāt kist ke na jāiye chabe
sarē sonē ki ho.*

You may sneeze and wash, eat, and sleep ;
But you must not sneeze and go to
another's house, though all of gold.

Chhoṣī ēi baṣhiyā, bari ēi haṭṭiyā.

The calf is small, but the sin is great.
(As well be hanged for a sheep as a lamb.)

Chindāl na chhoṛe maṭṭhī na chhoṛe bāl.

The low castes leave neither hair nor flies.
(For explanation see page 57, col. ii.)

Chirā hai jis ne, vohī niregā.

Who opened the mouth will feed it.

Dān, bit samān.

Be charitable according to your means.

Darshan moṭā, yānṭā khoṭā.

Great object, but a bad road.
(Such as a pilgrimage to Badri Nāth in the Hills.)

Dāsī karam kahār se nichē.

To serve is worse than to be a scullion.
(Service is another name for slavery.)

Dātā ke tīn gun ; de, dilāve, deke dhīn le.

God has three qualities, to give, to make others give, and to take back what He has given.

(Said also of a king or master.)

Deṭī dīn kāte, log parchā māngēn.

Devi (goddess) spends her days (in care), and man is ever demanding a miracle.

De, dilāve, de de kare, so pirānī bhausaḍgar tare.

He that gives, causes to be given, and persuades others to give, passes through the sea of this world.

Deh dhare ke ḍand hai.

The penalty for being created.
(Disease and suffering; no body no pain : Adam's legacy.)

Dah meṭh anek rog bharen hai.

Innumerable maladies lurk within the body.

Deotā bāma ke bhūke hai.

The gods hunger after the smell only.
(For explanation see page 68, col. i.)

Dhāo, jo bidh likhā soī pāo.

Rush on, but you 'll only meet your fate.

Dharm hār dhan koī khāo.

Any body can make money by dishonesty.

Dharam kī jar sadā harī.

The root of faith is ever green.

Dharmī kī māt dāyjh.

Evening is the mother of patience.
(See page 69, col. ii.)

Dhāvayā so pāvegā.

Who runs gets, or who worships gets.

Dhātī pānī kī saujog hai.

There is some connection between his fire and water.

(For explanation see page 71, col. i.)

Diya dām mānge Musalmān.

Muslimans will claim back the given alms.
(For explanation see page 78, col. i.)

Donoṭh bhos jogyā mudrā aur ādes.

The jogī lost both his ear-ring and his salute.

(For explanation see page 74, col. ii.)

Dunyā dhund kā pasārā hai.

The world is but an expanse of vapour.
(The world is a mirage: all chasm.)

Ek dīn pāhōnā, dūro dīn an-ekhōnā.

One day a guest, the second day a sponge.

Ek gurvī ke bālke.

Disciples of one teacher.

(For explanation see page 78, col. i.)

Ek lakh potā savā lakh nāṭī us Rāvan ke diyā na bāṭī.

With a thousand sons' sons and a million daughters' sons, nor wick nor lamp to such a Rāvan.

(For explanation see page 79, col. i.)

Gae Dakhhan vohī karam ke lakhhan.

He went to the south, and had the same fortune.

Gangā gae, muṇḍāe sidh

When gone to the Ganges, shaving is necessary.

Gangā gae muṇḍāe sir.

Gone to the Ganges and shaved his head.

Gangā kar gaur garibān kī.

O Ganges, hear the prayer of the poor!

Gangā ko anā thā, Bhāgirath ko jas.

Fate made the Ganges flow, but Bhāgirath gets the credit.

Ganjī satti, āt pūjāri.

A bald pigeon and a dwelling in a palace.

Garabh karṇe Rāvan hāre.

Rāvan was humbled for his pride.

(Allusion to the story in the Ramayan.)

Garabh kā sir nichā.

Pride goes before a fall.

[hotā.]

Ghar āī Luckchhmi ko lāt mārṇā achchhā nahīn

Never kick good fortune when she comes to you of her own accord.

(Never decline a spontaneous offer of marriage or of a post.)

Ghar dyā nḍg na pūje bānḍī pājān jar.

They do not worship the snake in the house, but they go to worship at his hole.

(For explanation see page 87, col. i.)

Gharī meṭh gāon jāle nau ghari bhaddā.

The village burns in an hour, and in nine hours comes the lucky moment.

(For putting it out : a skit at the astrologers.)

Gharī meṭh gharyāval hai.

The clock strikes differently every hour.
(Uncertainty of the fortune.)

Ghar kā bhedī Lankā dhāve.

A domestic foe would ruin Lankā.

(For explanation see page 88, col. i.)

Ghar kā jogī joguṇ ān gāon kā siddh.

A jogī is a beggar at home and a saint abroad.
(For explanation see page 88, col. i.)

Ghar ke khīr khāch aur doṭā bhālā mēṭh.

The house-folk eat the offering of milk and rice and the gods are propitiated all the same.

(For explanation see page 88, col. ii.)

Ghorā chahiye bidāṅgko, sarā phirtā sā āyo.

A horse is wanted for the bridegroom, so bring it quickly.

Gini dalyāṅ hain.

Each bit is counted.

Gūdar men gūdarā.

A sweet cake in a rag.

(For explanation see page 92, col. ii.)

Hari ki māyā chhin men dhup chhin men chhāyā.

God's wondrous deeds, one moment sunshine, and another moment shade.

Hāth bechā hai, kuchh sā nahin bechā.

I have sold you my limbs, not my caste.

(For explanation see page 99, col. ii.)

Hindī na Fārsī lālā jī Banārsī.

With neither Hindī nor Persian, he is a scholar from Banāras.

(Benares is noted for its Sanskrit scholars.)

Hom karat hāth jare.

Burning the hand in making a sacrifice.

(To be injured by a good action.)

Indar rājā garjā, mahārājā tarjā.

My heart trembles when the clouds thunder.

(For explanation see page 105, col. i.)

Issar dē, diladdar bhāge.

When good fortune comes poverty runs away.

Issar se bhetā nahin, diladdar se bigār.

Good fortune he has not and quarrels with misfortune.

(Making the matter worse.)

Is tarah kānṛī has jāte gosāi se gāe.

He is trembling like a cow before a butcher.

Jub prajā nahin, to rājā kāhān.

When there are no subjects where is the king!

Juhān Gang vahān rang.

Where Ganges flows are gala shows.

Jaisā deatā vaiṛī pūjā.

As the God so the worship.

Jā ko Rām rachehkhā tā kī kun bharchhak.

Whom Rām protects none can slay.

Jam se buri jānet.

Better Hell than the plagues of a marriage procession.

Jas dūlah tas banī barāt.

As the bridegroom, so the wedding party.

Jā se jā ko kām, so tāko Rām.

He is thy God, whom thou hast to serve.

Jeth jethē āsār hētē.

(The weather is) best in Jeth and worst in Āsār.

(Jeth is May-June, Āsār, July-August.)

Jeth ke bharosē peṭ.

Pregnant on expectations from her husband's elder brother.

(For explanation see page 115, col. ii.)

Jin kī yāhān chāh unki yāhān bhī chāh.

Who are loved in this world are loved of heaven.

(i. e. They die early whom the gods love.)

Jis ke dī nahin us kī dekhī dī.

Who has no daughter, looks upon his threshold as his daughter.

(For explanation see page 118, col. ii.)

Jitne munḍ utne ping.

As many heads (sons), so many offerings to your manes.

(For explanation see page 121, col. i.)

Jo bole so kunḍā khole.

Who speaks first must open the door.

(For explanation see page 122, col. i.)

Kālī gāe Baman ko dān.

A black cow given in alms to a Brahman.

(For explanation see page 128, col. ii.)

Khānī bīnā sab rāṅḍī rasot.

Without sugar a dinner is like a widow.

(For whom no one in India has any regard.)

Khāne kī pīṛhe, nahāne ko pahle.

Bathe before eating.

Khudā kī mārā harām, apnā mārā hald.

Killed by God is unlawful, killed by yourself is lawful food!

Kutte ko hadḍī bhālī lagī hai.

Dogs best love a bone.

(Hindū skit at the Muhammadans.)

Māi bāp ke lātan māre, meṛī dekh jurād.

Charon whom jo phiri āve, tabhūn jāp nā jāe.

Who kicks his parents to please his wife,

His sin will cleave to him though he makes

all the pilgrimages.

(For explanation see page 152, col. ii.)

Mard ke chār nikah durst hain.

It is lawful for a man to have four wives.

(Hindu chaff of the Muhammadans.)

Mūi bachhiya kāmān ke dān.

A starving heifer given in alms to a Brah-

(A useless gift.)

Nāī, dāī, baid, qasāī in kī sūlak kadhī na jāī.

Barber, mid-wife, leech and butcher; these four are always defiled.

Nayā atit perū per alān.

The unversed ascetic squats on his haunches.

(For explanation see page 172, col. ii.)

Pahlē hī gasse meṛī bāl āyā.

Hair in the very first morsel of food.

(For explanation see page 176, col. i.)

Panch jāhān Panmshuar.

Where is the jury, there is God.

(For explanation see page 177, col. i.)

Pānī pīje chhān-ke gurū kīje jān-ke.

Strain your water before you drink it, and test your priest before you retain him.

Pānō to bintī sau to gintī.

Prostration is the end of bowing, as a hundred is of reckoning.

Parāe dhan par Lachkhmī Nardān.

He is the Lord of Wealth on others' property.

(i. e. he wastes it)

Pardes kales nareshan ko.

Even kings suffer in strange land.

Parhā na likhā nām Bidyā-dhar.

He can neither read nor write and named Mr. Doctor.

(For explanation see page 180, col. i.)

Par ki khetī par ki gāh, voh pāpī jo māram jāh.

The field is another's and so is the cow: he is a sinner who drives it away.

(For explanation see page 183, col. ii.)

Parā kā sātānā, nīrā pāp kamānā.

To torture an animal is a great sin.

Pherā ki gunahgār hai.

The marriage tie is her only sin.

(For explanation see page 183, col. ii.)

Prem kahānī kahat hūn, suno sakhi rī dē, Pi dhādan ko ham gahā, dīā ēp harāē!

I tell thee a tale of love, come near, my love, to hear. I went in search of my love, and lost myself!

(For explanation see page 186, col. i.)

Pāre gurū ghanṭā hai.

An old priest is only a bell ringer.

(Allusion to the services in Hindu temples.)

Pūt sapūt to kyōn sanchā? pūt hapūt to kyōn sanchā?

If your son is a good son you need not collect money; if your son is a bad son you need not gather wealth.

(For explanation see page 187, col. ii.)

Rakhan-har bhāe bhuj chār, to kyā bigre bhuj do ke bigrē,

When he that has four hands (Vishnū) is my protector, what harm can his enmity do me that has only two?

Rupae vālē ko rupae ki dā, mo ko Rām ki dā.

The rich man trusts in his wealth, and I in my God.

(The self consolation of the poor.)

Sāban diye mail kaṭe, Gāngā nahāī pāp.

Soap cleans from dirt, and bathing in the Ganges from sin.

Sakhi bāt khoṭī sīrē dāl roṭī.

Best is pulse and bread; all else is bad.

(Pulse and bread are wholesome and cheap.)

Sādhoṅ ko kyā savād? Gur nahāī batāhe hī sahī.

What cares a saint for relishes? If there be no sugar then give him sugar candy.

(For explanation see page 202, col. i.)

Sāhū bahē na jāh, gaurā se jāh.

The banker is not being carried away, he is going down for some object of his own.

(For explanation see page 203, col. i.)

Sājhe ki Hollī sab se bhālī.

Partnership at the Holl is a good thing.

(For explanation see page 206, col. i.)

Sājhe ki mā Gāngā na pā.

The mother of several sons will never reach the Ganges.

(For explanation see page 206, col. i.)

Samae samae ke dūtā Rām

God gives in every clime and time.

Samae na bāram bār.

Opportunity comes not daily.

Sampat ki jorū; bipat kā yār.

In prosperity a wife, and in adversity a friend.

(For explanation see page 207, col. ii.)

Sārī Rāmdāyan sun ke pūchhā Sītā kis ki jorū thī?

After listening to the whole Rāmāyan, he asks whose wife Sītā was.

(For explanation see page 210, col. ii.)

Sās mūt, bahū betā jāyā; vā kā palāṭ vā meh dā.

The mother-in-law died, and the daughter in-law gave birth to a son; and so the account was balanced.

Sūt māmā kā bhanjā bhukā hī bhukā pūkdre.

The nephew of seven uncles goes hungry.

(For explanation see page 213, col. ii.)

Sāvan ke rapte aur hākim ke dōpṭe kā kuchh dar nahā.

It is no harm in slipping in Sāvan, or in being snubbed by a master.

(For explanation see page 216, col. ii.)

Savere kā bhūlā sājhe ko bhī dō, to bhūlā nahā kahlāē hai.

If what was forgotten in the morning is remembered in the evening there has been no forgetfulness.

(For explanation see page 216, col. i.)

Shām ke murde ko kab tak roṭ?

How long will you weep for him who died in the evening?

(For explanation see page 218, col. i.)

Shankā dāyan, manāē bhū.

Our fears create giants and our thoughts phantoms.

Sharan gurū ki dē ke jo sumre Sīdā Rām, Yāhān vahe ānand se ant bhar Hari dhām.

Who follows a prophet and calls on God, Will be happy in this world and go to God's home in the next.

(For explanation see page 218, col. ii.)

Sīnh saraṭpe to Lalji ke sang gae; ab to dekho aur khā.

Licking with broomstick is gone with my father; now you can only look and eat.

(For explanation see page 221 col. i.)

Sukh ke bare jodhā rakhvālī hai.

Happiness is guarded by bold warriors, i. e. happiness is difficult to reach.)

Thālī girt jhankār sab ne sunī.

When the brazen dish falls, all hear the clang.

(For explanation see page 227, col. i.)

Thālī par se bhūkā nahāē upā jāh.

The hungry man does not leave the platter.

There khānd aur Banarās meṭ rahād.

Little to eat and a life at Benares.

(For explanation see page, 238, col. i.)

Tin lok se Mathurā nijārt.

Mathurā is apart from the three worlds.

Tin pāo bhīt-ur, to deotā aur pīar.

We remember the gods and ancestors, when the stomach is full.

(For explanation see page, 239, col. ii.)

Tiryā charitr jāne nahīn koī khawām mār ke antāṭ hoi.

None knows the wily tricks of women :
They kill their husbands and then burn themselves.

(For explanation see page, 240, col. ii.)

Tiryā tarāh mard atthārāh.

A woman at thirteen and a man at eighteen.
(make a fair match.)

Told bhōr kī chār kachaurī, khurmā māhe dhātā kā, Lalā jī ne byāh rachāyā dhablā bech lugāī kā.

With four thin cakes and tiny sweets, my

gentleman has held a marriage on the proceeds on his wife's petticoat.

(A skit at the pretentious marriage of the poor.)

Tulsi kā pōtāṭ haun bārā haun oṭhōṭā ?

Is one leaf of the tulsi tree better than another?

(For explanation see page, 244, col. ii.)

Turat dān mahā Kalyān.

Ready alms is sure salvation.

Turat dān mahā pun.

Ready alms is a great virtue.

Udho, ban dāṭ ke dāṭ.

It is luck that has done this Udho.

(For explanation see page, 249, col. i.)

Udho kā len na Mādhō kā den.

I owe nothing to Udho, and Mādhō owes nothing to me.

(I am independent.)

Uluṅṅ jālgā-to uluṅṅ hē rahagā.

When once entangled he will be disentangled.

(For explanation see page, 249, col. ii.)

MERCANTILE PROVERBS.

Bāsār us kā jo le-ke de.

The market is his who pays.

Bhāl na de, bhāo de.

Sell at the market rate, not for friendship's sake.

(Benevolence spells bankruptcy.)

Bhōrī byāj māl ko khāṭ.

High interest means loss of principal.

Bhāl chāṭ lenī d-nī.

All mistakes should be given and taken.

(Errors excepted; the E. E. of the English traders.)

Biāj motā māl kā toṭā.

High interest loses the capital.

Bohū toṭnū, rad bālā.

Cash for hand-sell puts away misfortune.

Deṭā bhāl na leṭā.

Neither giver nor taker can make a mistake about it.

(Said of an easy and plain calculation.)

Ek hāth lenā, ek hāth dēnā.

Take with one hand and pay with the other.
(Ready money.)

Ek ke dānd se sau ke savdī bhāl.

A hundred and quarter for a hundred is better than the two for one.

(For explanation see page 79 col. i.)

Gāhāk aur mauṭ kā ṭhāk nahīn kab āve ?

Who knows when death or a customer will come?

Ghar bhāre, hāt bhāre, pūṅṅī ko lāge byāj,

Munim baṭhā roṭiyāṭ ṭhāre, dīvāṭ kāṛhe kāin lāj.

His house hired, his shop hired, his capital borrowed.
His owner eating up his goods;
no shame to him if he became bankrupt.

(Said of the improvident.)

Ghar se gharā nahīn bhārā jāṭā.

You cannot fill a jar with a jarful.

(i. e. on account of wastage.)

Hāth kī dēnā; our bair biadnā.

Lend your money and make an enemy.

Hāthōṭ hāth bik gayā.

Sold from hand to hand.

(A rapid sale.)

Is hāth lenā us hāth dēnā.

Give with one hand and receive with the other.

(Cash dealings.)

Itnā nāfā khāo, jūnā dē mēn nōn.

Make as much profit as there is salt in flour.
(Don't exceed safe limits in speculating.)

Jab bhās sau to bhāj gayā bhān.

(i) When it (debt) reaches to a hundred he no longer fears it.

(Owe a man ₹10,000 and you are his master.)

(ii) When a hundred join together fear flies from them.

(The bundle of sticks : union is strength.)

Jhūṭ se kān nahīn chālā.

Business can't thrive on lies.

Jis kā āṅṅā bīke roh badhiyā kyon kare [hina]

If the entire bull will sell, why castrate?

Khol gharā kar be dhārā.

Open the jar, and get ready the action.

(For explanation see page 139, col. ii.)

Kya udhar ki ma mari hai ?

Is the race of credit extinct ?

(For explanation see page 147, col. i.)

Matti ka ghara bhi thokh beja-kar lete haiin.

Even an earthen pot is rung before it is bought.

(For explanation see page 159, col. ii.)

Naut aur gahak ka etabar nahin, jane kis vagt a jae.

[will come.]

None can tell when death or a customer

Mal se byaj pyara hota hai

The interest is dearer than the principal.

(For explanation see page 164, col. ii.)

Minh mathe dam nahin milte.

The price asked for cannot be had.

(For explanation see page 165, col. i.)

Oekhi punyi khamot khde.

A small capital ruins its master.

Pahil bolun Allah Miyan ki ae.

After handsell my hope is in God.

(For explanation see page 176, col. i.)

Pasang ka chor tu jagah dandae;

Jhukid tole, rukun de, pasang dikhade.

The thief with false weights gets punished in three ways; Giving over weight, making a bad bargain, and showing the difference in his scales.

(For explanation see page 181, col. ii.)

Paratol chuhe mathda bech.

Let the weight be right, whatever the cost
Rakho is maqula pe dar o madar, f's nuu naqd aachhe na terah udhar.

Depend upon this motto: That nine in cash are better than thirteen on credit.

(A bird in hand is worth two in the bush.)

Rakh pachhtav kuchh nahis, bech pachhtav aachha.

It is useless to repent that you have kept, and well to repent that you have sold.

(For explanation see page 191, col. i.)

Rupae ka kam rupae se chalta hai. [money.]

Money carries on the business that requires

(Money makes the mare to go.)

Rupae ko rupay kamata hai.

Money begets money.

Such bol para tol.

Speak the truth, and give full weight.

Sah ke avae, kambukhi ke dune !

The banker's interest is twenty-five per cent : the usurer's is cent per cent !

Sahu batte voh bhi sah

Who sells at cost price is still a merchant.

(For explanation see page 203, col. i.)

Sahukar ko kisan aur balak ko musan.

A farmer is to a banker, what wasting is to a child.

(For explanation see page 203, col. ii.)

Sainkron ke vare nyare ho gae.

It is a gain of hundreds.

(Said of large and lucrative contracts.)

Sajha bhala na bap ka aur tae bhala na tap ka.

Partnership even with a father is not good,
Nor is a burning fever.

Sajha sadhe na bap ka.

Partnership even with a father is not lasting.

(For explanation see page 205, col. ii.)

Sikh lakh or bhal.

Credit is better than a fortune.

Sasti rore bar bar, mathda rore ek bar.

Cheap weeps oft, dear but once.

(Cheap and nasty.)

Saste ko dekh bhal ke lena chuk ye.

Think twice over a cheap bargain.

Sasti they ki tang udha udha ke dekhthe hain ?

Lift up the leg of a cheap sheep.

Sate ki ngadi aur bigadi rupae ki chashm kyā

A betrothal for a consideration and money lent on interest confer no obligation.

Ser meh pinseri ka dhoka.

He 'll cheat five pounds out of every pound.

(A great rogue.)

Sidhi unglion ghi nahin nikalti.

Straight fingers bring no butter.

(For explanation see page 220, col. i.)

Soni te ke masfi bhi nahin deta.

He would not return even clay for the gold he had borrowed. (A bad debt.)

Tadba d k'ie chitna, man dekhe b opar

Seeing money settles, seeing the person does business.

(For explanation see page 231, col. ii.)

Terā dhaka rahi, merā bik jae.

Let yours remain covered up, till mine be sold.

(Applied to a selfish person.)

Ter ter ke rove agni laj khoe.

Who weeps and cries aloud loses his credit.

(Keep your losses to yourself.)

Thathere thathere badai !

One brazier exchanging with another !

(For explanation see page 237, col. i.)

Thori punyi kh-smon khde.

A small capital ruins the master.

Tim diye aur terah pae ; kaise toh byaj ka jae.

I gave three and got thirteen : How the

love of usury does increase !

(The proverb is a hit at the usurers.)

Tojese ho ghar ka tida ; Terā gayā to khula nard.

Misfortune will ruin a house, But when misfortune goes good fortune comes.

Udhar bari nattiya hai.

Debts are a great trouble.

Udhar denā larāi mol lenā.

Give on the loan and buy a quarrel.

Udhar dije, dushman kiye.

Give a loan and make an enemy.

Udhar diya, gahak kh'ya.

Sell on credit and lose your customer.

(For explanation see page 248, col. ii.)

Udhar diya gahak gayā : madā diya rad balā.

Sell on credit and lose your customer ; make an offering and avert evil.

(It is better to give than to lend.)

MUHAMMADAN PROVERES

Adhe Qazi Quddah, adhe Baba Adam.

Half the world are Baba Adam's and half are Qazi Quddah's.

(For explanation see page 2, col. ii.)

Admi ko dhāt gas samū khaft hai.

Man wants but seven feet of earth.
(His grave).

Ah-i-mardān na āhī sandān.

Not a man's āh nor a woman's āh in him.
(See page 6, col. i.)

Āī hai jān ke sāk, jāyī jandē ke sāk.

Come with your life, it leaves but with your corpse.
(A bad habit.)

Aisā kiya dil gurdah, ki rupayā kiya khurdah /
Such spirit and liberty! he has actually
changed a rupee!

(“Being worth six pence!”)

Aise hote joīd Bakrid ke hām dīe.

Had you been of any use you would have
been used at the Id and Bakrid.
(For explanation see page 7, col. i.)

At to roṣī, nahī to roṣāh.

Earn and dine, or else fast.

Abāī Hasmū roṣe, ki qabr khodē.

Let lonely Hasmū weep or dig the grave.
(You can't do two things at once.)

Al bal Khudā bal.

God's strength is the greatest strength.

Al farbah khudā-makvudā marī-i-admī.

A fat man is undoubtedly one of the first
consequence.
(In appearance.)

Alif Allāh.

God is Alif.

(For explanation see page 9, col. ii.)

Allāh Allāh karo khair māngō.

Call on God and ask his blessing.

Allāh Allāh, khair sallāh.

Thank God, it is well over.
(All's well that ends well.)

*Amḍat mek khayānat to samīn āhī nahī
karī.*

Even the earth does not commit breach of
trust.

(I.e. it yields what is sown in it.)

Andhā hādī, bahrā murāhid.

A blind guide and a deaf follower.

Apnā 'Bis'm'Allāh,' dūre kā 'naus b'Allāh.'

One's own 'God bless him!' to the other's
'God preserve me from him!'

(Allusion to the rhyming Arabic sayings.)

Arī dhārī Qāzī ke sir parī.

Whatever happens the Qāzī is responsible.
Shifting responsibility on to others' shoulders.)

Āyā banda, āī roṣī, gāyā ānda, gēt roṣī.

Come man, come God, give man, give
food.

(For explanation see page 25, col. i.)

Āyā Ramadā, āhīyā dūḥān.

When Ramadā comes, the Devil flies.
(For explanation see page 23, col. ii.)

Banda āyī hai.

Man is but man.

(Apt to err.)

Bas ho shuk namā musallāt bayāḥīp.

The prayer is over, so put away the carpet.
(Said when any work is finished.)

Bi'm'Allāh hī guṣṭ.

Wrong at the very Bi'm'Allāh.

(For explanation see page 46, col. i.)

Bi'm'Allāh ke gumbad mek baīḥe hai.

He resides under the dome of Bi'm'Allāh.
(For explanation see page 46, col. i.)

Boyd na jōṭ Allāh Miyaṭ na diya potā.

Without sowing or ploughing God gave him
a grandson.

(See page 47, col. i.)

Bure kahne-vāṭe par t'ā harf.

For evil speakers three letters.
(See page 47, col. ii.)

Chirāg raushan, murād hāil.

The lamp is lighted and the wishes are
fulfilled.

(For explanation see page 38, col. i.)

Chugal-khor, Khudā kō chor.

The tale-bearer is God's enemy.

Dah dar dūnyā, sad dar ākhirat.

Ten in this world is a hundred in the
(Street cry of Muhammadan beggars.)

Dāhāt Khudā kō nūr hai.

The beard is the light of God.

Dar-i-taubā dār hai.

The door of repentance is open.

*Dastar-bāz hī biḥḥāne mek sū aib na
āhīne mek ā aib.*

Who spreads his table hath a hundred
faults: who spreads it not hath only one.

Dastar-bāz hī biḥ.

The cat of the banquet.

(For explanation see page 65, col. i.)

Dorh tāṭ hī masjid judh hī bandhā hai.

They built a separate mosque of their own
with a brick and a half.

(Going their own way.)

Din Id, :at Shab-barāt.

Each day was an Id, and each night a
i-barāt.

(For explanation see page 72, col. i.)

Doga fitehā ho lage bāṭhā.

He squandered away what was given him as an offering.

(For explanation see page 72, col. 1.)

Do dū rāt, to dūṭ bātay Qat?

When two beggars agree what can the Qat do!

(For explanation see page 72, col. 1.)

Do Mulla meṭ murgī hardm.

Between two Mullas the fowl remained unlawful meat.

(For explanation see page 74, col. 1.)

Do qasdiyot meṭ gāi mardān.

Between two butchers the cow died a natural death.

(And so because unlawful food.)

Dunya murgā pasand hai.

The world praises the dead.

(Do mortals all not know.)

Ek din mahmān, do din mahmān, āre din balāṣ jāh.

One day a guest, two days a guest, the third day a nuisance.

Ek hammām meṭ aḥ nabḥa.

In one bath all are naked.

(For explanation see page 72, col. 1.)

Falāḥ khāṭe dāṭ tūṭh to bāḥ aṭ.

If the teeth be broken by eating pudding

it is of no consequence.

(For explanation see page 81, col. 1.)

Fal sabān yā fal Qurān.

Divination by word of mouth, or divination by the scripture.

Fāṭehā na darūd khāṭe ho mawjūd.

He is in too great a hurry to eat to say grace.

Fikr aur sikh donoṭ chāḥiyot.

Meditation and prayer both are required.

(Of a mendicant.)

Gas bichāre rose rāke ch kam hā.

When one day of the fast is over twenty-nine remain.

(For explanation see page 82, col. 1.)

Gas the roṣā chāḥiyā, namāz gāṭe gāṭe l.

He went to be freed from the fast, and prayers were added to it!

Gariḥ ki forṣ aur, Uṇḍāh Khāṭay aḥ.

The wife of a pauper and named my Lady Excellent.

Gariḥ ne rose rakhe din āḥe āḥ.

When the poor fast, the days lengthen.

(For explanation see page 82, col. 1.)

Gāṣ Miyā, Dam Madar, khāṭay pāṭe ham (alydr).

By Gāṣ Miyān and Dam Madar, I am ready to eat the cooked dinner.

(For explanation see page 82, col. 1.)

Ghar ke piroṭ hē tel hē mōṭh.

For the house priest only oakes of oil.

(For explanation see page 82, col. 1.)

Gāṣ beṭ nāḥe shūrā.

The bits of meat are counted and the soup is measured.

(For explanation see page 81, col. 1.)

Gāṣhē khāṭe lāṭe hāṭh, hāḍḍiyāṭ phāṭh dāṭe hāṭh.

Flesh is eaten and bones are thrown away.

(Take what is good for you.)

Haj hā haj nij hā nij.

Pilgrimage is pilgrimage, and trade is trade.

(For explanation see page 82, col. 1.)

Halāl hē dāḥān aur dādā ji hē fāṭehā.

To celebrate a grand-father's obsequies at a confectioner's shop.

(For explanation see page 82, col. 1.)

Haq Allāh pāk sūt Allāh.

God is truth and God is pure.

Haq hā rāṣ Khudā hā.

The guardian of truth is God.

Haq hāṭ hālāi kar, din meṭ sūn bār hā.

Do the right and lawful, and do it a hundred times a day.

Haq hā sūṭh Khudā.

God sides with the truth.

Haq nām Allāh hā.

The true name is God.

Harām khāṭe aur shāḡam /

Unlawful food and a turnip at that!

(As well be hanged for a sheep as a lamb.)

Har nūṭh bismillāh.

Every mouthful in the name of God.

(For explanation see page 82, col. 1.)

Hāṭam hē gor par lāt mār.

He has kicked the tomb of Hāṭam.

Hāṭh pāṭh hē āḥāṣt aur mādā meṭ mādāḥ jāḥ.

His moustaches go into his mouth for very laziness.

(For explanation see page 104, col. 1.)

Hāṭi hē meṭ meṭ hōi ho.

Any one may be present at the breakfast meeting.

(For explanation see page 102, col. 1.)

Hāṭi phāṭi bēl gāṭ, jāṭe hē vāḡ jāṭ jāṭ.

She is always at hand for the benediction, but steals away when she should make a present (to the bride.)

(For explanation see page 102, col. 1.)

Hāṭiṭāṭ id amṭ.

Argument is captiousness.

(To doḥbi is to go to hell.)

Hāṭiṭāṭ dāḥāḡ jāḡat wāḡ.

Obedience on Earth (leads to) a place in Heaven.

Idhar Qiblaṭ Qutab, udhar Khāṭiṭāṭ, māṭāṭ hāḥāṭ.

This side the Moon, the other Khāṭiṭāṭ, where I am to make water?

(For explanation see page 104, col. 1.)

Id hē chāḥāḡ ho gāṭ.

He is because the moon of the Id.

(For explanation see page 104, col. 1.)

Jaise Hasan waise Husain.

As is Hasan, so is Husain.

(For explanation see page 110, col. II.)

Jaise marde pe ras man stuffi, waise haad man.

One ton of earth on a corpse is as good as a hundred tons.

Jaise ruh waise farishte.

As the soul, so the angels.

(For explanation see page 111, col. II.)

Jaise tri phaphar kodo, waise meri hing.

As your miller, so my assafostida.

(For explanation see page 111, col. II.)

Jis ke haath aisi woh kare khaast.

Who has eighty Rupees must sacrifice a goat.

(For explanation see page 118, col. II.)

Jord ka dhabla bechkar sandari rosti khali hai.

He has enjoyed a loaf on the proceeds of his wife's gown.

(Downright selfishness.)

Julde ki tarah Id Bakrid ko pan kha lete hain.

He enjoys the luxury of betel leaf like a weaver at the Id and Bakrid.

(For explanation see page 124, col. II.)

Kachhi pendti dastar-khuda ka sarar.

The under baked-pot will soil the cloth.

(For explanation see page 126, col. II.)

Kachhi rehdi dastar-khuda ka sarar.

An unripe melon is a disgrace to the table.

(For explanation see page 126, col. II.)

Kalt jumerai ka vadd karna.

To promise on black Thursday.

(For explanation see page 128, col. II.)

Kauri ke dote masjid dhite hai.

He would let the mosque go to ruin to save a penny.

Khala ji ka ghar nahin hai.

It is not your aunt's house.

(For explanation see page 135, col. I.)

Khala ka dam aur hindu ki jori.

Only an aunt alive and a pair of door flaps.

(Said to a bachelor.)

Khala ka rutba ma ke badbar.

An aunt is as a mother.

(For explanation see page 135, col. II.)

Khala ki mehman ki hai qul paakhtani.

To accept the invitation of an aunt and repent of it.

(For explanation see page 155, col. II.)

Khane ka bi'millah, kham ke itaghrallah.

Ready for the grace before meat, but for work "God forbid."

Khasar mile ji Khasar mile!

I have found Khasar.

(For explanation see page 130, col. II.)

Khuda ke ghar wad ohi ka kya khar?

What business has a thief in the house of God!

Khuda ke ghar mein sab kuchh.

In the house of God there is every thing.

(With God all things are possible.)

Khuda ke ghar se phire hain.

They have returned from the house of God.

(For explanation see page 139, col. II.)

Kutte ko masjid se kya kam?

What business has a dog in the mosque.

Kutte ki mauz due to masjid mein mili jaye.

Death approaches the dog, when he makes water in the mosque.

(As he will be severely punished.)

Likhe adl parhe Musa.

Moses only can read the writings of Jesus.

(Said of an illiterate hand.)

Likhe Musa parhe Khuda.

i. God only can read the writings of Moses

ii His writing is so soratchy that only he himself can read it.

(For explanation see page 151, col. I.)

Ma chhor marut se masaq.

You can flirt with your aunt; but not with your mother.

Makke gas na Madine gas, bich hi bich mein haji bhad.

He went to neither Makka nor Madina, but became a pilgrim half way.

Makke mein rahke hain, par haj nahin karte.

Living in Makka he never made the pilgrimage.

(The nearer the church, the further from God.)

Mare to shahid, mare to qas.

A martyr if killed, a qas if he kills.

(For explanation see page 157, col. II.)

Mar gas marad, jin ki jatiha na darad.

The wretch has died without ceremony or burial.

(Without extreme unction.)

Marte khad se sab darte hain.

Every one fears my lord Tyrant.

Ma binad sab sag rasoi.

Without meat a dinner is but greens.

Maula hath barhaya, jis chahen tie dek.

Greatness rents with God; He gives to whom he pleases.

Maula yar to badi par.

If God be kind you will succeed.

Mirda ki bohi hai.

A dish of offerings to Mirda.

(For explanation see page 161, col. II.)

Mus par sau durrah.

A hundred stripes off the dead,

(For explanation see page 163, col. I.)

Muski se saal haran hai.

It is wicked to beg from the poor.

Muski ki dawat mein kya kya hai khar.

A feast of bread which costs nothing is as (good as) mekt.

(Never look a gift horse in the mouth.)

Mufi is sharab Qasi to his khalid!

Even the Qasi may drink of a present of mine.

(For explanation see page 163, col. ii.)

Muharram is paidayash.

Born at the Muharram.

(For explanation see page 163, col. ii.)

Mulla ji aya kahodji abhunj dya hi aashe huc kaid.

What can the priest teach, that the high priest has not learnt before?

Mulla hi darhi tabarruk meh gar.

The Mulla's beard goes in relic.

(For explanation see page 164, col. i.)

Mulla na hogya to hya masjid meh aad na hogya?

If there be no priest, will there be no call to prayer in the mosque?

Murda bahut meh jay ya doonah meh, yahan to hote madhe se kam.

The dead may go to heaven or hell, my concern is with the sweets and cakes.

(For explanation see page 166, col. i.)

Murga hasam bahri par dam.

He has gobbled up a fowl, and is waiting for a goat,

(A greedy man.)

Murga pasham, dhey bhassam.

What's a fowl to one who has swallowed a sheep?

Murgi hi aad haun suna hai.

Who minds the crowing of a hen?

(For explanation see page 166, col. ii.)

Murgi hi bhang ka kyā etelār?

What trust is there in a crowing hen!

(For explanation see page 166, col. ii.)

Musalla padar bagal meh yār.

Kissing a girl over the praying carpet.

(Said of a hypocrite.)

Musalmanī abāddū.

Where there are Musalmāns, there is population.

(For explanation see page 166, col. ii.)

Musalmanī meh ānd kani kyā?

There should be no reserve among Musalmāns.

(For explanation see page 166, col. ii.)

Mutā ko namāz chhor-ke māre.

You may leave your prayers to kill an obnoxious beast.

Nas kamāl aur boriye kā tūhmād!

A new Musalmān and a mat for apron.

(For explanation see page 167, col. ii.)

Namāz kā takā.

The holy man's penny.

(For explanation see page 165, col. ii.)

Namāz chhurāne gai the, rose gale pae?

They went to get rid of their prayers and were obliged to fast as well,

(For explanation see page 169, col. ii.)

Na raho mān, na raho mādū, dēhar dumpyt fānī.

Nor respect, nor pride can last for ever, for all the world will die at last.

Nau sa chāke thāke bātī kay ho chāl.

After eating nine hundred rats the cat went on a pilgrimage.

(A death-bed repentance: at the eleventh hour.)

Nayā Musalmān "Allāh hi Allāh" paktā.

A Musalmān convert cries "Allāh Allāh."

(Allusion to the proverbial soul of all converts.)

Nek andar bad, bad andar nek.

Good out of evil, evil out of good.

(For explanation see page 173, col. i.)

Neki barbad gunah kām.

The good is forgotten, and returned for it.

(Evil for good.)

Nikāh na byāhī; sunao baū kōhāt se mī.

There was no marriage ceremony, so whence came this scold-head to be a wife.

(For explanation see page 173, col. ii.)

Niyat sabbit manzil āda.

Honesty makes the journey easy.

Pahle ghar meh to piche masjid meh.

First at home, and afterwards at the mosque.

(Charity begins at home.)

Pahle hi biismillāh galat.

Wrong from the very beginning.

(For explanation see page 176, col. i.)

Pak nam Allāh ka.

Only God is pure.

Pak rah be-bāk rah.

Be innocent and fear not.

(Innocent actions carry their warrant with them.)

Panch māne Khudd, Khudd māne panch.

The jury believes in God, and God believes in the jury.

Panch mil Khudd, aur Khudd mil panch.

God is with the jury, and the jury with God.

Parāz māl pe, yā Husain!

Invoking Husain with another's property.

Parāyā sir Qurān hi jagah.

Another's head is instead of the Qurān.

(For explanation see page 179, col. i.)

Parhā na likhā, nām Mahammad Fānī.

He can neither read nor write, and named Mr. Doctor.

(For explanation see page 180, col. i.)

Parhī na qasī kī.

Who does not know, cannot fail to pray.

(For explanation see page 180, col. ii.)

Peshā habībullah, jo na hare so lānāvillāh.

The love of God on those who work and the curse of God on those who won't.

(For explanation see page 182, col. i.)

Qabr kā mūth jānē kar dē hāsī.

I have just peeped into my grave.

(Snatched from the jaws of death.)

Qabr mat' illi sin din dhar' hote hai.

There's three days misery even in the grave.

(For explanation see page 187, col. II.)

Qabr mat' pado laish' khat' hai.

He has one foot in the grave.

Qabr mat' rub' he khat' ho na aye hot, mat' ad hot nahid jite jo hi sab hot.

When I am laid in the grave, no one will come to see me. None is for the dead: all are for the living.

Qabr par qabr nahid hai.

Grave upon grave is not proper.

(For explanation see page 187, col. II.)

Qabr uti hi uti hi janta hai;

Namat ho kab chugad pahanchi hai?

Owls know the value of owls. But how shall the owl know the value of the phoenix?

(For explanation see page 188, col. I.)

Qabr ke motai mat' nahi.

The Qabr's pebble has a string (for drawers).

(For explanation see page 188, col. II.)

Qur'an par Qur'an rakhte hi kya masakka hai?

What harm is there if you put one Qur'an upon another.

Ramdas ke ramdas, Muharram ke sipahi.

In Ramadan a worshipper, in Muharram a soldier.

(For explanation see page 192, col. II.)

Risala mat' had, khuda ko bhul gaya.

When a blackguard is puffed up he forgets that there is a God.

Roz khori, Khuda ke shor.

Who eats during a fast pilfers from God.

Roz ko gas namak gae par.

We went to be relieved of fasting and prayers were added to it.

(For explanation see page 197, col. I.)

Roz ke hi dave' bit' gida' hoadi' hai.

Medicines taken daily become a part of your diet.

(For explanation see page 197, col. I.)

Rupai to shuk nahid to juldai.

If you've wealth you are a Shekt; if not you are a weaver.

(For explanation see page 197, col. II.)

Sabq aur tabaq dilon marjaid hai.

Learning and food are both before you.

(For explanation see page 198, col. I.)

Sabr ka ahar Khuda deya.

God will requite the patient heart.

(Every thing in his who knows how to wait.)

Sabar o shakir daron marjaid hai.

Patient and grateful are both for Heaven.

(For explanation see page 178, col. I.)

Sab pir chhute, par' gah' Bih Nari.

All the other saints have escaped and only Lady Nari is caught.

(For explanation see page 199, col. II.)

Sachai mat' Khuda ki surat hai.

Truth is the image of God.

Sade' Id nahid, jo haita khat.

Every day is not a holiday in which to eat sweets.

(The Id is the chief muslim festival.)

Sakri bit na khadi to khar na ho jada.

If I were not even to eat breakfast I should be an infidel.

(For explanation see page 208, col. I.)

Sakri khat se rood rakhta.

Who eats the morning meal, must keep the fast.

(For explanation see page 208, col. I.)

Sakhi hi aur buland, wadi hi gor tang.

The head of the bountiful shall be exalted, and the miser's grave shall be narrow.

(Begger's cry.)

Sakti adhi nahid kolhai part jod.

A wife's sister is half a wife, a brother-in-law's wife in a full wife.

(For explanation see page 206, col. II.)

Salamdar kya jano dazakh ka anab?

What can the salamander know of the pains of Hell?

(Because he lives in the fire.)

Sari dey mat' ek hi chawal dekhte hai.

One grain tests the whole pot full.

(For explanation see page 210, col. II.)

Sari rat kahani suni, rub' ho pakhle Zulkhia aurat thi ya mard?

He has been all night listening to the story, and in the morning asks, was Zulekha a man or a woman?

Satti kha-ke shukr kya?

Why give thanks (to God) for a feast of sati?

(For explanation see page 214, col. I.)

Sent ka chana, dadd ki qabar.

Building a grandfather's tomb with unpaid for cement.

Shaitan jan na mare, to hairan to surur hore.

If the devil will not kill, he will at any rate torment.

Shaitan ki kan kate.

He has cut off the devil's ears.

(He surpasses him in iniquity.)

Shaitan ki dait.

The guts of the devil.

(Said of a very long thing.)

Shaitan ne bhi lapsoz se panah mangi hai.

The devil even seeks refuge from boys.

(For explanation see page 217, col. II.)

Shaitan se zyada' mashhur.

More notorious than the devil.

Shaitan sir par chadh rahi hai.

The devil is riding on his head.

(He is under the influence of the devil.)

Shakir ho shakir mat' ho takbar.

Hewards for the grateful, and blows for the ingrate.

Shakhar-khore ko Khuda shakhar ki deti hai.

God gives sugar to the sugar-eater.
(God tempers the wind to the shorn lamb.)

Shawed ki pushi aur rai barabar hai.

The front and back of a candle are the same.
(For explanation see page 218, col. i.)

Shama ki raushni jalle tak, aur diye ki raushni maheshar tak.

The light of the candle lasts while it burns,
the light of a lamp till the day of Judgment.

(For explanation see page 218, col. i.)

Shah mek hya juste porehge ?

What detriment will your dignity suffer ?
(For explanation see page 218, col. ii.)

Shara mek sharm kyā ?

What shame is there in lawful dealings ?

Shekh Sadi shirās dehqon ko bālehāh, māshūqon ko gāst.

Shekh Sadi of Shirās was the king of lovers,
and the judge of the beloved.

(For explanation see page 219, col. i.)

Sir kē nahāyā pāk.

He that bathes his head is pure.

(For explanation see page 231, col. ii.)

Sir nide mek man badiyā mek.

Bowings of the head and evil in the heart.
(Said of a hypocrite.)

Subāh ki subāh Khuda kē nām lo !

Begin the day in the name of God.
(For explanation see page 226, col. i.)

Sunnī nā shīd, jī mek āyā so khyā.

Neither a Sunni nor a Shiā, I do as I like.

(For explanation see page 237, col. ii.)

Sūt kī anī aur Yusuf kī khoridārī !

Purchasing Joseph with a skein of thread.

(For explanation see page 229, col. i.)

Tanūr bāsi aur Allāh rāsi.

Living on baker's bread pleases God.

(For explanation see page 232, col. ii.)

Tasbīh pherūā, kis ko gherūā ?

Counting my beads, whom shall I cheat ?
(Put into the mouth of a hypocrite.)

Taubah bayt rigar hai gunah-gar ko lig.

Repentance is the best shield for a sinner.

Taubah kē darwāzā khulā hai.

The door of repentance is ever open.

(It is never too late to mend.)

Taubah har bande is genda rog-gar se.

Forbear, my friend, from such a dirty trade.

Terhōhī, eadī mek shārā kī bālehāi kō nahīā mānā.

In the thirteenth century some minds religious precepts.

(For explanation see page 236, col. i.)

Tin din qabr mek bī bhārī hote hai.

Even in the grave, there are three days of trouble.

(For explanation see page 239, col. i.)

Tin gunah Khuda bī bahahāī hai.

Even God for gives three sins.

(For explanation see page 239, col. i.)

Tin dhām, chauthī jān, un kō Allāh nigāhān !

Three children and the fourth myself : God keep them safe.

Tir nā kamān, kākhe kē pathā.

Neither bow nor arrows, what kind of Pathān is he ?

(For explanation see page 240, col. i.)

Tir nā kamān; miyān kō Allāh nigāhān !

He has neither bow nor arrows, may God protect him !

Tisre din mardāh bāi haldī hai.

On the third day even a dead body is law-ful.

(For explanation see page 241, col. i.)

Tumhārē farishto kō bī khābār nahīā hai.

Even your angels have no knowledge of it.

(For explanation see page 246, col. i.)

Us din bhulēt chauthī wālī, nabī aur pīr.

Letthā leve jū dinān Qādar Pāk-qadir.

Saints and prophets and hermits will look blank on that day, when the almighty God shall call them to account.

(The day of judgment.)

PERSIAN PROVERBS.

Āb nā dīdāh moshā kashīdāh.

No water to be seen, and his stockings pulled off.

(Crying out, before you are hurt.)

Āqīdā pāwastī-ā, nūqāt nā kunwād.

The learned don't need the dots.

(For explanation see page 19, col. i.)

Āgī chīk būttīā kī pash-i-mandāh kī āghā.

Who is that bitch, seneca, that she should come to horses !
(Brute force.)

Arādā bā-illāt, garāh bā-hikmat.

Cheep and nasty, dear and good.

Avval tadām, bādāh kalām.

Eat first and talk afterwards.

Avval khesh, bādāh darwesh.

First yourself, then the beggar.

(Charity begins at home.)

Āyān raschēh bayān ?

Why explain the obvious ?

Be-adab, be-nasīb ; be-adab, be-nasīb.

Ill-mannered is unfortunate ; well-mannered is fortunate.

Bavad ham-pesha, bā-ham-pesha dushman.

Two of a trade can never agree.

Chahār; chis ast tofā-i-Multān :

Gard, garma, gadd o goristān.

Multān is famous for four things, Dust, heat, beggars and graves.

Chār-pāi baro kitāb-i-chand.

A quadruped with some books on its back.
(Originally from the Gulistan.)

Chashm-i-mā roushan, dil-i-mā khush.

Light of my eyes and my heart's delight.
(A son.)

Chūk nisbat khāt rā ba alam-i-pāk ?

What connection is there between Earth and Heaven ?

Dār-i-gasab khāmonhi.

Silence is the best cure for anger.

(Compare. A soft answer turneth away wrath.)

Dišnāh bakār-i-kūd hāshydr.

Mad, but in his interests wise.

Evas māvar gilā na dārad.

One thing for another prevents complaints.
(Exchange is no robbery.)

Faqr rā ba mujādli kār ?

What has a friar to do with fighting.

Galla chūsh arāsh shavad, insāl sayyid mīshavom.

If corn were to grow cheaper I would turn sayyid.
(For explanation see page 84, col. i.)

Gam na dārī buz bukar.

If you have no cares buy a goat !

(And cares will soon follow.)

Gandum az gandum biroyad, jam zi jam.

Wheat grows wheat, and barley barley.
(As you sow you shall reap.)

Gumashā ra salavā !

Blessings on what is past !
(Let by-gones be by-gones.)

Gusashī unche gusashī.

Past is past.

Hājir-i-mushkātāh nest rūi dil āram rā.

A fair face needs no paint.
(Beauty unadorned is adorned the most.)

Ham khurma o ham-savāb.

Both the palm fruit and its virtues.
(For explanation see page 96, col. ii.)

Ham-piyāla o ham-nisāla.

Eating and drinking together.
(Beesom friends.)

Har kase maslahat-i-khesh niko midānad.

Every one knows his own interests best.

Har kamāl rā savāl.

All maturity is destined to decay.

Har kāre o har marde.

Every man to his own business.

Har rozi lānest, ki hālā khurad kase.

Every day is not Id, that one may eat cakes.
(There is a time for every thing.)

Hikmah-i-Chīn, Mīyat-i-Bangālā.

China for art, Bengal for litigation.

Himmat-i-mardān madad-i-Khuda.

Endeavour is man's, help is God's.
(God helps those that help themselves.)

Hisāb-i-dastāh dar dil.

Friend's accounts are kept in the head.

Hukm-i-hakim murg-i-mafjāt.

The ruler's order is sudden death.

Huqqa yak dam, do dam, sh dam bāshad, Na

kā mirāz-i-jodd o am bāshad.

Take one, two or three puffs at a pipe, but don't use it as an heirloom.
(For explanation see page 104, col. i.)

Ilm dar sināh, na dar asfināh.

Knowledge is in the heart, not in books.

Iqrār-i-jurm idāh-i-jurm.

A fault confessed is half redressed.

Isā ba dīn-i-khud, Mūsā ba dīn-i-khud.

Let Jesus stick to his faith and Moses to his.
(Religious toleration.)

Jau-farosh gandum-nama.

He shows you wheat and sells you barley
(A swindler.)

Javāb-i-jahilān bāshad khamoshī.

Answer the ignorant with silence.

Kam kharch bālā nashin.

Small out and great show.

Khud kardāh rā idāje nest.

There is no remedy for one's own actions.

Khud rā faizāh, digre rā nāshān.

A soundrel himself he preaches to others.

Khufā rā khufā kai kunad bodār ? [man ?]

How shall a sleeping man awake a sleeping

Khurda na bardā, must dard gardā.

Nothing for eating and drinking, but a stomach-ache all the same.

Koh kandan o kāk dar āvardan.

To dig up a hill to find a straw.
(To look for a needle in a bundle of hay.)

Kunda-i-nā tarāsh.

An unlopped trunk.
(A blockhead.)

Kushtāh kushtāh mekūnd.

I. Alchemy kills. II. Alchemy strengthens.
(For explanation see page 144, col. ii.)

Mārtche arāh qissa ki gāo āmad o khar raft.

What is it to me that a cow hath come and a donkey gone ?

(For explanation see page 166, col. ii.)

Marzi-i-Maulā az hamāh awlā.

God's will before all things.

Muft rāhe gūst ?

Why cavil at a gift !

Mulāzim-i-nau tar-rau.

A new servant is very active.
(A new broom sweeps clean.)

Mulk-i-Khudā tang nest, rāi marā lang nest.

God's universe is wide enough, no helpless cripple am I.

(For explanation see page 164, col. ii.)

Murābbi byār o murābbā bībār.

Get a patron and eat Caintia.

Murdaḥ badast-i-cindaḥ.

The dead are at the mercy of the living.

Musalmaṇāḥ dar gor, va Musalmaṇi dar kitāb.

The Mussalmāns are in their graves and their faith in their books.

(No true Muhammadans are left.)

Mushk dā ast ki hāwī boyad, na ki attār goyad.

Musk is known by its smell, not by the praise of the perfumer.

(Good wine needs no bush.)

Mushk-i-nest ki āndā na shavad Mard bāyad ki hīrdāsh na shavad.

No difficulty so great but it may be overcome: a true man never sinks under it.

Naṁāḥ be-bād.

Show without substance.

Naqal rā che naql?

Imitation is not intelligence.

Naql-i-kufr, kufr nabaddad.

To copy an infidel is not to be infidel.

(For explanation see page 171, col. 1.)

Narm chob rā kirm mi-khwarad.

We evils eat soft wood.

Nim hakim khatra-i-jān! Nim mulla khatra-i-imān!

Half a doctor and danger of life Half a priest and danger to the faith!

(A little knowledge is a dangerous thing.)

Parā-gandah roṣṭi parā-gandah dīl. [mind.]

An uncertain living makes an uncertain- (The merits of a hand to mouth life.)

Pesh-i-talīb maras, pesh-i-kār-āsmūdān bīrau.

Don't go to the doctor, go to the experienced.

(Experience beats learning.)

Pirān na mīparand, muriddān mi parāwand.

The holy man can't fly, but his disciples can make him.

(For explanation see page 185, col. 1.)

Pir shav bidmos.

Be old and learn.

(Never too late to mend.)

Qadam-i-darveshān radd-i-bād.

The feet of the holy scare away evil.

Qadr-i-afiyat kaze dānād, ki ba musibat-i-grif-tār āyud.

He knows the value of ease who once falls into difficulty.

Qahr-i-darvesh bar-jān-i-darvesh.

The poor man's rage only hurts himself.

Qaul-mardān jān dārad.

An honest man's words carry weight.

Sabr talḥ ast, va lekīn bar-i-shirīn dārad.

Patience is bitter but its fruit is sweet.

Safar kurdāḥ bisyar goyād darog.

Travellers tell many a lie.

(Traveller's tales)

Saldā na shud balā shud.

It was not an invitation but a misfortune.

Sung āmad o sakht āmad.

When a stone hits it hits hard.

(For explanation see page 208, col. 1.)

Sarfīyān rā magz bāyad chūn sagān; Nahviyān rā magz bāyad chūn shakān.

A dog's brain for the accident; But a king's brain for the syntax.

(Said of Arabic)

Siāmā ba-migdar-i-ilm.

His turban is as great as his learning.

Shuniddā kas bavād mānind-i-didd.

Hearing is not like seeing.

Sharm che kullist ki pesh mardān biyād.

Is shame a bitch that she should come to men?

(For explanation see page 218, col. ii.)

Supurdām ba to miyā-i-kheh rā: Tū dānā hīdā-i-kam o besh rā.

I have made over my property to you: You now know all its good and bad points.

(A preface to books.)

Tama ra seh harf ast, har seh fāh.

Av: rice has three letters and all three empty.

(For explanation see page 231, col. 1.)

Tāim-i-kārt garān muaf!

Working men are excused.

(From conventional formalities.)

Ur-i-gunāḥ bad tar as gunāḥ.

An excuse for a sin is worse than the sin.

(Qui l'excuse s'accuse.)

Vasire chūn shahr-yār chundā.

As the minister so the king.

(Because the king works through him.)

RUSTIC PROVERBS.

Adhe Māḥe kamāl kīdāḥ. [the shoniders.]

In the middle of February coats go over

(The winter is past.)

Aggām buddhī Bāniyā, pachchham buddhī Jāt.

The most wit to the Banjā, the least wit to the Jāt.

Andhri gāiyā, dharm roḥṭi.

A blind cow, and faith her keeper.

Andā b āl jāi kī sorā.

An entire ox is the worry of one's life.

Bahūt atahtāl, jāi ke kāl ā.

A great oppressor is always in danger of his life.

Bās ki jar meḥ gh meḥ jāme hū.

A prickly thurb grows in the roots of the bamboo.

*Be-makh' ke dāhori, ghorā bind lagām,
Be-mākh' ke lākhār, sīnā bhāl nā-kām.*

Ploughing the soil without rain, having a horse without a bridle, and an army without a leader, are three evil things.

*Bhains dādā jo karkhā pive,
Hāghā ghātē na jāb lag jive.*

Who drinks boiled buffalo's milk will keep his strength through life.

Bhāks ber aghāz gādhē.

Berries for the hungry, sugarcane for the full.

(To him that hath shall be given.)

Chāhī phērī hūī chūn kī dhērī.

It is the turning of the mill and you 'll get flour.

(You 'll get nothing for nothing.)

Chamādrōh ke kose dhor nahīn marē.

Cattle don't die of the currier's curse.

(For explanation see page 51; col. i.)

Chha mahīne mimyānī to ek bachcha biyānī.

The she-goat was six months pregnant and produced one kid.

(Great boast, little roast.)

Chikne galvā malvā ke.

The smooth cheek of a rich man.

Dādhā bālā jādhā tādā.

When the log burns the cold goes away.

(Care leads to success.)

Dhūl kī rassi bādnā.

To twist a rope of sand.

(To draw blood from a stone.)

Gādar ānī ūn ko, baiht chare kapdā.

The sheep came to be shorn, but ate up the cotton-field.

Gosvār kē pādhē torē pādhē.

The (practical) joke of a clown will break a rib.

Gāho bhāge, paghiyā lāge!

The village deserted, and the harvest on!

Ghar merā hal nā baldyā, māngē ikh haldyā!

Without a plough or oxen, he demands sugar-cane for his ploughing foe.

Ghor merā nahīn tāgā ahlād māngē pāgā.

There is not a thread in the house, and the blockhead wants a turban.

Gosvār bhātī, sikhā sādā, māī bhāe kāran bādī bāp.

A field by the village, a man-eating serpent, a terrible mother, and a disagreeable father are bad things.

Her pher āre to bhīrtī matkīve.

If I can get again, I'll again enjoy cucumber. (For explanation see page 102, col. i.)

Hotī hīle na jībāyā bhōī, b'ī sūe k'īke baq' bōī.

Nor opened her lips, nor moved her tongue, and still the old woman scolded her.

Jāb bhājan hō hōe lūgī torē hūī aar pādhāde bhāt.

When a woman wills to run away she will break the fort and leap over the ditch.

(For explanation see page 107 col.)

Jis ghar hōe kuchalyā nārī; dādhā bhōr hō us kī khudārī.

The house that has a bad wife is on the eve of ruin. [kā dalyā]

Jis ghar hōe purāh kuchalyā us ghar hōve khīr
The house that has a bad husband gets gruel for its milk and rice.

(For explanation see page 118, col. i.)

Jis ghar nārī phārī oh ghar jāno kārī.

The house of a slut is no better than a dunghill.

Jis kē bārāh bigah bāghā, us kī kāmār merā dōrā nahīn.

Who has twelve acres of cotton field, has not a rag to his back.

Jo kōī bhāt chane kē tūt pānī pīve sūe sūe ghūst.

Who eats pease-pudding will drink a hundred gulps of water.

(For explanation see page 128, col. i.)

Jo kōī khāt nibāh kē jūdā, māl bāne voh mūdāh gāvār.

Who hath eaten millet from his birth, hath been clodhopper from the beginning.

(Millet (jūdā) is very coarse food.)

Kamānī na pāhiyā, "gārī jōt mere bhāiyā."

Nor spring nor wheels, and says he, "bring up the cart, friend."

Kān par ejūy nahīn chālī.

Even a louse does not venture on his ears.

(Spoken of one who does not yield to advice.)

Karkhā sohe pālī nē, bārāh sohe mālī nē.

Pastorals suits the shepherd, and the song of the well the gardener.

(For explanation see page 131, col. ii.)

Khared pyārā bīnā, siyālē piyārī āg, Barthā piyārī ān chīs, kambāl, chhāvā, rāg.

In summer I like a fan, in winter a fire, in the rains a blanket, a roof and a song.

Khasam, devor domon, ek sās kē pāt pāt hūdyā voh hūd.

Your husband and his younger brother are sons of one mother; if it is not the former, then it is the latter.

(For explanation see page 137, col. i.)

Mātā bāgī māmā, saukīn baryī bair;

Dājā hō rākhē nahīn, dhēhā rākhī sāvēr.

A mother's love, a co-wife's hate; There is nothing like them, though thou search from morn to eve.

Mathvā, vadārī kē hūd sātī;

What has a Hindoo to do with a Muham-madan!

Nās kē nā' got kē bāhīh māhāyē pōth kē.

Nor relative nor clansman, and he has the assurance to ask for a share.

(In the hereditary property.)

Rab na rabri, le uphe khabri !

(I never said a word) sweet or sour, and he drew his sword !

Sadh bhagat deh jinhah aale, sukhi rahet ve bis-ve bis.

Whom saints and prophets bless, will surely be happy.

Sadh ki jin sangat kint unhat kamai pari kint
Who dwell with the holy reap a full reward.

Samp singh jit deh pakhaleh, Dhor, manukh khalan jut khalan.

Where snakes and tigers lay their limbs,
Men and cattle shake like an earthquake.

Savan khir jo khaa sakare, Mirag dhal kur-chaleh mare.

Who eats milk and rice in August will bound about like a deer.

Suati buri re balke, ya kha ji se far ; Rati bajha rust ke lage boj pahar.

Idleness is a bad thing, my lad, thrust it from thy life ; Announce weight to an idle man is as heavy as a mountain.

Tan phar ka bhains bhai bhari : Kahe " kaho mohe Najo Pyari."

The niny is heavier than a buffalo, And asks to be called Miss Slip.

(Najo is a slim and slender girl ; a slip of a girl.)

Tat kamla, doira, tinoch jat gulam ; Jit chahi jit baith kar turat karo baram.

Canvass, blanket and bedding are lowly things, On which thou canst take thy rest when thou wilt.

Tat kamle ghar mat ghar ; Bar batde sat dushale.

He keeps canvass and blankets at home, and abroad calls them shawls.

Tujh par pare jo audha dil bich mat ghabra
Jab dahi ki ho daya kam turat ban ja.

Let not thy heart be downcast when adversity overtakes thee, When God shall have mercy thy work will quickly prosper.

Turak, talaiya, tol ra, na yeh kisi ke mit. Bhir parat muth gher leh, rakhet na parit.

A musalman, a wasp, and a parrot are nobody's friend : In time of difficulty these go away and show no love.

Urati urdon ki bhai, aur ras ki dehi khir ; Laj jo rakhe pit ki, roh bhi dehi, bir.

Peanut-pudding of peas is best, and sweetened khir is best : She is the best woman, friend, that up-holds her husband's honor.

Us to aikh na de khadi jo ho kutar nich ; Lok mekhi nahin ghise kahan pathar bich.

Never advise the cruel and base ; An iron peg will never pierce through a stone.

SUPERSTITION.

Din ko rove rosi bhove.

Who sleeps in the day-time loses his livelihood.

Divali jit, sat bhar jit.

Win at Divali, win all the year round.
(For explanation see page 73, col. ii.)

Divali ki rat ko badi bunti putari hai.

On the night of the Divali every herb and plant finds tongue.

Donoh vapt mile nahin ate sataj ki antr phat jayit.

One should not sew when day meets night, as it puts out the eye of the day.

Nab-ga bhara ka bhara, rat same ne de sat jhara.

You will be utterly ruined if you sweep out your house at night.

Fajar farjar ki nahin kuchi nahin.

No in the early morning bodes no good.
(For explanation see page 81, col. i.)

Gine gindae tota pise.

Who counts loses.

Girah apna phal kar ki jata hai.

Each star yields its fruit.

Jahan khat khat hai, wahan nahin ki farishta nahin aat.

(come.)

Where the dogs are no good angels will

Jake larke larki ki shadi Jekh mekhi nahin karte.

The first born is never wed in the month of Jekh (May and June).

Jammi chhor, saatchar nahin, us ka senichar kadhi na jae.

Who omits Friday and bathes on Saturday misfortune will never leave him.

Kale ke age chidag nahin jalla.

No lamp will burn before a black snake.

(For explanation see page 138, col. i.)

Kanj bhagwan hota hai.

Blue-eyed is fortunate.

Kaun kisi ke ave jave ? danda pani lata hai.

No one visits another ; it is the prospect of food that takes him there,

Kutte ki si parli pharke.

My heart beats like a dog's.

(For explanation see page 148, col. i.)

Maggah mekhi marnd, agle janam mekhi gadhi band.

Who dies in Maggah will be an ass in his next life.

(For explanation see page 153, col. i.)

Musi ka mal, nikhle phat ke thal.

The miser's wealth breaks out in sores.

(It is unlucky and brings evil on his heir.)

Old tale kã bhūt caitar purkhẽ kã nãm jãns.

The ghost under the eaves has known the names of seventy ancestors.

Pichhĩ roĩ khãĩ, pichhĩ mat d'.

Who eats the last cake will be a fool.

(For explanation see page 184, col. ii.)

Rat hi nityat hasẽ!

Plans made at night are wicked!

Rat ko jhãũ denĩ manhũ hai.

It is unlucky to sweep the house at night.

Rat ko sahp kã nãm nahĩ lete hai.

Don't mention a serpent at night.

(For explanation see page 194, col. ii.)

Richh kã ek bãl bhĩ bahut hai.

One hair of a bear is enough.

(For explanation see page 195 col. i.)

Sadqã diye rad bulã.

To give alms is to avert evil.

Samne pãũ bhãũ kũla d jãt, to achchhã sha-gũn hotã hai.

To meet a jar full of water is a good omen.

Saath baje caitar balã bhãje.

When the conch sounds seventy misfortunes fly.

(For explanation see page 208, col. ii.)

Saap ki to bhũp bhĩ burĩ.

Even the breath of a serpent is bad.

Sah kã kãĩfã ghar men mat rakkho, larũt hogĩ.

Don't keep a porcupine's quill in the house or it will create strife.

Sonã pãũ aur khonã dono bure.

To find gold or lose it are both bad.

Subah ki nãnh achchhĩ nahĩ.

Nay in the morning bodes no good.

(For explanation see page 225, col. i.)

Takhĩ par takhĩ; miyãñji ki ãĩ kambakhĩ.

When slate is on slate, there's bad luck for the master.

(For explanation see page 232, col. ii.)

Tat se tatãĩyã gahrĩ, sahp se sahpoldã gahrĩ.

A lake is deeper than a pond, and a young serpent more poisonous than a large one.

Tardã e khãre ho-kar na tolo: barakut jãĩ hai.

Don't use your scales standing: you will lose your luck.

Tetrĩ beĩ rãj rajãve, tetã beĩ bhĩ mangãve.

A daughter after two sons brings prosperity, a son after two daughters, brings beggary.

Titãr bawã boljã to sagre kãr hoĩ shik; Dahne

bolat na bhãlã, sãch jãn yeh sih.

If a partridge cry on the left all your wishes will thrive, If it cry on the right believe me it is not a good omen.

Tũ kãhe so sach hai, buddhĩ! tũ kãhe so sach!

What you say is true, old lady! What you say is true.

(For explanation see page 242, col. ii.)

Tu'ũ aur gurũb ke waqt sijdã mana hai.

At actual sunset and sunrise you must not kneel to pray.

Udher ke roĩ na khão, nañgi hotĩ hai.

It is not good to peel off the upper layer of bread and eat it.

Uglẽ to andhã, khãve to kophĩ.[becomes leprous.

If he vomits it goes blind, if swallows it (To be on the horns of a dilemma.)

(For explanation see page 249, col. i.)

Ulitĩ malã phernd.

To tell beads backwards.

Ulitĩ saĩfĩ parhnd.

To say thesãfĩ backwards.

(For explanation see page 250, col. i.)

WOMENS PROVERBS.

Ab satvanĩ hokar baithĩ lũkãr sansũr.

She sits a saint, grown rich on a world's plunder.

Åe Chãit sũdhãvã, phũar mail chhũãvã.

When April comes her dirt leaves her.

(For explanation see page 3, col. ii.)

Åegã kuttã to pãegã tukã.

When the dog comes he will get his share.

(Who works gets.)

Åe mere agle, man mũne so karle.

My husband, you can do with me as you choose.

(For explanation see page 4, col. i.)

Åge kãh, piche pãt.

A hand before and a leaf behind.

(For explanation see page 5, col. i.)

Åĩ na gai chãochhã, ghar hĩ mat rakĩ.

A chance guest, she stuck to the house.

(A piece of good luck.)

Åĩ na gai, kaule lag gyãban hũ.

A chance passenger, she leant against the pillar and became pregnant.

(For explanation see page 6, col. ii.)

Åĩ na gai, kũn nãle bahĩ!

Never even seen, how is she sister!

Åian sũdhã murtã nĩ uĩ hoĩ.

May such good fortune be never mine!

Åise pe to aĩt: kãjãl diye pe kãĩ?

So beautiful! How will she be with her eyes touched up with lamp black?

Åisĩ aĩt chãĩ bal bal jãt, nau nau pãĩrĩ bhãlãĩ khãt.

Accept the invitation where you'll get nine plates of rice.

Åisĩ bahũ sũãĩ, jẽ pãĩchã mũãgẽ pãĩ!

Such a clever wife! She asks for water on loan!

Aisi hoñ kññen hññi, to kññe phññi mññi mññi ?
Had you spun well, would you have been
deserted and forlorn !

Aisi tññi, ki bññi mññi pññi.

So degraded as to touch the earth.

Aj napññi, kal napññi, tññi phññi sadññi napññi.

To-day barren, to-morrow barren ; even when
the *pññi* tree blossoms still barren.

(For explanation see page 8, col. ii.)

Akññi lahññi kahññi tak jalññi ?

How long will a single stick burn ?

(One man cannot do the work of ten.)

Alññi, de nññiññi.

O niche, give a morsel.

(For explanation see page 9, col. i.)

Alññi tññi, bññi tññi, sahññi sññi tññi.

I'll love you, and I'll serve you, but I'll
steal your dinner.

(Said of a hypocrite.)

Albññi ne pakññi khññi ; dññi ki jagah dññi nññi.

The nunny made *kññi* of water instead of milk.

(*Khññi* is a dish made of rice and milk.)

Al gai, bal gai, jalññi ke vagññi tal gai.

She loves and she serves, but in the time
of need she's off. [dññi.]

Amññe amññe ghar karññi, aur bññi karññi mai-

I will take up my abode right in front, and
there shall be no screen between us.

(Said of an impudent, shameless woman.)

Amññi eññi nahññi, bahññi dññi dññi /

Eyes she has hone, but she has ten pots of
lamp-black (for her eyes) !

Amññi na dññi kññi kññi /

Blind of the eyes the needle plies !

Amññi sukññi, kññi kññi.

The delight of the eye, the joy of the heart
(A son.)

Amññi phññi dññi, mññi mññi ki dññi :

Amññi phññi dññi, bññi mññi ke dññi.

When the right eye throbs it's mother or
sister coming.

When the left eye throbs it's brother or
husband coming.

Amññi jññi dññi mññi mññi. [greens.]

The silly hussy has made broth of the
(*Shññi* is soup made of meat.)

Amññi mññi rūp buññi mññi chññi.

Your beauty is in your stomach, and your
grace is in your bundle.

(For explanation see page 15, col. i.)

Amññi parññi parññi.

Come neighbour, let us fight.

(For explanation see page 15, col. ii.)

Amññi parññi, mññi ki ho !

Come, neighbour, and be as I am.

(For explanation see page 15, col. ii.)

Amññi ki nahññi girññi dññi.

His very nose and hair are captives.

(He is hemmed in with difficulties.)

Amññi ke roññi dññi gññi /

With one loaf for herself only she sings a
song of three !

Amññi dññi roññi, aur ke dññi kññi.

Cry over your own idiot (son) ; but laugh
over another's.

Amññi ko nññi, amññi kññi kññi bññi.

He gives to others and not to his own, and
so is boiling water.

(For explanation see page 17, col. ii.)

Amññi pññi kññi phññi, parññi ke phññi.

Leaving her own sons bachelors she marries
off other's sons.

Amññi kññi ka pññi nññi.

The son of your own womb is invaluable.

(For explanation see page 18, col. ii.)

Amññi tññi uññi aur dññi ki lahññi mññi.

Expose your own leg and die of shame.
(To wash the family dirty linen in public.)

Aur ki bhññi na jññi, amññi bhññi dññi amññi.

She cares nought for others' hunger, for
herself she kneads the flour.

Bahññi ke khññi ghar ke gññi gññi.

While strangers eat, the household starves.

(For explanation see page 20, col. i.)

Bahññi miññi alññi talññi, ghar mññi chññi
pññi.

Abroad my lord has cakes and wine, at
home he cooks rats. [jññi.]

Bahññi miññi chññi chikaniññi, ghar mññi libññi

My lord abroad is a dandy, but at home
there is a draggletailed wife. [jññi.]

Bahññi miññi jññi jññi, ghar mññi nññi

Abroad my lord goes in gorgeous array
with a naked wife at home. [mññi ki mññi.]

Bahññi miññi Panññi, ghar mññi bññi kññi.

Abroad he is my Lord Governor, at home
his wife is a victim of fate.

(A poor miserable creature.)

Bahññi miññi sññi, ghar mññi bññi jññi
bññi.

My lord abroad is a captain, but at home
his wife feeds the oven.

(The occupation of a menial.)

Bahññi ke bññi dññi, dññi dññi chññi na
pññi.

Many caresses to his wife, but she must not
touch the house vessels !

(Sham love.)

Bññi bññi gññi.

Faulty in every hair.

(For explanation see page 27, col. i.)

Bññi hññi chññi aur dññi hññi sññi.

An assignation through a child and a mes-
sage through a crow.

Bññi jab dññi kññi hai, tab aññi ki kññi hai.

When her slave celebrates a wedding she
does it as well as this.

(Said in contempt of an entertainment.)

Bññi ke dññi bññi dññi, loññi na jññi dññi dññi.

A slave girl got a handmaid, and the people
thought a storm had come !

Bādhī ke āpē bādhī mēh gine nā ādhī.

When a slave girl gets a handmaid she takes no thought of rain or storm.

(For explanation see page 28, col. ii.)

Bādh ke jāi band mēh nāhī rāhī.

Born in bondage does not remain in bondage.

(Misfortune will not always cling to one.)

Bāhī chhaurī jāi ho, nibel jānke mō; Hirde mēh se jāge to mard badāygi tō.

Shake yourself off and go, and think me powerless; If you go out of my heart then think yourself a man.

Bānī jīre bādh, khole phīre kēdh.

A woman with her hair down is a harlot.

Bāhī achchhī chānūj būri.

Better be barren than bear once.

(The barren woman is spared the loss of an only child.)

Bāhī bājāhī Shāitān kī langōhī.

A barren woman is the Devil's brooch.

(The most wretched thing on earth.)

Bāhī byānī sūkhī urānī.

To expend dry ginger for the delivery of a barren woman.

(Great cry little wo!)

Bāhī hū jāne parāhī kī pīrī?

What does a barren woman know of the pains of child-birth?

Bāp kē nām Damrī, bēhā kē nām Chhākuryā, sātī kē nām Paohkauriyā, tīn purā bīā chhādām na pūrā bhāyā.

The father Damrī, the son Chhākaurī, the grandson Paohkaurī, three generations passed and a chhādām was not complete.

(For explanation see page 31, col. i.)

Bārān kē bārā kī bhāg.

Great men have great fortune.

Bārāhī bar ke sātī. [one's husband.

The rainy season is best for living with

Bāhī mēh phōkē pānī augun kare hai.

Plain water is bad for a stale mouth. [nāhī.

Bāhī phūlon mēh bīs nāhī, pārdesi bālam tertās

As there is no fragrance in a withered

flower, so is there no hope of aid from a husband in a foreign land.

Bas-kar miyān bas-kar; dekhā terā lāshkar!

Enough good sir, enough; I have seen your army.

(Said in derision to a boaster.)

Batāy dāt, batāy jāit, bhēlak chārāhī na bātī bhāhī.

By the footpath I come, by the footpath I go, on the edge I graze, and destroy not one ear of the corn.

(For explanation see page 34, col. ii.)

Batīs dāt kī bhākhā bhālī nāhī jāit.

The words of thirty-two teeth will never fail.

(For explanation see page 35, col. ii.)

Bech bech, merī pahīnī kē byāh. [my property.

My tomboy is married off by the sale of all

(For explanation see page 36, col. i.)

Be-dard qadī hū jāne pīr pārdī!

What knows the merciless butcher of the pain of others!

Be-dharmē bhāt, aur behdē kē sātī mēt!

I became a perverter to marry a wool-carder!

(For explanation see page 36, col. ii.)

Begāne khān bālī tūrē fāg.

To lose a leg in another's cause.

Bejā ke pīcān-hāri pāhān kī gīt gārd. [wheat.

Grinding coarse grains she sings the song of

(She talks very big: draws the long bow.)

Be-lāhī bākuryā par ghar nāhē.

A shameless wife dances at others' houses.

Bejā lāgī chāmārī, voh bhī bah lāgī bōhī kāmārī.

If my son should marry a low woman, she would still be called my daughter-in-law.

(Make the best of a bad bargain.)

Bejā mariyō, par tīsar nō pariyo.

May my son die, rather than I get a third.

(For explanation see page 37, col. ii.)

Bejī anurā nā jāit, man man gāfālī.

The daughter goes not to her father-in-law's house and frots and fumes to herself.

(A common incident in native life.)

Be-vagī kī shahādī, mēh kūrī nō bāfālī.

The fool plays the pipe at the wrong time.

(For explanation see page 38, col. i.)

Bhāron kī chhākhā bhāron kō; Kātāh kī chhākhā pūton kō. [ber for your children.

Buttermilk in August for the devil, in Octo-

Bhāhī kī bhāhī; hū dāre kī mohāhī!

A present for a present, what more can one require.

(Short debts long friends.)

Bhālā hūd dīdī gāne gāt, dīdī kī phārgī māt kē bhāl.

It is well that my husband's sister is married and gone, for I shall get her gorgeous clothes.

(For explanation see page 39, col. i.)

Bhāl bhālī pīgā kē bhāgh mārāl, jē begārī se bachāl.

It is good that my husband has been devoured by a tiger, for I am saved from working for him.

Bhālē bēdh, band parī, gobār chhōr kashīde parī.

Father dear, I am a prisoner, and instead of picking upwooding, I makeembroidery.

(For explanation see page 40, col. ii.)

Bhālō bhāyo merī māṭṭī ṭūṭī, mānī dāhī bechān se chāṭī.

It is well, that my pot is broken, for I am saved from selling the tyre.

Bhār hātī chāṭī pāt sātī rāhī!

Bracelets on her arms and a widow withal!

(For explanation see page 40, col. ii.)

Bhārī thālī mēt lāt mārā.

To kick over the plate full of food.

(To quarrel with one's bread and butter.)

Bhāt bin rah jāve, piyā bin rahā na jāve.

You can go without your dinner, but not without your lover.

Bhāt khāte, kith pirāl? [aache !]

She can't eat rice because it makes her band (She is so delicate.)

Bhāt parē voh sand, jis se tūten kām.

Fire burn the gold that splits the ears !

(For explanation see page 41, col. i.)

Bhāt hogi to leo bahotere chāp rahenge.

While the wall stands it receives lots of whitewash.

(While the house last flesh there will be.)

Bhojan na bhāt, nāihā kā samād !

Nor bread nor rice at home, or at my father-in-law's.

(The widow who is ill-treated wherever she be.)

Bhāt gai nār, hing dāl diyā bhāt meh.

The woman has blundered and put the asafetida into the rice.

(For explanation see page 43, col. i.)

Bhāl, re Rāghuā, terī lāl pagiyā par. [turban.

I was taken in, Rāghuā, by your gay red

(For explanation see page 43, col. ii.)

Bhus meh chāngī dāl Jamālō dūr khārī !

Jamālō fired the straw and stood aloof !

(A mischief maker : a fire brand : an incendiary.)

Bhusā kā bhagvā, mānjakdōrī, bīvi dūvō chh : nāihā mor !

With a gown of sack cloth, and a thick rope for the strings she thinks none like her !

Bībī hañ bharmālī kām pīar kī bālī !

My lady is very consequential on the strength of a brass ear-ring !

Bībī Khailā, do chīffe, ek mailā. [(skirt.)

Madam Slut has two white and one dirty (A whitened sepulchre.)

Bībī Khailā, do jaffī ek mailā. [a fair.

Madam Slut and two farmers' wives make (Three women and a goose make a market.)

Bībī ko bāndī kahā, hañ dī ; bāndī ko bāndī kahā ro dī.

Call a lady a slave and she will laugh ; call a slave a slave and she will fret.

Bībī Makko na gāñ, lōdī ho dī.

My lady did not go to Mecca, yet she became a darling.

(Kissing goes by favor.)

Bībī vāre bāndī kī, ghar kī bulā kahāñ na jā.

The wife gives alms, the slave girl takes them, and the misfortune of the family still remains in the house.

(For explanation see page 4, col. i.)

Bībī nā bhātī damrī kī dāl sī vaqt.

A careful housewife makes a penny worth of pens serve for three meals.

B. Dawāñ apno tōhe mēñ ap kī khailāñ.

Madam I'raze-proud boils in her own flames.

(Pries in her own fat.)

Bīlī kē bhagōt chhīnā tāt par.

It was the cat's luck that the net broke.

(For explanation see page 44, col. ii.)

Bin bulāñ aham-q le dāup zahnah

The fool has come uninvited with a platter.

(For explanation see page 45, col. i.)

Bin bulat Demat lāpke bāle samet at.

Uninvited the songstress comes with all her children.

Birachh kī chhāyā aur purush kī māyā.

The shade of a tree and the influence of a man (go with them.)

"Biv, biv, id at." "Chal, harām-sādī, tujhe kyā ?"

"My lady, my lady, the feast has come !"

"Go along you wretch, what has it to do with you ?"

"Biv biv id at." "Chal, mardār, tujhe arsi tikyā se kām ?"

"My lady, my lady" the feast has come !"

"Go you wretch, and mind your loaf of bread !"

Bolē kē na chālē ke, main to sūte hē bhāl. [sleep.

No good for talk or company, I'm the one for

(For explanation see page 46, col. ii.)

Bolī bolī to ye bolī, "Mert jātī bole."

When she did speak all she said was, "May my shoe speak."

(She would not talk at all.)

Boyd na jōd, Allāh Miyañ ne diyā potā.

Without sowing or ploughing God gave him a grandson.

(For explanation see page 47, col. i.)

Bulbul kā sū chōñdā.

Hair braided like a crested shrike.

(For explanation see page 47, col. ii.)

Burhā chochī jāndā ke sūth. [funeral.

An old woman's wantonness ceases at her

Burh bhāt guyañ, dimāg mor vaie.

My friend has grown old, but her airs are the same.

(Skittishness in old age.)

Burh bhāl, burh ghañ na chhāl.

He has grown old but his childishness has not left him.

Burh na savāl ghiū khichrī.

An old man has no taste for dainties.

Chabokar so lāpkar.

Joking leads to fighting.

Chāhe koton dālā, chāhe māñdā pīdā.

Be it wheat or be it corn, I'll grind and pound it for you.

(For explanation see page 49, col. i.)

Chāl karūñ, pyār karūñ, chūp tōle angār dharūñ, jal jā to māñ kyā karūñ ?

I'll love him, and I'll caress him, and I'll put fire under him ; if it burn him, what can I do ?

(Sham affection.)

Chāñ pheñ hui chāñ kī dhert.

It is the turning of the mill that makes the flour heap.

Chakki mat hant dāoge, to chān pāoge. [flour.
Throw grain into the mill and you'll get
(You'll get nothing for nothing.)

Chakki tala ghar terā nikal, sāt, ghar merā.
Get out, thou mother-in-law, thy house is
under the mill stone; this house is mine.
(For explanation see page 49, col. 2.)

Chakmak dida, khāt ma'ida.
Wanton eyes are on dainties fed.
(Said of harlots.)

Chal chakhe! mere mukh mat lag.
Away! avast! I don't stick to my mouth.
(Don't talk with me.)

*Chal, chhān, main āi kūt, jumla pūr manāi
kūt.* [invoked all the saints
Go on, shadow; I will follow, for I have
(For explanation see page 50, col. 1.)

Chale na jāne, āngan tēhā. [crooked.
Can't walk because, forsooth, the yard is
(A bad workman quarrels with his tools.)

Chalti chalti āi saut ke pihar. [co-wife.
She went for refuse to the family of the
(For explanation see page 50, col. 1.)

Chalti mat gai dōhe; karmāh ko kī dōh?
She went to milk with a sieve, so what
blame to fate!

Chalo na jāe, gathī murātho.
He can't walk and a bundle on his head.

*Chalo, sakhi, vāhān chālā jahān basā Brij Rāj;
Gorā bechā, Mārī mēh; ek panth do kāj.*
Come, friend, let us go to the place where
the sovereign of Brij lives. To sell our
milk and meat with Kīshna, and thus
kill two birds with one stone.

Chanbelī chāo mat āi, Bakhīdār reorīyā bāte.
The jasmine has begun to bloom, for Bakh-
tāvar is dispensing sweets.
(For explanation see page 51, col. 1.)

Chanbelī chāo mat āi, Bakhīdār sāt āi.
Show my Lady Jasmine favour; And she'll
bring her whole family.

'Chandī, ghar lī agī? 'Nahī, nigore, khodagī.'
'Chandī, ghar khodagī? 'Nahī, nigore, lipāgī.'
'You shrew, will you plaster the floor?'
'No, you wretch, I'll dig it.' 'You shrew,
will you dig the floor?' 'No, you wretch!
I'll plaster it.'

(Mary, Mary, so contrary.)
*Chancharanjī ho gae, gahān ha gai dāh; Ghar
mat gahān tīn hāh, charkhā, pīkhī, khāt.*
Peas dear as almonds, wheat as raisins, And
three, ornaments only in the house, a
spinning-wheel, a stool and a bed.
(Hard time.)

*Chapnī likhān air par dhārī, nikāl parā yā
nikāl parī.*
The inscribed platter is placed upon her
head, a fairy boy or fairy girl will come
out.

(For explanation see page 52, col. ii.)

Chār din hā rang chāng; chār dāt jārā,
'mord sāng!
Your love lasts four days only: none of
your company, you mean brute! [blatant.]

Chār ghar chāu bhāiyā, tēhā bhāi mat bhāiā.
Four brothers dwell in four houses, and one
of them is a beggar.

(The inequality of men.)
Cherāi kaphāl tē, na dyā to kōh āyē?
The oil may keep away, if it comes not
when the frying pan is on the fire.

Chhān gathī mat, jōhā rahāt mat.
Show in his bundle, and youth in his platter.
(Fine feathers make fine birds.)

Chhān mat laphī, pāse mat sughar bhālā.
A half penny will settle a row about a
farthing.
(For explanation see page 54, col. 1.)

*Chhāi dōe so dōe, chhālāt bhāt dōe jīe mat
bahātār sāt chhāl.*
If the winnowing fan speak, it is well, but
if the sieve full of holes speak, what
then?

(For explanation see page 54, col. 1.)
*Chhān mat māhārā gānāt gīt, pīyā bīn āgāt sāt
ānāt.* [seemly without a lover.

Singing songs and making a bower is all un-
chaste if it is not for the sake of a sword and a
dagger.
The goat lost its life, but the eaters were
not pleased.
(Said of unappreciated self sacrifice.)

Chhāi chār, baghārā pāhāt.
She peeled but four, and brought out five.
(Said tauntingly to a conceited daughter-in-
law.)

Chhān hā bātā babud, re babud.
A harlot's child is every body's darling.
(For explanation see page 54, col. 1.)

Chhān ānā, chhānāe rāol. [top.
An ounce of meat and a feast on the house
Chhān hā, māhā, gāhān tē.
O tremble! let me down.

(For explanation see page 54, col. 1.)
Chhān, Bī Bāt, chhān jāgāt hā jāt.
Let go the rat, my Lady Cat, he will live
though he has lost his tail.

Chhān ghar, bātā, chhānāe.
A small house and large connections.

*Chhān nānāt āngāt hā bāt, bāt nānāt bātā
bātā.*
My younger sister-in-law is as my bodice
strings, my elder sister-in-law is as the
summer lightning.
(For explanation see page 54, col. 1.)

Chhān bhāt na bātā.
The knife is no better than the dagger.

Chhān bhātā sāt gāt.
Ha, has all the qualities except goodness.
Chhānāe fātā, māhān hā lātā!
A foppish beggar with velvet breeches.

Chikna dekh phisal pore.

A fair appearance misleads.

Chikna gal tilingān ke aur jare bare bhurjyān ke.

The oilman's cheeks are smooth and shiny, the grain-paroher's burnt brown.

Chillar chunne se bhagat halka hove?

The breeches won't grow lighter for picking out the lice.

(Cheese paring won't result in large savings.)

Chirag mek basti aur dākh pe paffi. [eyes,
A wick in the lamp and a bandage over the
(Said of a sleepy head.)

Chirya apni jān se gal, bhāne vāle ko sarāf na dē.

The sparrow lost its life and still the easter [was not satisfied.
(For explanation see page 58, col. II.)

Chis na rākhē apni aur chorōd gālī dē.

He takes no care of his things and then abuses the thieves. [gays?

Chor chori se gayē, to kyā harā-pharē se bhī
The thief has left off stealing, but has he also left off hunting?

(For explanation see page 58, col. II.)

Chot lagī pahār kī aur torē ghar kī sil.
Hurt by the hill he goes home to break the grind-stone.

(Said of one vents his rage on his wife.)

Chāhā bil mek amādhā na thā, hānō bhādhā chhāj.

The rat was already unable to enter his hole and he tied a winnowing fan to his ears.

(For explanation see page 60 col. II.)

Chāhe hāth lagī haldī kī girāh, panēdī kī bān bāikhā.

The mouse got hold of a piece of turmeric and set up a druggist's shop. [bāt /

Chālhe āg na ghare pānī, āpar hī āpar jā gā
No fire in her grate, no water in her jar, may she fly away above!

Chālhe, chākhī, sab kī kām pakī.

She is quite up to the hearth and the mill.

(For explanation see page 60, col. II.)

Chālhe kī rāo 'lāo kī lāo' pukāre. [more,
The king of the kitchen always cries 'more',
(Said of a gormandiseer.)

Chālhe kī, na chākhī kī.

Nor fit for the hearth, nor fit for the mill.

(She can neither bake nor grind flour.)

Chālhe piche sone aur tākī kī tohē.

He sleeps behind the hearth and feels the empty plate.

(Living from hand to mouth.)

Chuniye, khudiyē pōdhē āhiyē, dīl dāmdā, le gāl dhiyē.

Bring up a daughter on cakes and tarts, And a son-in-law comes and takes her away.

Churās na th-vāli, nām lage chīr-buñhī vāli kī.

A nose-ringed woman steals, and a ragged wench is charged with it.

(For explanation see page 61, col. II.)

Chutiyā ko tel nahā, pah-urōd kō jī chāke.

No oil for her looks and she longs for fried cakes.

(For explanation see page 61, col. II.)

Dādā marege to potā rāj karēge.

When the grandsire dies, the grandsons reign.

(Le roi est mort, vive le roi.)

Dāhī bechan chāhā, pītā pichehā kemoigā.

She goes out to sell her tyre, and hangs the pitcher down her back.

(Ashamed to put it on the head : above her work.)

Dāi jāne apni hāt.

The midwife knows her own feelings.

(For explanation see page 13, col. II.)

Dāi kō sir pān phāl.

On the head of the nurse are betel and flowers.

(For explanation see page 62, col. II.)

Dāi se pei chhupānd.

To hide the belly from the midwife.

(For explanation see page 62, col. II.)

Dāi se pei nahā chhupā.

[wife.

You can't hide the belly from the mid-

Dakhan gāl na dhore, rāhe Chandert chāh.

Who went to the Dakhan never returned but took up his abode at Chandert.

(For explanation see page 62, col. II.)

Daliddar ghar mek non pakhān.

Salt is a delicacy in the house of poverty.

Dāmri kī arhar, āvī rāt kharar.

A farthing's worth of peas, and the sound of grinding all night.

(Great cry and little wool.)

Dāmri kī dāl, āp kī kupaī āp kī chhinal.

With only a farthing's worth of split peas,

I must be host and guest myself.

(There is not enough for one person.)

Dāmri kī dāl, "būā pātī na kō."

A farthing's worth of peas, and "be careful sister, that (the soup) be not thin."

(To express a miser who exacts impossibilities.)

Dāmri kī ghorī chhā pārtī dān.

A farthing mare wants thirty ears of corn.

(Which would be worth a rupee.)

Dāmri kī guryā pōdhē dōli kī.

A penny for fetching a half-penny doll.

(Said of the weddings of the poor.)

Dāmri kī nihāi mek dāl kī tukrā.

[van.

Farthing soup is made of (soaked) can-

Dardhālā dhān.

A treasure of a beard.

(For explanation see page 64, col. II.)

Dar na dahat, udār phirī khichak.

Nor fear nor awe, she goes about naked.

Dardas par di barāt, samdhan ko lagī haqās.
The marriage procession has arrived at the gate, and the bride's mother feels a call of nature.

Dason ungliyā, dason chīrāg.
Her ten fingers are ten lamps.
(She is highly accomplished.)

Dātā datār rutnī utār.
(My husband) is so liberal that he would even take off my trousers to give them away.

Dāyan bīlī das ghar chhōkar khālī hai.
Even a witch will pass over ten houses before she fastens on her prey.
(For explanation see page 66, col. i.)

De dūā samdhāne ko, nahīn phīrtī do do dāne ko.
Call blessings on the marriage relations, but for whom you would have been a beggar.
(Honor to whom honor is due.)

Dekhā na bhālā sode gal khālā.
The aunt is devoted to the nephew whom she has never seen.
(For explanation see page 6, col. ii.)

Dekhā so khāyā, na mūkh pāoh jāyā.
He ate what he saw and nothing saved for his face or feet.
(Living from hand to mouth.)

Dekhe ke baurakiyā, dūe pāchoh pīr.
In appearance she is mad, but she knows how to invoke the five pīrs.
(For explanation see page 68, col. ii.)

Dekhe ko budhī, kām ko ānīhī. [at her work.
An old woman to look at, but a whirlwind.
(Not much to look at, but a devil to go.)

Dekhi, pīr, terī karmāt! [saint!
Your miraculous powers are known, nīy
(We know the length of your tether.)

Dekhi 'Rām!' terī kartūt.
I know 'Rām!' thy wondrous works.
(See preceeing.)

Dekhiye dīdār aur māriye paizār.
Look at them, but don't touch them.
(For explanation see page 67, col. i.)

Dekhnā so pekhnā.
To see is to desire. [parostal pīhā.
Dekho re, Ahirinyān ke dīthā, Chhaktīnā chāur,
Look at the perversity of the cowherd's wife; She takes out grains and serves the husk. [band.

Dekho Mīyān ke chhānd band, phāṭā jān tīnp.
Look at this gentleman's consequential airs and his tattered robe with three stra pa.
(Whereas it ought to have eight or nine.)

Dekh parāsan jal marī.
My neighbour saw and died with envy.

Dekh pāo āṭā, put par raotī.
A pound of flour and a dinner on the bridge.
(In a public place : a vain show.)

Dhabhe mek khāk.

Dust on her skirt.
(An abuse.)

Dhadhāṅgā so butāṅgā.
A blazing fire is soon out.
(Pride goes before a fall.)

Dhāk talē kī phāṭar, Mahō talē kī suphar.
A blockhead under a Dhāk tree is as good as a clever fellow under a Mahvā
(For explanation see page 63, col. ii.)

Dhān, pān, pānī Kāṅg; sand jānī.
Rice, betel and water taste best in October.

Dhān sākā hai, karvā tarvātā hai.
As long as the rice is drying the crows will keep on cawing.
(For explanation see page 69, col. i.)

Dhāo dhāo karām līkhā, aṭī pāo!
Work on and get what's in your fate!
(For explanation see page 69, col. i.)

Dhī beṭi apne ghar bhālā.
Daughters are best in their own houses.
(i.e. their husbands' houses.)

Dhī mātī, jodvī chor. [thief.
The daughter dead, the son-in-law is as a
(That is, no more seen.)

Dhī na beṭi, udhāl gāl samdhāy.
Nor child, nor daughter, and she cries out that her daughter's sister-in-law has done wrong.
(For explanation see page 70, col. i.)

Dhī na dhīyānā, ap hī samdhā, ap hī khānā.
Nor daughter-in-law nor son-in-law, whatever he earns goes into his own stomach.

Dhīyā pāt ke na gātī, bilāyā ke gātī.
No clothing for his son or daughter, but for his cat (mistress).

Dhobi chhōr saṅgā kīyā, rakhī Khīsar ke ghāt.
She left the washerman, and wedded a water-bearer, but still her fate is connected with water.
(For explanation see page 70, col. ii.)

Dhol bāj; dammā me baje.
The large drums followed the small ones.
(For explanation see page 70, col. ii.)

Dhoṭī thī do pāoh, dhore tūpe chār pāoh.
There were but two feet to wash, and there are now four.
(For explanation see page 71, col. i.)

Din ko ānī ānī, rāt ko charkhā pānī.
She saunters all day to spin at night.
(For explanation see page 72, col. ii.)

Dīval rahgī, to leo bahotere chāṭ rahēge.
While there is a wall lots of the plaster will adhere.
(While there is life, flesh will grow.)

yā Dīdār se, laṅgī kāk khāne.
He gave her (food) at a distance and she sat down to eat it on the spot.
(For explanation see page 73, col. i.)

Dīyā na bāṭī, munde phīre itrāṭī.

There is neither lamp nor candle and the widow is strutting about.

(For explanation see page 73, col. II.)

Dige ki ravanah mahakar tak.

The lamp's light extends to the day of judgment.

(For explanation see page 73, col. II.)

Doli, ai doli ai, mere man mah chho; Doli men or nikal parā bhadrā bādo!

The doli comes, the doli comes and my heart longs (for her); But out of the doli has come an ugly old cat.

(For explanation see page 73, col. II.)

Doli na kahar, bhot hai hai talpar.

Nor palanquin nor bearers, and my lady is ready dressed.

(For explanation see page 74, col. I.)

Dih kanth bhavese tere!

Ritenance on you has ruined me, my husband!

Dailhon nahdo, pailon phole.

May you bathe in milk and be fruitful in

Dug neg baje, bahat nikā lage, Nawā neg wadhā, wāh bāpā lage!

It is pleasant to listen to the music, But how fidgety one gets when the musician wants his fee.

Dubbing dubhese, subhig job jore.

While the 'wretched weep, the happy feel their pockets.

(For explanation see page 75, col. II.)

Dur be ghel sukhone.

Drums at a distance sound well.

(For explanation see page 76, col. II.)

Ek bol, do bol, meri nahi aisi aisi bol.

For a word or two my graceless offspring answers me at once.

Ek karai gāthā, "chāre pahintā ki māthi!"

One farthing's all she's got, and "shall I buy hangings or armlets?"

(Foolish extravagance.)

Ek mere ghar and, dhare ramam.

A servant girl I keep and she an errand boy.

(How rich I am!)

Ek to kani bēti ki bēti, dhare pākhā-e-vālon ne jān khāi.

First I married my son to a one-eyed girl and now they worry me with questions.

(As to the looks of the bride.)

Ek to kani bēti, māl, dhare pākhā-e-vālon ne jān khāi.

First I am the mother of a one-eyed girl and then I am worried by questions about her.

(When it comes to arranging her marriage.)

Ek to Mirā ki bi, diyo bhāi bhāg.

He was already possessed by (the evil spirit) Mirā, and then he took to bhāg.

(For explanation see page 80, col. II.)

Fal ki harigāda māl' - he hālā.

Divination's for the divine may lawfully take. (Money earned is money lawfully got.)

Fāchā na darā, bhā gas marāda. [grace.

The reprobate has eaten without saying (For explanation see page 82, col. I.)

Gandī bōtī hā gandī shorbā.

Stinking meat makes stinking broth.

Gāth na mūthī, phar pharā wāh.

Her heart is in a flutter (to buy), but she has no money in pocket or hand.

Gāo bajāo, bannā ke lālē hī nahā.

You may play and sing, but you won't please the bridegroom.

(Work till you sweat, you 'll nothing get.)

Gāo bajāo, karī na pā.

Sing and play, but you won't get a farthing. (More kicks than half-pence.)

Gāndhē āi bārā, bahū ko lagī hōgā!

The bridegroom's procession has arrived and the bride has a call of nature.

Gāth na gāth, to birhā gāth.

[sing at all. I'll sing of the pangs of love, if I am to

Ghāt ki mēt, tūre ke tēt.

[plate is yours. What is in the pot is mine, what is on the (Selfishness: I take what is cooked, you take what is still raw.)

Ghar-bār tumhārā kōthī kuthīa ke hāth na lūgā.

[any thing in it. The whole house is your's but do not touch (Sham love: sham professions of hospitality.)

Ghar-bār hāthā, na nigālne kī, na thūhne kī.

The house is full of sickles, and there is nothing to swallow or throw up. (The house is full of knicks-knacks of no sort of utility.)

Ghar bhī bātho aur jān bhī khāo!

You stick at home and eat up lives. (Jān-khāo, to worry to death: said to an idle son.)

Ghar chor hāirā gāyam.

He has left his house to lodge in a mean place. (A foolish fellow.)

Ghar ghar yēhī lāhā.

In every house there is this one regulation. (Every community has its peculiar customs.)

Ghar ghar yēhī māyālā chūhā hāi.

Every house has an earthen kitchen. (All are alike.)

Ghar jalgārā jāb, tāb chūriyā pākhā.

When the house was burnt they admired her bangles.

(For explanation see page 83, col. I.)

Ghar kāy, bukhā gādhā ko.

There is work in the house, but the bride is in the court-yard.

Ghar ki bībi hāndēt, ghar kutō jāg.

When the mistress of the house is always gadding, the house becomes fit for the dogs.

Ghar men āi jōi, tēhī pagrī rīdī hō.

When the bride comes home, the crooked turban is soon put straight.

(For explanation see page 80, col. I.)

Ghar meñ bishet bhang nahā, aur bahār noot sāk. [sixty guests invited.

Not even parched *bhang* in the house and (Parched *bhang* is a worthless article.)

Ghar meñ dekho chāhat na chāy; bahār Miyān Tīr-andās.

At home nor sieve nor winnowing fan, and abroad my Lord Archer!

(For explanation see page 89, col. 1.)

Ghar meñ dhān na pān, bīsi ko barā gumān!
Nothing to eat or drink in the house, and the lady of it very proud!

Ghar meñ diyā na bāñ, munda phire itrāñ.

In the house nor lamp nor wick, but the shaven-head (widow) proudly strutting.

Ghar meñ diyā, to masjid meñ diyā.

Light your lamp first at home and afterwards at the mosque.

(Charity begins at home.)

Ghar meñ ghar loṭai kā jar. [quarrels.

With close neighbours there is a fear of *Ghar meñ bhārah nahā, anāñhi pahīrā pokhrāj-jarāl dāhā.* [ring.

Not a rap in the house, and sports a topas

Ghar meñ nahā bār, boṭā māñge mot-chor.

Not even bran in the house, and the son wants lollypop.

Ghar milā hai to bar nahā milā, bar milā hai to ghar nahā milā.

If you can get a good house you cannot get a good husband, if you can get a good husband you cannot get a good house.

(To marry your daughter.)

Ghar na bar.

Nor husband nor home.

Ghar se bahār thālā.

Better abroad than at home.

(Said to an idle or quarrelsome husband.)

Ghī kahāñ gayā? Khichṛī meñ. Khichṛī kahāñ gayā? Piydroñ ke pe meñ.

Where is the butter gone? Into the Khichṛī.

Where is the Khichṛī gone? Into my dear one's stomach.

(For explanation see page 90, col. II.)

Ghī savāre kām, bārī bīhā kā nām.

The flavor is in the ghl, but the eldest daughter-in-law gets the credit.

(Of being a good cook.)

Gin pōñ, anāñhāl khāñ.

She counts (her eggs) and laves them, and then eats them with care.

(Living from hand to mouth.)

Gobar kī sāñhī bhī pahṛī oñhī a-kehñt lagē hai.

Even a sāñhī of cow dung looks well when dressed up.

(For explanation see page 91, col. II.)

Godī kā larkā mar jāy, peṭ kī āñ bujhāñ.

When the lapping dies, the belly quenches the fires of grief.

(hunger.)

(i.e. all sorrow for the child gives way to

God kā chhōr peṭ ke kī de?

Losing one child in her lap she depends on her womb for another.

(A bird in hand is worth two in the bush.)

Objhe kā ghāo, rāñ jāñe yā rāo.

The hidden wounds only the king or the queen can know.

(The skeleton in the cupboard.)

Gond, panṛī aur hī khāñ, Jachhā rāñ parī karhāñ. [in woman simply grouns.

The stringers eat the candle and the lying

Gudṛī se bīñ dāñ, Shekhī, kindre ho!

The lady comes in from the market and

says 'out of the way, sir!'

Gurion ke byāñ meñ chōñ kī lel. [needs.

At a doll's marriage the gifts are tantarind

(Said of the very poor.)

Ingās larke ke nathne pahchāñ jāñe hoñ.

The child's noetrils show when it wants to go to stool.

Hāl kā na yāl, kā ṭukṛā roṭ chāchā dāl kā

Nor enthusiasm nor doctrine; a bit of bread and a spoonful of peas is all he is fit for.

Halk picchore, ur ur jāñ. [away.

Winnow hollow grain and it will all fly

Hāl na sāñh mere sun bakhre.

I can't move, but I claim a hundred shares.

(Applied to one who is lazy and greedy.)

Hamārē hāt se āy lāt nām rakhā basāñdar.

She brought fire from my house, and called it *basāñdar*.

(For explanation see page 96, col. II.)

Hamārī bim-ellah aur ham par kī chhā.

My own charm practised on me.

Ham se bahū bārī yāñ pāñchā māñge pām.

The bride is cleverer than me, she asks for water on loan!

Hāñṛī na dōi sab pāt kho.

Nor pot nor spoon, and all my credit gone.

Hāt hāt khātīe phār kā māl.

Enjoy the nunny's wealth and laugh at her.

(A fool and his money are soon parted.)

Hāñṛā dūr, kī parāññ kī nāt?

Which is furthest off, the sickle or the neighbour's nose?

Hāñṛā re! tūñ terā kāñ? a to apñd gayāñ se?

'Sickle, why are you crooked?' Because it snits me!

Hay khṛ so dārī jāñ.

Tell the truth and be abused.

(The candid friend.)

Hardegi chāchā.

A spoon for every pot.

(A jack of all trade: also a faithless husband.)

Hārī gun gāv dhakkā pāv, chātār hilāñ takā pāv.

Sing psalms and you will be pushed aside, have a wanton gait and you will get money.

Hath dekhan ko dris kyā?

Why (keep a glass to look at the hand ?

(For explanation see page 98, col. ii.)

Hath kangan ko dris kyā hai?

[mirror.

To see the bracelet on your arm needs no

(For explanation see page 100, col. ii.)

Hath kashidah, damān dīdah.

Needle work in her hands and her eyes towards the sky.

(Want of proper attention : in the clouds.)

Hath meñ lānā pāt meñ khānā.

Brings it in his hands and eats it from a leaf.

(To live from hand to mouth.)

Hath meñ, na gāt meñ, main dhanvantī jāi meñ.

Nothing in her hands, and nothing on her body, and I am of a great caste !

Hath na gale, nāk meñ, nāk meñ pīyās / ke phāl /
Nothing on hands and neck and pieces of onion in her nose.

(For explanation see page 101, col. i.)

Hath na muṭṭhi halbalā uṭṭhi.

With nothing in her fist she gets up in a hurry to buy.

(For explanation see page 101, col. i.)

Hathoñ m-ahāt, pāvan meñhāt, apne lachehhan aurāt deñhāt.

She has stained her own hands and feet with henna and recommends the same practice to others.

(For explanation see page 101, col. i.)

Hath pāñ hīlā, Bagan dēgā.

Labor, and God will give.
(God helps those that help themselves.)

Hār bhī saukm ko dāyan se dūrī hai.

To a co-wife a fairy is uglier than a goblin.

Id piche chand mudārak?

Congratulation after the Id.

(For explanation see page 104, col. ii.)

Jāt kē ghar maṭṭī kar diya?

She has brought his brick house to dust.
(A bad manager.)

Jins Hī kamālī nahīn, jīne kē lānhgā phat gayā.

[the petticoat.

The earning will hardly cover the rents of
Jab bhāt tagī bhayre ko tandūr kī sūjhī, aur peṭ bhard us kē to phir dūr kī sūjhī.

When he was hungry the rascal had his eyes on the kitchen, but when he was satisfied his eyes began to wander.
(Cupboard love.)

Jab se uge bāl, tab se yehī ahvāl.

He has been like this ever since his hair began to grow.

(For explanation see page 107, col. ii.)

Jab tak bahī kharī, tab tak sē vārī ;

Bahā dī god meñ, lāṅ gayā hūd meñ.

As long as a maid is not wed the would-be mother-in-law is devoted to her. No

sooner is she brought to her arms, than all her love goes down into the pit.

(Observation of Indian domestic life.)

Jab tak jīnā tūb tak sīnā.

While we live we must sew.

(Work while we live.)

Jab tak kurūñ bābū bābū, tab tak karūñ apne yābū.

While I call him "my lord my lord" I can keep him under my thumb.

Juch-hā aur bachchā donoñ jīñ / [both live.
May the lying-in-woman and her child

(For explanation see page 108, col. i.)

Jag jālā to jāne dē, manāṅ jālī hūñ.

If the world suffer, let it suffer, for I am suffering.

Jahāñ dekhē gunnā pūrī tahāñ jāñ luphī luphī.
Wherever the cakes and sweets are she soon slips in.

Jahāñ dekhī roṭī, vahāñ munḍāñ choṭī.
She would shave her head for the sake of the bread.

(For explanation see page 109, col. i.)

Jahāñ dekhē tavā parāñ, vahāñ gāve eārī rāl.

Wherever she sees plate and dish she sings the whole night.

(Said of a greedy person.)

Jaisā rūt, vaisī phēṭī ; jaisī mā vaisī beṭī.

As the thread so the skein ; as the mother so the daughter.

Jaise kunhā ghar rahe vaise rahe bides :

Jaisī oṛhī kāmṭī, vaisī oṛhā khes.

It is all one to me whether my husband stay at home or live abroad, As I would as soon wear a blanket as a shawl.

(Contentment.)

Jaisī gāñ thīñ vaisī dā, haq mahar kē boriyā lāñ.

She came back as she had gone, and brought a mat for her marriage portion.

(Ill luck.)

Jaisī dāñ āp chīndī, vaisī jāne sab samsār.

As a wet-nurse is wanton, so she thinks every woman a wanton.

Jaisī māñ vaisī jāñ.

As the mother, so the daughter.

Jaisī terī til-chāñ, vaisī merā gīt.

As your fee, my song shall be.

Jā kē kārāñ pahīrī eārī vohī tāng rakhī ughārī.

The same leg is exposed for which I had put on the skirt.

(Position not improved by marriage.)

Jā kī sē dekhī vā kē kī ghar vās ;

Jā kī nakārā sē vā kē kī nahīñ guṣṭārā.

Who has a good mother-in-law has the whole house ; Who has a bad mother-in-law cannot live long in the house.

Jais pāñ kī bālī.

A cat with a burnt paw.

(For explanation see page 112, col. ii.)

Jal mon kharī piydeon mare.

Standing in water she dies of thirst.

Jannā aur marā dārābar hai.

The throes of childbirth are as the agonies of death.

Jān na pāchān "Khālā bārī salām." [aunt.]

Nor known nor recognized and "good-morrow, Jāntē kē dūt an-jāntē kē kalcjā." [foolish.]

The soul of the wise and the heart of the (For explanation see page 114, col. i.)

Jāo pūt Dakhān vohī karam ke lakkhan.

My son if you go to Deccan, your fate will still be the same.

Jecor se nārā ghimā hai. [neck with.]

It is a thick rope that I have to rub my (For explanation see page 115, col. i.)

Jijā ke māl par sālī mat vālī.

The sister-in-law vain of her brother-in-law's wealth.

(It is nothing to her : folly.)

Jis kī dār vohī nahīn ghar.

Whom most I fear is not at home.

(i. e., my husband, so now I can do as I like.)

Jis kī guiyān nahīn us kī bhakar guiyān.

Who has no friend has a dog for her friend.

Jis kī khāye an ; dūt us kī kije avādānī.

Bless him whose food you eat.

Jis kī marvā us gīt.

The songs are in his praise whose is the marriage-bower.

(Who pays the fees hears the song.)

Jis hī kāran jogan bhāī, voh sāiyān parides.

For whom I am turned a Jogau (female ascetic) is gone abroad.

(Unrequited love.)

Jis hī nahīn pūt, voh kūt jāne mayā.

Who has no son knows no motherly feelings.

Jis hī pūt dhībūt, vohī hamārā babū.

Who has the penon is 'your honor.'

Jis hī khāye chādīyā us kī hūjiye bandīyā.

Be the slave of him whose bread you eat.

Jise merā bhāī gāt gāt bhāijāt.

While my brother lives there's a wife for him in every lane.

(For explanation see page 131, col. ii.)

Jo bar dek h tap mujhe āve vohī bar mujhe biyāhan āve !

Such a bridegroom is come to marry me, as I cannot look on without fever !

Kajāl to sab lagātē hain par chitvān bhāitē bhāitē. [differ.]

They all apply lamp-black, but their glances (Beautify undressed is adorned the most.)

Kal ka kīdā deo bahād, āj ka kīdā dekho āī.

Wash off yesterday's plaster and look to to-day's.

(Let by-gones be by-gones.)

Kamāl na dhāmāl, mo ko bhāj bhāj khāl.

He neither earns nor gets, but feeds on me. (A lazy husband or son.)

Kamar na bādā dākhē sūtā !

No strength in his loins and early to bed !

Kamāl āve dārā, nikhoṭā āve lārā.

The bread winner comes home quietly, and the earn-nothing quarrelsome.

Kamāl khamām kis ne na chāhe !

Who would not wish for a hard-working husband !

Kamāl pūt kalcjā sūt. [breast.]

The son who earns lies on his mother's (He is the darling of his mother.)

Kām karē nāth vālī, pakrī jāī chirkū-vālī.

The bejewelled woman did it and the ragged woman was taken up.

(For explanation see page 129 Col. ii.)

Kānā mujh ko bhāū nahīn, kāne dīn sukāū nahīn.

I dislike the one-eyed rogue and yet I cannot do without him.

(Said by a woman of a husband she dislikes.)

Kānā na pūchhe bāt, merā dhānā sukāgan nām.

My husband never speaks to me, yet I am called a happy married woman.

(For explanation see page 130, col. ii.)

Kā par karān singār, pyā mor āndhar !

For whom should I deck myself, when my husband is blind ?

(The blind man's wife needs no paint.)

Karā aur kar na jānā main hōī to kar dikhāī.

She did it, but didn't know how to do it ; if I had been there I would have shown her.

(For explanation see page 131, col. i.)

Kātā aur to dūpt.

Off to the market as soon as she has spun. (To be in a needless hurry.)

Kātā sūt parān ko, pakki rotī jiryāve ko.

She can reel off the spun thread, and manage the baked cakes.

(For explanation see page 133, col. i.)

Kauṇā kamāl par tel bukrā ! [metics !]

On what income do you expect oil and coe. Kāne rūp par ānd singār.

On the strength of what beauty do you deck yourself thus !

Kavāṇ tor-tardā hī hāī, dhān sukhte hī hāī.

The crows keep on cawing, but the corn dries all the same.

(For explanation see page 134, col. i.)

Khāl na khilā, khālā dīdōn āge pāt !

My aunt neither eats nor gives me to eat, may she lose her eyes and legs !

(A curse.)

Khair kī jūtī, khairāt kī nārā, pāṇḍe Mullā apā vdhārā.

My shoes and breeches were got as alms, so Mullā, marry me on credit.

(For explanation see page 135, col. i.)

Khālī khālī hī pūrī fāshān.

An empty purse is a great curse.

Khālā na huprā saūt kī bhārā. [name.]

Nor food nor raiment, a husband but in

Khasam hā khāsh bhai hā gāsh.

She is supported by her husband, but gives her brother the credit of it.

(A habit among native women.)

Khasam kiya sukhi sone ko patni lag kar rone ko.

I took a husband to live with and have only a wall to weep against.

(For explanation see page 137, col. i.)

Khavind rāj butand rāj, pūt rāj dūt rāj.

The husband's reign is a great reign, the son's reign is the devil's reign.

(For explanation see page 137, col. ii.)

Khon bapā, khon jash bapā, khol-ke dekho, to adha bapā.

The tray is large and so is the cover; take it off and you will find only half a cake in it.

(A pun on the word bapā, great, and also a cake.)

Khon pāk, khon-jash pāk; khol-ke dekho to khāk ki khāk.

The try is clean and so is the cover; take it off, and you will see nothing but dust.

Khuda tarne ki rāt de, bikhharne kā din na de!

God grant us the night of fighting, but never the day of separation.

Khunda Nathiya aur kiya hua bhūār, kisi k kām nahī dā.

A blunt tool and a paramour are of no use.

(For explanation see page 140, col. i.)

Kis birt pe latā pāni?

On what account do you want warm water.

(For explanation see page 140, col. ii.)

Kiya par kar na jānā, main hoi to kar dikhāi

She did it, but did not know how to do in had I been there I would have showed, her how.

(Based on a story in the *Alif Lailā*.)

Kot bāi mā ke peṭ se to ikar nahī niklā hai.

No one was taught in his mother's womb.

Kokh ki ānch sahi jāt hai par perā ki ānch nahī sahi jāt.

The pain of the womb can be borne, but not the pain of the pelvis.

(For explanation see page 142, col. i.)

Kokh māng se thandi rūhe! [head]

May you ever be happy both in womb and

(For explanation see page 142, col. i.)

Koe chāk nā bāb pyār. [athirst]

Not a mile travelled and father, I am

(For explanation see page 142, col. ii.)

Koṭhī bāhī kē hāth na lagāo, ghar bār sab tumhārā. [whole house is yours.]

Except the cupboard and the wardrobe the

(For explanation see page 142, col. ii.)

Kudrī khās rotīyān byāhī khās botīyān.

The virgin daughter eats bread, but the married eats the (parents') bones.

(For explanation see page 143, col. i.)

Kuchāl sang hāth, jīā jān kī ghāṭel.

To joke with the vicious is to hang yourself.

Kuchā to bhāl, kuchā bhāṭon khādēt.

Somewhat mad and somewhat possessed by evil spirits.

(Said of a silly and foolish woman.)

Kād mae, kād; terī natīyon meṭ gād.

Nikal gayā gād, to rah gayā mardād.

Jump, you rasoul, jump, while marrow is in your bones. [better than a corpse.]

When that marrow is gone, you will be no

Kutni se to Rām bachāve! pyārī ho kar pāt utāre.

God protect you from a procuress! she will

gain your heart and betray your honor.

Kyā parda kī pāt aur kyā phās kā tādā?

What is a fire of straw, and what is a stranger's love? Give him your heart and he is never your own.

Kyā tokā karna ā thī.

Have you come to cast a spell?

(Said of a short visit.)

Lao stip, khakhor bhūs mere satyān par itni bti!

Bring me a shell to scrape the wall, my husband's substance must not be wasted thus!

(For explanation see page 149, col. i.)

Larkān ke bhagvā nā, bīdā hā gāṭ. [cat.]

Not a strip for the child, but a coat for the

(For explanation see page 149, col. ii.)

Lapā rose, khūam chīlāve, larkhāṭī mehariyā fashat hoe. [mother gets abuse.]

The child cries, the husband roars and the

(A family quarrel.)

Lapā to nahī, māi mārie hāi.

They fight not, but speak ill of the dead.

(Said of back biters.)

Le lugrī, chāl gudrī.

Take the old clothes and go to the market.

Lihās kī ānkh jāhās se bhāri.

No ship so heavy as a good reputation.

(Said of a good reputation.)

Lutāyā bigānā māl: bandī hā dīl daryāo.

It is another's property that is plundered; pitiless is the slave's heart.

(For explanation see page 151, col. i.)

Mā beṭī gāne-vālī, bāp pāt bapāṭ!

Mother and daughter for singers, and father and son for wedding procession!

(A poor man's marriage.)

Mā beṭiyān meṭ larpā. hū, logon nē jānī bēṭ parā! [think them enemies!]

Mother and daughter quarrel and people

(Love's quarrels; him and make up.)

Mā bhāṭyārī, pāt Pātāl Khāṭ.

The mother an innkeeper and the son my Lord General.

(Said of a poor man's marriage.)

Mā bhāṭyārī bēṭ ār-āndās. [robber.]

The mother an innkeeper and the son an

(For explanation see page 152, col. i.)

Mā chāḥē bēṭ ko aur bēṭ chāḥē māṭe āṭṭāṭ ko.

The mother on her daughter's teeth and the daughter on her stout lover.

Maahit to nahit he say jâgt.

It is not fish, that it should putrify.
(Said in deprecation of undue haste.)

Mâ dâyan ho to kyâ baachohô hi ho hâgt?

Even an ogress will not devour her own child.

Maish aw merâ manus, siers hâ mâhâ bûlup.
I and my husband; let every one else's face burn.

(Selfishness.)

Maish bhait, tû châbdah!

I am all right and hurrah for you!

(Mutual praising.)

Maish bhali hi panahâ?

Which is the simpleton, I or the peddler?

*Maish hi pâi karâ musandâ, moq hi mâre le-E-
chandâ!*

I brought him up to be a strong man and he beats me with his stick!

(A woman to her unprofitable son.)

Maish hab kahâit tere beje ho mirgi dâe had?

When did I ever say that your son has epileptic fits?

(For explanation see page 150, col. 1.)

*Maish karâit terti bhaidi, tu hare meri dâhâ mat
sald.*

I seek to do you good, and you would run a needle into my eye.

(Returning evil for good.)

Maish hâ terti patti tale hi hâ.

Am I in any way your inferior.

Maish to terti lâl paggi pe bhait re Raghâi?

It was your red turban, Raghâi, that misled me.

Maish tujâ chikâit aur tû hile diting ho.

I love you and you a black pammear.

(For explanation see page 153, col. 1.)

Mâh hi cûk, an bûp an pûr,

Kû mûh hi tûn mûhâit?

For my mother's co-wife, nor my father's mistress, How come you then to be my mother?

(For explanation see page 153, col. 1.)

Mâm an jîna, 'mâtâ hâ nauhâ hi bhâd.'

Her in-law nor unrecognised, and "I am the bridegroom's aunt."

(For explanation see page 154, col. 1.)

Mâm to dâ, mâtâ tûh hâ lo!

Believe and he is a god, otherwise he is only plaster!

(Faith can move mountains.)

Mangni he sâid sâ ho pînd.

Borrowed meal is offered to the mother-in-law.

(For explanation see page 155, col. 1.)

Mangni hi châdar to par pachâ hâ dâd!

A borrowed sheet and she offers it to fifty different people.

Man Amârâ pû dhan an ho pû.

My mind is mine, his wealth is his.

(Contentment: my mind to me a kingdom is.)

*Man hare pahirap châttr, harap lîhâ bhâi
he tû.*

Her heart on eating, but her fate on sheep's wool.

*Man hi mâri hâ an kahâit? Pû manâv dâ dâ
rahâit.*

To whom shall I tell my grief? I can but press my belly!

(For explanation see page 155, col. 1.)

Man motiyâ bhâ man chakot bhâ.

A man of pearls and it is a marriage: a man of rice and it is a marriage!

(For explanation see page 155, col. 1.)

Mân na mâ, mâtâ dâhâ hi chakot!

Believe me or not, I am the aunt of the bridegroom.

(For explanation see page 155, col. 1.)

Mâ Panchâi, bûp Kanchâ, bûp Mîrâ Sanchâ.

The mother a chamber wench, the father a basket maker, and the son my noble Lord!

(Said of an upstart.)

*Mâ pe pû, pûl par ghôrâ bhait nahit to
ghôrâ hi ghôrâ.*

The son is as the mother, the calf is as the sire; if not altogether, at least somewhat.

(For explanation see page 155, col. 1.)

*Mâ pîchâit chakâit, aur bûp bhâit-kâit
kuchâ nahit.*

A mother that grinds corn is better than a father that is captain of seven thousand men.

(For explanation see page 155, col. 1.)

Margen chak aur cûhâ chûnâ.

Going to her death and (the planet) Venus in front of her!

(For explanation see page 155, col. 1.)

*Mâd hâ dîbhâg an bhâg, mâtâ hâ dîbhâ
bhâg.*

Eat not before your husband; but eat what he brings you!

(For explanation see page 155, col. 1.)

Mâd hâ bhâ hâ? âh jât pahat, âh jât bhâit.

It's nothing to the man: he puts on the new shoe and throws off the old one.

(For explanation see page 155, col. 1.)

Mâi hûn? sâh an dîh!

Why did she die? for want of breath!

Mâr mar an jân to âhar ghâr hâ.

Had none of us died the house would have been full.

*Mâr mûh mâtâ terti hâritâit pînd mâtâ dâd
na jât!*

Beat me; you wretch, beat me till your hands ache: yet my habits will not leave me!

(Obtains wife to her husband.)

Mâhâd dâ bûndâ, bhâidâ dâ gûndâ.

With spangles on her forehead she leaves the lecherous man.

Mat har ois burāi terē bāt āgē jāt.

Mother-in-law, don't ill-treat me: you too have a daughter to come after you.

(For explanation see page 160, col. 1.)

Matāhā māhagan chālā, aur mālayā pichhe lukā.

She asked for butter-milk with butter behind her back!

Mērā mātāhā usī vagt (chāhā) thā.

It was hammered in my forehead at that very time.

(For explanation see page 160, col. 1.)

Mērā thā so terā hūā; Larāī Khudā (ph) dekhne de!

He was mine and is yours: for God's sake let me see him some times.

(For explanation see page 161, col. 1.)

Mere byāk, jīā hē thik thik.

The wedding is in my house, and my sister has the music.

(For explanation see page 161, col. 1.)

Mere hai, so Rājā hē nahā, aur Rājā merā māngā.

I have what the Rājā has not, so he must come begging to me.

(For explanation see page 161, col. 1.)

Mere hī se āy lāī nām dharā bāndār.

She got the fire from me, and now she calls it sacred fire.

(For explanation see page 161, col. 1.)

Mere lālā hī utī rī! Sānan mā chandārā bhī! / The eccentricities of my husband! He builds his wall in August!

(For explanation see page 164, col. 1.)

Mere lālā hē sau sau yār, dhunā, juldā, aur māndār!

My/sou has hundreds of friends; wool-carders, weavers, and bangle-sellers.

(For explanation see page 161, col. 1.)

Mere miyā hē do kappre sultan, nāpā, bas.

A pair of trousers and a string compose my husband's apparel!

(Great poverty.)

Meri ek bolī, do bolī, meri nāpī saī saī bolī.

I speak once or twice, that impudent wretch speaks a hundred times.

(By 'speak' understood 'abuse'.)

Mist, kējāl kis ko! Kējāl chālē thūs ko!

For whom shall I stain my teeth or blacken my eye-lashes? My husband gathers straw!

(To express scanty means: see *angust domt.*)

Miyā hē miyā gā, bure bure supne ā.

My husband gone and bad dreams as well! (Misfortune never comes singly.)

Miyān nāh kāne hē phirā, bhī kākā, "sāth ghayā do!"

The husband comes to cut off her nose, and the wife says "buy me a nose-ring!" (Cross-purpose.)

Miyā ne toht, sab hām se khoi.

Her master toyed with her and she ran-away. (Losing a good servant by a foolish act.)

Miyā phire lāl gulā, bhī hē kākā bure havā.

My lord enjoying himself and my lady in distress!

Mo ko na to ko, lē chālē mēt jhoko.

Not for you, nor for me, take it, and throw it into the fire.

Mere bāp hē upjāl kapde, mere lehke parāl tues

My father's cotton crop has come up, but for me there's only hail (misfortune).

(For explanation see page 162, col. 1.)

Mori kī jāt chādāre chapā.

The brick of the drain is raised to the terrace.

(For explanation see page 162, col. 1.)

Mor sāyā chikanyā, pichās bipā khā; / Ago pichhe rinā, dīdnā ban: jā.

My husband is a fop, eating 50 leaves (a day); and when his creditors surround him he feigns madness.

(Betel leaves are expensive luxuries.)

Muft hā chandan ghise jā, bitulī!

Thou fool, thou art grating the sandal wood for nothing!

(For explanation see page 163, col. 1.)

Muft hē khāne vāle hām aur hāmārā bhām.

We two eat for nothing, I and my brother.

(For explanation see page 163, col. 1.)

Māi hūā? sāne nā āyā.

Why did she die? For want of breath! (A misfortune that cannot be avoided.)

Māhā hī miyā hāt hī jhāt.

A sweet tongue and a false hand. (To excite false hopes.)

Māhā par mūmāt pī pichhe sār-khāt.

Relations to their faces, pigs behind his back.

(Said of a treacherous woman.)

Māhā par pāt, pichhe hardāt māt.

A son to his face and a bastard behind his back.

(See preceding.)

Māhā se hārā chār khāt, nāhe se sō nā.

With your mouth you may eat a thousand grains of rice, with your nose not one.

(For explanation see page 165, col. 1.)

Murgī apnī jān se gā, khāne vāle k. mānā nā āyā.

The fowl lost its life, and the eater was not satisfied.

(For explanation see page 166, col. 1.)

Murgī ko talē hī kī ghāo bāe hā.

A wound from a needle is enough for a fowl. Nāh nā sākā āgān fēhā!

I can't dance because the floor is uneven.

(For explanation see page 167, col. 1.)

Nāhne nibhī to phātāgā kaid?

When you come out to dance, why be veiled? (For explanation see page 167, col. 1.)

Nāh ho to nathiyā sabbē.

The nose ring becomes a nose.

Nāh kapti mudārak, kām kapti seldamat.

If her nose be off it is lucky, if her ear be off it is blessed.

(To describe a very impudent person.)

Nāk par supārī torti haiā.

He cracks betel-nuts on his nose.

(He is very insolent.)

Nakṣe kṣa khāyē ukṣe kṣa na khāyē.

Better be fed by the noseless than by the disagreeable.

(Ukṣa is a man who reminds of an obligation.)

Nakṣi maiyā, pāni pālā ! Pālā inkhā gunoh se !

"My noseless mother, give me some water."

"What upon such language, my son."

Na maiā jaldān tōrī ; na tū jaldā mōrī.

I will not burn yours, and don't you burn mine.

(I'll throw no dirt at you, don't you throw it at me.)

Na maiā kuhān tōrī, na tū kuhā mōrī.

I speak not ill of you; don't you speak ill of me.

(Said after a quarrel is made up.)

Nām Basantī, māhā bhākar as.

Her name Beauty and a dog's her face.

"Nām kyā ?" "Shakar pāvā." "Roṭī kiṁī

khāī ?" "Das bārāh." "Pāni kiṁī

phās ?" "Makā sārā." "Kāmbarne ko" "Lakhā

bichārā !"

"Your name ?" "I'm Lollypop" you eat

"Loaves ten or twelve." "You drink ?"

"A large jar full" "You work ?" I am

but a lad, you know !

Namnd hā nadotī, gālē lāg lāg rōī.

She embraces and weeps over her husband's sister's husband.

(For explanation see page 170, col. I.)

Nangī bhāṣī kī chhiṭakē pānā.

Is it best to go naked, or be hung up by the heels ?

(Of two evils choose the least.)

Nangī bhāṣī kī pētī kī machhā.

Is it best to be naked or to create a row ?

Nangī ho-ko kṣā sāt, budhī ho kī jāyā pāt.

She spins when she is naked, and bears when she is old.

(For explanation see page 170, col. II.)

Nāni hē āyē namdār kī bāṭan !

She speaks ill of her grand-mother's relations before her grand-mother.

(Want of tact.)

Nāni bhāṣāṁ bārē, namdār chhāṭī bhārē.

The grand-mother goes astray, and the grand-son pays the fine.

(For explanation see page 170, col. II.)

*Nār sutākhāi kṣamāb chhikāw, āp talē kī bhār-
chān khāw.*

A good housewife feeds the house hold well,

and is content with the leavings for herself !

Na sāp dāw jog, nā chhāṭai dārāhe jog.

The winnowing-fan is not worth abusing, nor the sieve worth praising.

(Arouses ambo.)

Nāta nā goṭā khāyā ho-kar rōṭā !

Neither kith nor kin, so what are you howling at !

(For explanation see page 171, col. II.)

Na tel talī nā āpar pālī.

Nor oil at the bottom, nor in the ladle.

(Said of a very small dole.)

Natin sikhāwē āṭī ho, kī bārā dōpke āṭī !

She is teaching her grand-mother that twelve times one and a half makes eight !

(Go and teach your grand-mother to suck eggs.)

Naumi Gūgā Pīr mōndān, nā charkhe kē hāṭh lagān.

At Gūgā Pīr's naumi I cannot spin my wheel.

(For explanation see page 172, col. II.)

Nayā chibāyā, rōṭī kī phulī !

A raw youth with castor oil for cosmetic !

Nikhaṭī āwē lāṭā, kāmā āwē dāṭā.

The ne'er-do-weel comes home noisy, the bread-winner quietly.

Nik nik mōre bhāg, ek ek machhāyā kī dō dō machhāyā.

How fortunate am I, for every fish I have two.

(For explanation see page 173, col. II.)

Nipatī kī māhā dabhī sāt upā.

To see a barren woman's face is to go seven days without food.

Niyāre chulhē bāl bāl jānā, sārā khāṭī adhā bhāṭī !

I shall be so delighted to have a separate hearth, That half a meal will be a whole one to me !

(A young wife to her mother-in-law.)

Ochhe kē phār khīnd, janam janam kē tīnd.

Dine with the mean, and be reminded of it all your life.

*Ochhi kī hāṭh lagī kṣōṭī pāni pī pī mārī pō-
dōṭī.*

A mean woman got a cup, and drank till she burst.

(For explanation see page 175, col. I.)

Onāndai nā āwē, "maiya, poṭhī lā de !"

He knows not the alphabet and asks his mother to get him a book.

*Orhī chādār hūī bārābar, "māhī bhī āṭh kī
khāṭī hūā.*

She puts on a veil like a lady, and says, "I, too, am the king's aunt."

(For explanation see page 175, col. I.)

Paisā nā kaurī, bāṭār mōṭ daurī.

Without a penny to her name, and off to the market

*Pain: par dhar le bapitā upātā tui tui dard
na dū.*

I could break your bones on the grind-stones
and feel no remorse.

(Parents to their children.)

Paśāḥ māḥiṇe byāḥ ho bīṭe pōḥ hāḥāḥ aḥ lāḥ.

How is it that she has a child after five
months' marriage?

Pānch-phālā Rānī bānī kāḥ.

She sets up to be a Panchphālā Rānī.

(For explanation see page 178, col. 1.)

Parāyā aīr lāl dekh, apnā aīr phor dāḥeḥ?

Shall I break my own head because I see
the red spot on another's?

Parde meḥ sardā lagāḥ hāḥ.

She has thrown a stain on the curtain.

(For explanation see page 180, col. 1.)

*Pardeḥ balam, teri de nahāḥ, bāt phāḥ meḥ
bāḥ nahāḥ.*

There is no hope of a lover gone abroad,
nor scent in stale flowers.

*Pardeḥ hī pīḥ ho eḥ hā man lāḥāḥ; Deḥ bāt
hā hōḥ hāḥ! rāḥe na sang le jāt.*

All hanker after a stranger's love: But
there are two drawbacks: he 'll neither
stay, nor take you with him.

Parḥ pīḥ, torḥ bāḥ; jīnne chāḥāḥ tīnne ghṛ.

I am fallen, husband, under your power;
use me as you like.

(For explanation see page 181, col. 1.)

Par māt eḥ, meḥ āḥ eḥ.

Last year her mother-in-law died, and now
she is weeping.

(Orcutt's term.)

Peḥ bāt hāḥ, gōḥ bāt hāḥ.

Womb and lap are both empty.

(Nor chick nor child.)

Peḥ meḥ pāḥ eḥ, bāḥeḥ lāḥ bāḥāḥ.

When he had filled his belly, he began to
show his pranks.

Peḥ meḥ pāt bāt nām rāḥāḥ Māḥāḥ.

No sooner she conceives than she calls the
child Māḥāḥ.

(For explanation see page 182, col. 1.)

*Phaḥeḥ eḥ āḥ, sūr-rāḥeḥ hāḥ na manāḥ
hōḥ bāḥ gāḥāḥ hāḥ?*

If you don't repair rents and conciliate the
offended how can you get on?

Phāḥ eḥāḥ hāḥ-ghar hāḥ.

When the thing walks abroad, nine houses
tremble.

(For explanation see page 183, col. 1.)

Phāḥ pāḥ eḥ, pāt eḥ.

The silly, house-wife makes a fiasco of pot
herbs.

Phāḥ tūḥ rāḥ, māḥeḥ tūḥ aḥ phāḥ.

The nancy dacks her forehead by rubbing
brick-bats into it.

(For explanation see page 184, col. 1.)

*Phāḥ le ghṛ eḥ eḥāḥ, Gāḥ, māḥāḥ, naḥ
par gāḥ.*

A jasmine grew in a nunny's house, And
she put her cow-dung cakes on it.

(i. e. She knew not the use of it.)

Phāḥ eḥāḥ bāḥeḥ jāt eḥ tōḥ.

When a nunny sews she breaks her needle.

(A bad workman quarrels with his tools.)

Phāl āḥ hāḥ to phāl bāt āḥeḥ.

When you see the blossom, you may expect
the fruit.

(For explanation see page 184, col. 1.)

Phālāḥ gāḥeḥ hāḥ, ghāḥāḥ nīḥāḥ gāḥ rāḥeḥ hāḥ.

Full of pride comes the bride to her hus-
band; crest-fallen returns she from her
father's house.

(For explanation see page 184, col. 1.)

Phāḥāḥ hāḥ na phāḥāḥ hāḥ jāt eḥāḥ hāḥ tāḥeḥ hāḥ.

She 'll neither blow nor stir the fire, but
she 'll warm her legs at it.

(Said of the selfish and idle.)

*Pī hāḥ pāḥ aīr dharo, dharo charan par eḥ
Bāt hāḥ bāḥāḥāḥ man par to bīḥe bīḥ.*

Lay on your head your husband's shoes,
and on his feet your head, and you will
be sure of your place in heaven.

(For explanation see page 184, col. 1.)

Pīḥ hāḥ eḥāḥ Mīḥ hāḥ gāḥāḥ.

The Pīḥ are betrothed to Mīḥ.

(For explanation see page 185, col. 1.)

Pīḥ hāḥ na eḥāḥ hāḥ pāḥāḥ nāḥeḥ dāḥ hāḥ!

Not to priest, nor to saint, but to the worth-
less devil first!

(For explanation see page 185, col. 1.)

Pīḥ hāḥ to pīḥāḥ.

When I have done grinding I will thrash
you.

(Said to children. Don't think you 'll be let
off.)

Pīḥ meḥ pāḥ meḥ āḥ lāḥeḥ hāḥ gāḥ.

I ground and cooked and the loaves came
and ate it.

(A mother to her little ones.)

*Pīḥ eḥāḥ pīḥ le jātāḥ, bāḥāḥ bātāḥ dharo
uḥeḥ le jātāḥ.*

When the corn-grinders have ground the
corn, they don't take away the handle of
the (hand) mill.

(For explanation see page 185, col. 1.)

*Pīḥ hāḥ eḥāḥ eḥāḥ nāḥāḥ lāḥāḥ, Māḥeḥ hāḥ
eḥāḥ nāḥāḥ eḥāḥ gāḥāḥ.*

My husband's earnings are no benefit to me:
I have no armlets though all other jew-
elry.

(Unreasonable discontent.)

Pīḥ bātāḥ jāt, bātāḥ hāḥ hāḥ.

The bride plays in the boat, while the
bridge is being thrown across.

(For explanation see page 186, col. 1.)

Pīḥ hāḥ eḥāḥ bātāḥ hāḥ eḥāḥ.

The reputation of a man is the shadow of a
tree.

(As long as he keeps his reputation lasts.)

Pīḥ hāḥ eḥāḥ eḥāḥ hāḥ bātāḥ.

When the son grows up, discomforts depart.
(i. e. he is then able to support his parents.)

Sab gun ki agar, dhiya, nah binda be-hal [a nose.
You would be perfect, my child, if you had
(Great deal braggars, little doers.)

Sab gun part, haun kake adhuri [you imperfect ?
Filled with good qualities, who shall call
(For explanation see page 198, col. ii.)

Sab-hi kutar jo Kashi jati, to pitar chidan
haun ati ?

If all the dogs were to go to Kashi (Benares),
who would there be to lick the platter ?
(Dogs in India are the public scavengers.)

Sabit nahin kan baliyon ka armaan. (rings.

She has not a whole, and yet she wants ear-
Sab kamon mein pari, koi na kake adhuri.

You are perfect in all arts, no one can call
you imperfect.

(Said as a snub to a boastful woman.)

Sab bahu bole to nik lagala, kapur bahu bole
sikhat barela.

When others speak it is pleasant, but when
my daughter-in-law speaks it pricks me.

(For explanation see page 199, col. i.)

Sab koi jhamur paire, langri kake 'hamdun.'
As all wear anklets, the lame girl wants
one too.

Sab kuchh gayi miyan teri chulbul na gai.
Every thing is gone, husband, but your
childishness.

Sab kuchh gaya, miyan ki takh takh na gai.
Every thing is gone, but my husband's ill
humour.

Sab sedge main atag.
I sacrifice all to you except myself.

Sab toren meri ek Rab na tore.
All may break with me, but God !

Sada ki padni urdon dosh ? [the pens.
Always breaking wind, she lays the fault on
(For explanation see page 201, col. i.)

Sag me shurva; anda mein pani / Kyon, Bih
Pathani ? [can it be, my lady Pathani ?
Soup out of grass, water out of eggs. How
(For explanation see page 203, col. ii.)

Sagri rani ban ban phiri, bhor bhai kuni se dari.
She roamed the whole night in the wilds, and
was frightened at a well in the morning.
(Sham modesty.)

Sakhi gas salamat di.
Sound he went and safe he returned.
(For explanation see page 203, col. i.)

Sati more ap birajhal, tog dihal pochara.
Lai maki ham sahlaun, aur sahlaun dugara.

My husband was already vexed with me, and
the people egged him on. I bore kicks
and blows, and shower of abuse.

(Adding insult to injury.)

Sati teri sahli aur dadi kare na koi, Durdur
harat sahelidi main murmur dekhti tol.

My Lord I am thy slave and none respecteth
me : my friends keep me at a distance,
and I can but look to thee.

(For explanation see page 204, col. ii.)

Satiya bhre kotval ab dar bahe ka. [to fear ?
My husband's now Kotval, so what have I
(For explanation see page 204, col. ii.)

Satiya gas bides main to bat kat mat, Agre ka
charha Burhanpur ki rui.

My husband gone abroad, I'm worn to
death with spinning, with the wheel from
Agra, and the cotton from Burhanpur.

Satiya gas ladni, ladani jhura jhar : saw ke
pachas kiye chile de ghar !

My hundred went a trading and collected
goods no end : But when he had made a
hundred into fifty he came back home.

Satiya ja mat bides ko, kanha hatmat khol !
Hunar dekh mere hath ka ka tun sut an mol.

Go not, my spouse, to foreign lands, nor
open a shop, my husband ! Behold my
dexterous hands, I'll spin a priceless
thread.

[main saar jain !

Satiya ke arjan bhaitya ke naon ; Pahan orh,
The earnings are my husband's, and the
credit my brother's : I will dress myself
and go to my husband's house !

(For explanation see page 205, col. i.)

Satiya ne is duniya mein lakhon rupaiye batte ;
Kadhi na laa ladai ; ore, ber khilai khatte.

In this world my husband has made a fortune
of millions ; But he brought no
sweets for me, only plums, wild and sour.

(For explanation see page 205, col. i.)

Satiya tere karne jal bal ho gai rakh ; Pat se
main be put hai, panchan mein gai sikh.

For thy sake, my love, am I burnt to ashes,
and have lost my honor, and been dis-
graced among my kind.

Sajan avat hin suno, kuchh neri kuohi dur,
Paln n hi se jhar lah un pavun ki dur.

I hear my love approaching nearer and
nearer ; And I'll brush the dust off from
his feet with my eye-lashes.

Sajan bin id kaisi.
It is no festival without a husband !

Sajan dukhiya kar gaye aur rukh ko le gaye sath ;
Ab dukh de niyare bhas, meri baw na puchhi bat.

My husband has made me wretched, and
taken my joys with him ; He has made
me wretched by leaving me, and has sent
me never a word.

(A woman's lament over an absent husband.)

Sajan ham tum ek hatn dekhate ke haun do.
Man se man ko tol le do man badhi na ho.

I and you my love are one, though seem-
ingly [we are two. Man weighed against
man will never make two men.

(For explanation see page 205, col. i.)

Sajan pu lagat ke dur der jin jan :
Baso hamari nagri, ham madhge tum khodo.

My love, once having loved, go not to
foreign lands : Live you in my city, and
I will beg that you may eat.

Sajan siren milgae jhate pare bariha.

When friend meets friend, the meddler is disgraced.

Sajan sakars jānge aur nain marege roē, Bidhā sial rain kar ki bhōr dadhī na hoē.

My love starts to-morrow and my eyes fade with weeping. O God, make such a night that there shall be no morn.

Sajan tum jhūt mat bolo! Khuda ko sāneh pyārā hai. Kahāvat hai badōh kī yūh, kodhī sādchā na hārā hai!

My husband do not tell a lie! For God loves the truth. It hath been said of old that truth injureth not!

Sajan woh dīn kaun the jo sukē se lāū pīt?

Ab dukh de niyāre bhūē:—kaun gām kī rīt.

My love, where are the days when you loved me with gladness? To beg and leave me in sorrow:—what manners are these?

Sajan yūh mat jāniyo tōē bichhāt mōe chāin; Aē bin kī lākṛt eulga hūn dīn rain.

Don't believe, my love, that I have pleasure in your absence; Like a green-wood tree, I smoulder night and day.

Sājhā sadhe na lōp kā aē vācē k' khīn, Ghūr niyārā kar bālmā bāt merī tū mān.

Partnership will not last even with one's father; it is the root of strife: Keep a separate house, my spouse; please listen to my words.

(For explanation see page 205, col. ii.)

Sakhī na saheli bhālī akeī. [that I am alone.

Neither friend nor companion; It is well

Shāh Khānam kī ān khēh dukhī hain dīcē shahr ke gul k'w do. [the lights in the town.

Shāh Khānam has sore eyes, so put out all

(For explanation see page 206, col. ii.)

Sulāmat rahē bahu jis kā bōrā bhavōd.

Long life to my daughter-in-law, in whom I have great hopes.

(For explanation see page 206, col. ii.)

Salema bin' il kaisi?

It is no festival with out Salema!

Samman chāpī kāneh kī kaurī kaurī dekh jab gal lālpi pūē ke. Lākh takr kī k.

Samman, bangles of glass are but a farthing each, But when they clasp a husband's

neck they are worth a million each

Song sot to lāj kyā? [left her?

After sleeping with a man what shame is

Sapūti rove tūkon ko, nipātī rove pūtkō ko.

The mother with a son cries for food, and

the mother without one for a son.

(Every one cries for the moon.)

Sārā ghūr jāl gayā jal chāpīyā pūchhīn.

After the whole house had been burnt to

ashes my bangles were noticed.

(For explanation see page 209, col. ii.)

Sardāhā bahurā dom ghar jāī

Praise a daughter-in-law and she will go with a sweeper.

(i.e. praise will turn her head.)

Sārā shahar jāl gya, Bībī Fātima ko khabar āī nakhā.

[Lady Fātima is ignorant of it. The whole city burnt down and still my

(For explanation see page 209, col. ii.)

Sardhā lāgal kullōn bhātār, Ohu nikāl jāī ke Chamar.

With great eagerness I took a husband, And then he turned out to be a Chamar.

(For explanation see page 210, col. i.)

Sārē dhar kī sūī nikālē, so kōī nakhā; ākh kī sūī nikālē, so sob kōī.

Who takes out the pins out of the whole body is nothing; but who takes the pins out of the eyes only is everything.

(For explanation see page 210, col. i.)

Sārē dīn pī-ā piand, chaprī bhar bhī na uphāyā.

She ground all day and filled not even the pot lid.

(For explanation see page 210, col. i.)

Sārē dīn āī āī rāt ko charkhā pūī.

Idle all day, she begins at night to spin.

(For explanation see page 210, i.)

Sārī rāt mīngāī, aur ek hī bachchā byānī.

The goat bleated all night, and produced only one kid.

(For explanation see page 210, col. ii.)

Sārī rāt rōī aur ek hī mūrā. [one only had died.

She mourned the whole night long, and still

(For explanation see page 210, col. ii.)

Sāsar kāran baid bulāyā sauk kahetārā dhagrayā.

I called in the doctor for my mother-in-law, And my co-wife says he is my lover.

Sāsar sānā mat karē dekh thurpā kām, Thorē ko bulōtē karē den layē jab Rām.

Mother-in-law grieve not because business is slack: When God is favorable little be-

comes much.

Sās bahu kī hūī lārāī karē parāusan hāthī pāt.

When a bride and her mother-in-law fall out the neighbours intermeddle.

Sās bin kaisi surāt. Lābh bin kaisi māl.

Without his mother it is no husband's house without gain there is no business.

Sās gāī gām bahu kaho mānē kyā kyā khān.

The mother-in-law is gone to her village, the bride thinks of what she shall eat.

(For explanation see page 211, col. ii.)

Sās jhānkē tūn tūn bahu chālī baikunth.

The mother-in-law peeps out meekly, and the daughter-in-law goes to heaven.

(For explanation see page 211, col. ii.)

Sās kā ophā bahu kī bichhāund.

The covering of the mother-in-law is the bedding of the daughter-in-law.

(For explanation see page 211, col. ii.)

Sās ke āgē bahu ko kyā bārāī?

In the presence of the mother-in-law, what is the rank of the bride?

(See preceding.)

Sās ke ophā pātō kī bichhāund. [in-law's bedding.

The mother-in-law's covering is the daughter-

Sas ki chert aab ki jashert. [of all.

The mother-in-law's maid is the mistress
(For explanation see page 211, col. II.)

Sas ki risi patok he mātke. [the daughter-in-law.

The habits of the mother-in-law are copied by
(For explanation see page 211, col. II.)

Sas ho nahin palāche, bahū chāhe tātā aur sardāche !

The mother-in-law has not even drawers,
and the bride wants a tent and sorens.

(For explanation see page 211, col. II.)

Sas hōthi bahū chabūtē.

If the mother-in-law goes into the hall, the
daughter-in-law will go out into the en-
trance.

(For explanation see page 211, col. II.)

Sas hōthi par ki ghar. [roof.

A mother-in-law is like the grass on the
A worthless thing.)

Sas tūkhā tūkhā, bahū bukhā bukhā.

What the mother-in-law does secretly, the
daughter-in-law does openly.

(See *Sas hōthi*, *bahū chabūtē*.)

Sas mar gai apni aradh ton be men chhor gai.

When my mother-in-law died she left her
soul in the gourd.

(For explanation see page 212, col. I.)

*"Sas mori mare, saur mori jai" na bahuriyt
he rāji bhāi.*

When her mother-in-law dies and her 'ather-
in-law lives, the bride reigns supreme.

Sas na nandī, ap āi anandī.

There is neither mother-in-law nor sister in-
law, so she is happy by herself.

(For explanation see page 212, col. I.)

Sāre, sukā bāre. [comfort !

In your husband's house you will live in
(Advice to a young bride.)

Sāre tere sāg, mitha tere bhāg : Bāp he tere

rāj, tā bāhi bāhi jhānk.

Comfort in your husband's house, and good
fortune is to you; Royalty in your
father's house, and you may only look on.
(For explanation see page 212, col. I.)

Sas ri sās tūhe pēt hā dūkh, pahle chālā hā

yād āyā.
Mother-in-law, your stomach is a trouble to
you; your first thought is the kitchen.

Sas se bair, parāson se nātā. [to her neighbour.

An enemy to her mother-in-law, and a friend
(A foolish woman.)

Sas se tor, bahū se nātā. [the daughter-in-law.

Cuts with mother-in-law, and attached to
(For explanation see page 212, col. I.)

Sāth sās nanad hōt sās, mā ki hōr na sās hō.

If a woman have sixty mothers-in-law, and
a hundred sisters-in-law, None will be
like her own mother.

Sāth sās bāt khot. [gone.

When she slept with him her honour was
Sāth sās our mūdā chhuyānd !

Sleep with a man and hide your face !

Sāth sās, pēt kā dūkh. [holly.

Sleep with a man and be troubled in your

Sut mat chhāde ho piyā ! sut chhāde pat jās.

Se ki bāt hā Lachhāst pher milēt ā.

Don't give up truth, my love; by leaving
truth you will lose your credit; fortune
guarded by truth will come again.

(For explanation see page 213, col. II.)

Sat sās chhāde hā ke billi hō-j to chāi.

After eating up seven hundred rats, the cat
is going on a pilgrimage. (to Mecca.)

(For explanation see page 213, col. II.)

Sāt tavōh se mūdā hālā karnd.

To blacken one's face with seven frying pans

(For explanation see page 213, col. II.)

Satvāt hā lāj bār, chhīndri hē bāt bār.

A chaste wife is very bashful, and a bad one
a great talker.

Sau gulāmā ghar nīnd. [house is empty.

Although there be a hundred slaves, the
(If the master be absent.)

Saukān buri hā chūn ki, aur sājhe hā kām

Kāpā burā kari ki, aur badri hā ghām.

A co-wife is bad though made of dough, and
bad is a joint concern. Bad is the thorn of
the ascetic, and the heat of a cloudy day.

(For explanation see page 214, col. II.)

Saukān chūn ki bāt buri.

A co-wife though of flour is intolerable.

Saukān gaur aur ānk chhor gaur. [eyes (sons).

The co-wife is gone but she has left her
Sau kōd aur ek mōsā bārābar hā.

One forbearance is equal to a hundred curses
Svut bhālī, sautēlā burā.

A co-wife may be good; but her child never.
Sau chūn ki bāt buri.

See above *saukān chūn* etc.

Saut jās sūt kā māra na jā-j ! [ticut string !

May the co-wife go away but not her pet-
(i. e. her husband.)

Saut hā mātāl bāt buri.

The very statue of a co-wife is intolerable.

Saut par sūt aur jālpā !

Co-wife upon co-wife and heart-burnings !

Sej ki makhā bāt buri.

Even a fly is insufferable on the marriage bed

(For explanation see page 216, col. II.)

*Sendur na lagāh to bhāt hā man kyon-bar-
vikhēt !*

If I am not to put the red-spot on my fore-
head, how am I to please my husband !

(The red-spot is the sign of coverture.)

Sendur tikūt jārā, to pēt māt bājjār parā !

If I have no red-spot must my stomach starve !

Shādāh miyān tūh kō, tā ne mōh (igā) mūh kō !

Bravo, my dear sir ! you have taken my fancy.
(Ironical : also an assestion.)

Shādī hā, kuchh guryōh kā bāh chōp hā hā.

A marriage feast is not a doll's wedding.

(For explanation see page 217, col. I.)

Shaitān hē kām bākr.

May the devil be deaf

(For explanation see page 217, col. II.)

Saitān ki bāt.

The devil's aunt.

(Said of a very wicked woman, as a caution)

Teri awaz Makke Madina mein. [Madina.

May your voice be heard in Makkah and
(For explanation see page 236, col. i.)

Thandi chhāon jo baithi jal jāta roh rūkh;
Jālī balī main phirūn, bun men d-ā kūk.

Had I sat under the cool shadow of a tree,
it would have burnt up: consuming and
burning I roam about and cry out in the
woods.

(To express great misfortunes.)

Thāthar kho! nikalā āyā.

Open the wicked, the earn-nothing has come.
(Used by women towards idle husbands.)

Tikult endur gail, to khāne mein bhī byjar
parāb!

Because my red-spot is gone, am I to lose
my food as well?

(For explanation see page 238, col. ii.)

Tinke ki of pahār.

A mountain can be hid by a straw.

(See Til ki ojab pahār.)

Tin tikat, mahā bikat, aur chār kā mūkh kālā,
pañch ho to bhāid.

Three stares are bad, four disgrace and five
ruin.

To ke levan main chālī, to mohā gherī ā; Ab tu
moko chhor de, main to h- chhor diyā.

I came to take thee and thou didst win me,
but now that thou leavest me, I leave
thee.

(For explanation see page 241, col. i.)

Tor dāl lāyā tū kis bhayre ke mūkh lāyā.

Break the marriage thread; what black-
guard have you been talking with?

(For explanation see page 241, col. ii.)

Tū bhī rānī main bhī rānī, kaur bharegā pānī?

I am a queen and you are a queen: so who
is to fetch the water?

To chāh merī jāī ko, main chāhūn terī khat ke
pāī ko.

Love my daughter and I will love the foot
of your bed.

(For explanation see page 242, col. i.)

Tū chhū aur main mūl.

Touch me and I die.

(Affection of delivery)

Tū khol merā matnā, main ghar sanbhālūn
apnī!

Lift up my (bridal) veil, for I must manage
my house.

(For explanation see page 242, col. ii.)

Tukre khāe din bahālā, kuyre phāte ghar ko ā.

He eats his meals and wastes his days and
comes home in rage.

(An idle husband.)

Tuk tuk kor ke man bhar khāve, Tonak Begmān
nām b dāve!

Little by little she eats a hundred weight, and
yet she calls herself Miss Delicate eater!

(A habit by no means confined to the women
of India.)

Tum birā nannhā kārt ho.

You spin a fine thread.

(Over economy: skimming a pint.)

Tū merā larkī khilā main terī khichī pakāūn.

You amuse my child, and I'll cook you
food.

Tumhāre lūke bhī kabhī ghutniyon chālāye.

When will your children crawl on their
knees.

(When will you speak the truth or perform
your promise?)

Tum kāro merī nāk aur kānī, main na chhorūn
apnī bānī.

You may cut off my nose and ears, But I'll
not give up my ways.

(Said by an obstinate woman in reply to her
husband's threats.)

Tum ko ham ā anek hain, ham ko tum sā ek
Ravi ko kaval anek hain, kavlan ko ravi
ek.

You have many like me, I have but one-
like you: The sun sees many lotuses, but
the lotuses only one sun.

(An obedient wife to her husband.)

Tum rūthe ham chhūte!

You are angry: I am free!

(For explanation see page 247, col. i.)

Tū raho rī, haūn hī lakhūn chāp na āī Br
bāl: Bind same sūkh ke ugah purhain ar-
akāl.

Stop I'll go up to see: you must not move
the balcony my maid of Brij, Or libati
will be poured out without a moon.

(For explanation see page 247, col. ii.)

Udhī bahī balāinde sānp dikhāve.

The gadding wife sees a snake in the roof.
(i.e. makes an excuse for running out of the
house.)

Ujar hō ghar sās kā, jo buir kar- har bār
Pihar ghar enbas base, jab lay hāt-sansār.

May the house be destroyed of the mother
in-law that quarrels all day! My father's
house may thrive as long as the world
lasts.

Uṛ chāl panchhī pī ke des.

Fly away, bird, to my husband's country.

Udhō merā matnā main ghar sār bhālūn apnī.

Lift up my veil, and let me examine my
house.

(For explanation see page 253, col. ii.)

Uphē lāt, baithē ghūns.

When he is up he kicks her, and when he is
sitting he hits her.

(A bad husband.)

Vat gat pherī gat jāve ke vagt tal gai.

She is very affectionate, but is absent at
the time of need.

Vār vār pānī pite hain.

Each drinks water in her turn.

(For explanation see page 256, col. ii.)

